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KING ALFRED'S

ANGLO-SAXON VERSION OF

BOETHIUS

DE CONSOLATIONE PHILOSOPHIÆ:

WITH

A LITERAL ENGLISH TRANSLATION,

NOTES, AND GLOSSARY.

BY

THE REV. SAMUEL FOX, M.A.,

OF PEMBROKE COLLEGE, OXFORD, AND RECTOR OF MORLEY, DERBYSHIRE

LONDON:

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PREFACE.

A PORTION of the works of King Alfred having already appeared in the series of which this volume forms a part, the Editor thought that a complete edition of his Anglo-Saxon translation of the treatise of Boethius de Consolatione Philosophiæ would be acceptable. Some years since, the late Mr. Cardale published the prose of the Anglo-Saxon version with an English translation, which was soon afterwards followed by an edition of the Metres, with a literal translation by the present Editor. In the edition now printed, the judicious selection by Mr. Cardale from the different readings of the only MSS. in existence has been carefully weighed, and, for the most part, followed. The MSS. alluded to are the Cottonian MS., Otho, a. vi., now in the library of the British Museum, and one which contains merely a prosaic version, in the Bodleian Library, Oxford. The MS. in the British Museum formerly belonged to Sir Robert Cotton, and was so much injured by the fire which destroyed a portion of his valuable collection before its removal to our great public library, that for many years it was utterly useless, consisting merely of detached fragments thrown together in a box, until, by the skill and industry of the Rev. Joseph Stevenson and the late John Holmes, Esq., it was rearranged in 1844, the detached parts being neatly put together within a border of new parchment, and is now rendered so perfect that most of it can be read with the greatest ease! *This MS. contains a similar translation of the prose portion of*

Boethius to that in the Bodleian Library, but the Latin Metres are rendered in Anglo-Saxon verse, while those in the Bodleian MS. are translated in a prosaic form. In this edition every word contained in both MSS. is given, and the variations, which are the result of a careful collation, are marked at the foot of each page.

The original work of Boethius de Consolatione Philosophiæ is extremely interesting from the circumstances under which it was written. The author, whose full name was Anicius Manlius Severinus Boethius, was born between A.D. 470 and 475. His father dying while he was young, he was brought up among his father's friends at Rome, who were distinguished men, and of whom Symmachus, to whom allusion is made, was one. Boethius was famous for his general learning, and also for his extensive charities. He married Rusticana, the daughter of Symmachus, and was the father of two sons, Aurelius Anicius Symmachus, and Anicius Manlius Severinus Boethius, who were consuls A.D. 522. His high character naturally brought him into public notice, and, after being consul A.D. 510, he attracted the attention of Theodoric, king of the Ostrogoths, who gave him a responsible appointment in his court, and consulted him on many important subjects. After attaining the greatest height of worldly prosperity, his happiness was suddenly overcast. His unflinching integrity provoked enmity in the court of Theodoric; and his boldness in pleading the cause of Albinus, when accused of treason by an informer, seems to have afforded his enemies a plea for charging him and Symmachus with the intention of delivering Rome from the barbarian yoke. Whatever grounds there may have been for the charge, he was treated with great injustice, not being allowed a trial, and a sentence of confiscation and death being passed against him without a hearing! He was imprisoned in the baptistry of the church at Ticinum, which *was to be seen till A.D. 1584*; and during this imprisonment

he wrote his books *De Consolatione Philosophiæ*. He was afterwards beheaded, or, according to some writers, he was beaten to death with clubs. Symmachus was also beheaded, and Rusticana was reduced to poverty, until, through the kindness of the widow of Theodoric, who was regent during her son's minority, her husband's confiscated property was restored to her. A tomb was erected to the memory of Boethius by Luitprand, king of the Lombards, in the church of S. Pietro Cielo d'Oro; and afterwards a more magnificent one by Otho III., with an epitaph by Pope Sylvester II. There is much difficulty in deciding whether Boethius was a Christian or a devout heathen. Whatever he may have been, there is not in the original treatise any mention of the consolations which Christianity affords to the unfortunate. As is elsewhere stated, any allusions to the Christian religion which occur in the following pages, are introduced by King Alfred. Yet, as it has been well observed by an eminent writer, "If, on the one hand, the general silence on the subject of Christianity in such a book, at such a period of his life, proves that, if he was a Christian, its doctrines could hardly have been a part of his living belief; on the other hand, the incidental phrases which occur, the strong religious theism which pervades the whole work, the real belief which it indicates in prayer and Providence, and the unusually high tone of his public life, prove that, if a heathen, his general character must have been deeply tinged by the contemporaneous influences of Christianity."

The peculiar circumstances of King Alfred's life very naturally produced a sympathy in his mind for the sufferings of the noble Roman, and were the happy means of producing a work, in which, at the distance of a thousand years, we can hear, as it were, our revered sovereign speaking to us in his own language on some of the most important topics of human life! For although King Alfred professed to translate the work of *Boethius*, yet he inserted in various parts

many of his own thoughts and feelings, and thus composed several moral essays, in which he has, in a manner, transmitted himself to posterity. The imperfection of King Alfred's early education will account for a few mistakes in names and historical facts. These, however, by no means lessen the value of the translation ; and instead of wondering at their occurrence, one should rather feel surprised that they are not more numerous and more important, considering the disadvantages under which he laboured. The translation was made, as the royal author states, amid "various and manifold worldly occupations, which often busied him both in mind and in body. The occupations," said he, "are very difficult to be numbered which in his days came upon the kingdoms which he had undertaken to govern." On this account our wonder may well be excited, since we meet with literary attainments which, in those days, were to be sought rather in the retirement of the cloister than in the noise and tumult of a camp, which was often in the neighbourhood of harassing foes.

King Alfred entirely altered the arrangement of Boethius, for, instead of dividing his work into four books, and subdividing each book into chapters, as his author had done, he divided the whole work into forty-two chapters, alluding occasionally to the books of the original. The first six chapters of the Anglo-Saxon version comprise the chief part of the first book of Boethius, together with a short introduction. The next fifteen chapters contain the substance of the second book. The third book is translated in the fourteen chapters which follow. Four chapters and part of another, viz. part of chapter xl., are devoted to the fourth book ; and the remaining portion of chapter xl., together with chapters xli. and xlii., completes the whole.

Although the work is deeply interesting, yet the most striking portion will be found in the following chapters : In *chapter xv.*, there is a pleasing description of the golden age.

In chapter xix., the vanity of a too eager pursuit of fame is pointed out. In chapter xxi., the power and goodness of the Creator in governing and upholding the universe are displayed. Chapter xxv. contains a dissertation on natural disposition. The first part of chapter xxix. describes the weakness and unhappiness of kings, while the second part illustrates the dangers to which royal favourites are exposed by the treatment which Seneca and Papinian met with. The second part of chapter xxx. declares the natural equality of mankind. Chapter xxxiii., part iv., contains an address to God. Chapter xxxv., part iv., contains the fable of the giants warring against Jupiter, and the history of the tower of Babel; and part vi. relates the story of Orpheus and Eurydice. Chapter xxxviii., part i., gives the account of Ulysses and Circe. Chapters xl. and xli. are devoted to an inquiry into divine predestination and human liberty. The last chapter treats of God and eternity.

The Editor has availed himself of the kind permission of Martin Tupper, Esq., D.C.L., &c. &c., to substitute his excellent poetical translation of the *Metres* for his own literal one, and he tenders his sincere thanks for the permission which has been so freely accorded. He also begs to acknowledge the great assistance which he has derived from the labours of the late J. S. Cardale, Esq., and from the valuable suggestions of his highly-esteemed friend Dr. Bosworth, Professor of Anglo-Saxon in the University of Oxford.

SAMUEL FOX.

Morley Rectory, March, 1864.

PROÆMIUM.

ÆLFRED Kuning þær pealhƿeob ðiſſe bec. 7 hie of bec
Lebene on Enghƿyc penbe. ꝥa hio nu iſ gebon. hƿilum he ſette
ƿopb be ƿopbe. hƿilum anbƿit of anbƿite. ꝥa ꝥa he hit þa
ƿƿeotoloſt 7 anbƿitfullicoſt ƿeneccan mihte ƿop þæm miſt-
licum¹ 7 manigƿealþum ƿeopulb² biſgum þe hine oft ægþer ƿe
on moþe ƿe on lichoman biſgoban. Ða biſgu uſ ƿint ƿiþe
eaƿfoþ ƿime³ þe on hiſ ðagum on þa ƿicu becomon þe he
unþeƿƿangen hæfþe. 7 þeah þa he þaſ boc hæfþe ƿeleopnobe 7
of Læbene to Enghƿicum ƿpelle ƿeþenbe. 7 ƿeƿonhte hi eft to
leoþe.⁴ ꝥa ꝥa heo nu gebon iſ. 7 nu biſ 7 ƿop Lober naman
halƿaþ⁵ ælcne þaſa ðe þaſ boc næþan lſſte. ꝥ he ƿop hine ƿe-
biþbe. 7 him ne ƿite ƿiſ he hit ƿiſtlicop onƿite þonne he
mihte.⁶ ƿopþæmðe ælc mon ſceal be hiſ anbƿiter mæðe anb be
hiſ æmettan ƿƿneccan ðæt he ƿƿneccþ. 7 bon ꝥ ꝥ he ðeþ :-

¹ Cott. miſlicum. ² Bod. ƿopþum 7. ³ Cott. ƿimu. ⁴ Cott.
þa ƿeƿonhte he hi eftþeſ leoþe. ⁵ Cott. healƿað. ⁶ Cott. meahƿe.

PREFACE.

KING ALFRED was translator of this book, and turned it from book Latin into English, as it is now done. Sometimes he set word by word, sometimes meaning of meaning, as he the most plainly and most clearly could explain it, for the various and manifold worldly occupations which often busied him both in mind and in body. The occupations are to us very difficult to be numbered, which in his days came upon the kingdoms which he had undertaken, and yet when he had learned this book, and turned it from Latin into the English language, he afterwards composed it in verse, as it is now done. And he now prays, and for God's name implores every one of those who lists to read this book, that he would pray for him, and not blame him, if he more rightly understood it than he could. For every man must, according to the measure of his understanding, and according to his leisure, speak that *which* he speaketh, and do that which he doeth.

TITULI CAPITUM.

I.

Ærſt hu Lotan ȝeƿunnon Romana ƿice. ȝ hu Boetiuȝ hi ƿolbe beƿæban. ȝ ðeobȝic þa þ̅ anȝunbe. and hine het on carcerne ȝebȝingȝan :. p. 2.

II.

ðu Boetiuȝ on ðam carcerne hiȝ ȝap ȝeoȝenbe ƿæȝ :. p. 4.

III.

ðu ȝe ȝiȝdom com to Boetie ærſt inne on þam carcerne. ȝ hine onȝan ȝreȝȝian :. p. 4.

IV.

ðu Boetiuȝ hine ȝingende ȝebæb. ȝ hiȝ earfoðu to Lobe mænbe :. p. 6.

V.

ðu ȝe ȝiȝdom hine eft ȝete ȝ ȝihte. mið hiȝ andȝoȝum :. p. 8.

VI.

ðu he him ȝehte biȝpell bi ȝæȝe ȝunnan. ȝ bi oþȝum tunȝlum. ȝ bi ȝolcnum :. p. 14.

VII.

ðu ȝe ȝiȝdom ȝæbe þam Mobe þ̅ him naht ȝȝiþoȝ næȝe ȝonne hit ȝoȝloȝen hæȝbe þa ȝoȝulb ȝælþa ȝe hit æȝ to ȝeȝunob hæȝbe. ȝ ȝæbe him biȝpell hu he hit macian ȝceolbe ȝiȝ he heoȝa ȝeȝen beon ȝceolbe. ȝ be ȝæȝ ȝoȝeȝ ȝeȝele. ȝ hu hiȝ ȝobena ȝeoȝca ealȝa ȝolbe heȝ on ȝoȝulbe habban lean :. p. 16.

VIII.

ðu þ̅ Mob andȝoȝebe ȝæȝe Lȝeceaþȝȝeȝȝe. ȝ ȝæbe þ̅ hit hit æȝȝoȝonan onȝeate ȝcȝlbȝ. eac ȝæbe þ̅ hit ȝæȝe oȝȝeten mið ðæȝ laȝeȝ ȝaȝe þ̅ hit ne mihte him ȝeandȝoȝȝian. Ða cȝæȝ ȝe ȝiȝdom. þ̅ iȝ nu ȝit ȝiȝȝe unȝihteȝȝeȝȝe þ̅ þu earþ ȝulneah ȝoȝoht. tele nu þa ȝeȝælȝa ȝiȝ þam ȝoȝȝum :. p. 24.

TITLES OF THE CHAPTERS.

I.

First, how the Goths conquered the empire of the Romans, and how Boethius wished to deliver them, and Theodoric then discovered it, and gave orders to take him to prison. p. 3.

II.

How Boethius in the prison was lamenting his hard lot. p. 5.

III.

How Wisdom first came to Boethius in the prison, and began to comfort him. p. 5.

IV.

How Boethius singing prayed, and lamented his misfortunes to God. p. 7.

V.

How Wisdom again comforted and instructed him with his answers. p. 9.

VI.

How he related to him a parable of the sun and of the other heavenly bodies, and of the clouds. p. 15.

VII.

How Wisdom said to the Mind, that nothing affected it more, than *that* it had lost the worldly goods which it before was accustomed to; and spoke to him a parable, how he should act if he should be their servant; and concerning the ship's sail; and how *he* wished to have the reward of all his good works here in *this* world. p. 17.

VIII.

How the Mind answered the Reason, and said that it perceived itself every way culpable; and said that it was oppressed with the soreness of trouble, so that it could not answer him. Then said Wisdom: This is still thy fault that thou art almost despairing; compare now the felicitia with the sorrows. p. 25.

IX.

Ða ongan se *ſiſtōm* eft ſecgan biſpell be þære runnan. hu heo oſenliht ealle oþre ſceonan. ⁊ ȝeþioſtſaþ miþ hire leohte. ⁊ hu þone ſmýltan ȝæ þær ſinbeſ ȝſc :.

p. 26.

X.

Du Boetiuſ ȝæbe he ſſýtole onȝiten hæfþe ꝥ hit eall ȝoþ þære ꝥ se *ſiſtōm* ȝæbe. ⁊ ȝeo onſoþhneſ. ⁊ ða ȝælþa þe he ær þenbe þæt ȝeſælþa beon ſceolban nauhtaſ næſan. ⁊ hu se *ſiſtōm*. ꝥ he mihte ȝeneccan ꝥ he [ȝeſælȝ]¹ þære. ȝæbe ꝥ hu ancoþ þære ða ȝit ſæſt on eoþþan :.

p. 26.

XI.

Du ȝeo *ſeſceabſiſneſ* him andſoþenebe and cſæþ. ꝥ heo þenbe ꝥ heo hine hſæthþeȝnunȝeſ upahaſen hæfþe ⁊ ſulneah ȝe-
briht æt þam ilcan þeoþþſeipe ðe he ær hæfþe. and acroþe hine hſa haſþe eall ꝥ he ſolþe on þiſſe ſoþulþe. ſume habbaþ æþelo ⁊ nabbap aþe :.

p. 30.

XII.

Du se *ſiſtōm* hine læþþe. ȝiſ he ſæſt huſ timþſian ſolþe. ꝥ he hit ne ſette up on þone hehſtan cnoll :.

p. 36.

XIII.

Du se *ſiſtōm* ȝæbe ꝥ hie meahtan ða ſmealiþoþ ſſpeþcan. ſoþþamþe ȝeo laþ hſæthþeȝnunȝeſ eoþe on huſ andȝit :.

p. 36.

XIV.

Du þæt *Moþ* cſæþ hſi him ne ſceolþe liþian ſæȝeþ lanþ. ⁊ hu se *ſiſtōm* ahſoþe hſæt him belumþe to hira ſæȝeþneſſe :.

p. 40.

XV.

Du ȝeo *ſeſceabſiſneſ* ȝæbe hu ȝeſælȝ ȝeo ſoþme elþ þær :.

p. 48.

XVI.

Du se *ſiſtōm* ȝæbe ꝥ hi hi ſolþon ahebban ſoþþam anþealþe oþ þone heoſen. and be ðeoþſiceſ anþealþ ⁊ Neþoneſ :.

p. 48.

XVII.

Du ꝥ *Moþ* ȝæbe ꝥ him næſne ȝeo mæȝþ ⁊ ȝeo ȝitrunȝ ſoþþel
ne licobe. buton to laþe he tilabe :.

p. 58.

¹ Bod. unȝeſælȝ.

IX.

Then began Wisdom again to speak a parable concerning the sun, how she outshines all other stars, and obscures *them* with her light; and how the raging of the wind *troubles* the placid sea. p. 27.

X.

How Boethius said, he plainly perceived that it was all true that Wisdom said: and *that* the prosperity, and the enjoyments which he formerly thought should be happiness, were nothing: and how Wisdom, that he might show that he was happy, said, that his anchor was still fast in the earth. p. 27.

XI.

How Reason answered him, and said, that she thought she had in some measure raised him up, and almost brought *him* to the same dignity which he before had: and asked him who had all that he would in this world: some have nobility and have not riches. p. 31.

XII.

How Wisdom instructed him, that if he were desirous to build a firm house, he should not set it upon the highest hill-top. p. 37.

XIII.

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XXI.

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XXII.

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æghþer ge mib ímealcne írræce. ge mib rýnþuman íanze :.
p. 76.

XXIII.

Du se rýrbom læpbe þone þe he polbe þæstambæpelanb íapan.
þ he atuhge of æpæst þa þorþar. 7 þa rýrþar. 7 þa unnyttan
peob. 7 hu he sæbe zif hwa bíteþer hþeþ on beþebe. þ him
þuhte beobþeab þi íretþe :.
p. 78.

XXIV.

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eabýgneþe :. p. 80.

XXV.

Du Lóð þelt ealra geýrceapta mib þam bþuþlum hýr anpealþeþ.
7 hu ælc geýrceapt rýrþar rýþ hþe geþýnþeþ. 7 rílaþ þ hit cume
þþeþ þonan þe hit æþ com :.
p. 88.

XXVI.

Du se rýrbom sæbe þ men mihton be Lóðe ípelce hý mæte.
7 hþæþer se þela mihte þone mon gebon íþa þeline þ he manan
ne þorþe. 7 hþæþer Boetie eall hýr popuþ lícobe þa he ge-
rælþorþ þeþ :.
p. 90.

XXVII.

Du se peorþþeape mæþ gebon tu þing þone býteþan þam
orþum býteþum peorþþe. 7 hu Noniur þeþ forþeþen for þam
gýlþenan íeribþeþe. 7 hu ælceþ monner ýfel bþ þý openþe zif
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XXX.

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XXXI.

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XXXII.

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XXXIV.

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XXXV.

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XXXIII.

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XXXIV.

How Wisdom, having explained what the highest good was, would then explain to him where it was; and how from the great good come the less. p. 135.

XXXV.

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XXXVI.

Du þ þ Moð sæbe þam ʒiʒbome þ hit onʒeate þ him ʒoð
 ʒeahce ðurh hine þ þ he ʒeahce. ʒ ʒon hʒy ʒe ʒoða ʒoð læte
 æniʒ ýʒel beon. ʒ hu ʒeo ʒeʒceabʒiʒneʒ bæð þ Moð þ hit ʒæte
 on hipe ʒeʒiʒbæne. ʒ heo ʒceolbe beon hiʒ læsteap. ʒ hu heo
 ʒæbe ðæt tu þiʒ ʒæpen ʒilla ʒ anʒealb. ʒiʒ hʒam ðara aʒpneʒ
 ʒana ʒæpe. þ heopa ne mihte naʒen buton oþrum nauht
 bon :.

p. 170.

XXXVII.

Be þam oʒeʒmobaʒ ʒiʒan ʒ unʒihtʒiʒan. ʒ hu mon hehþ
 þone heaʒoð beah æt þæʒ æʒneʒeʒeʒ enbe. and hu mon
 ʒceolbe ælcne mon hatan be þam ðeope þe he ʒelicoʒt ʒæpe :.

p. 186.

XXXVIII.

Be ʒnoia ʒeʒinne. hu ʒulixeʒ ʒe cýniʒ hæʒbe ʒpa ðeoba
 unben þam ʒaʒeʒe. and hu hiʒ þeʒnaʒ ʒurðan ʒoʒʒeapene to
 ʒilbeoʒum :.

p. 194.

XXXIX.

Be ʒýhtʒe ʒiounʒe ʒ be unʒihtʒe. ʒ be ʒýhtum eableane. ʒ
 [miʒtlice ʒita ʒ manʒʒealbe eaʒʒoða] cumað to þam ʒoðum
 ʒpa hi to þam ýʒelum ʒceolban. ʒ be ʒæpe ʒoʒeteohunʒa ʒoðeʒ
 ʒ be ðæpe ʒýʒbe :.

p. 210.

XL.

Du ælc ʒýʒð beoð ʒoð. ʒam heo mannum ʒoð þiʒce. ʒam heo
 him ýʒel ðiʒce :.

p. 234.

XLI.

Du Omeʒuʒ ʒe ʒoða ʒceop heʒebe þa ʒunnan. ʒ be þam
 ʒneobome :.

p. 244.

XLII.

Du þe ʒceolban eallon mæʒne ʒʒýʒian æʒteʒ ʒoðe. ælc be
 hiʒ andʒiteʒ mæʒe :.

p. 256.

XXXVI.

How the Mind said to Wisdom, that it perceived that God said to it through him that which he said: and *asked*, why the good God suffers any evil to be: and how Reason desired the Mind to sit in her chariot, and she would be its guide: and how she said that will and power were two things; *and* that if to any man there were a deficiency of either of them, neither of them could without the other effect anything.

p. 171.

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Of proud and unjust rulers; and how man should have the crown at the end of the course: and how we should describe every man by the beast which he was most like.

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XXXVIII.

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XLII.

How we ought with all our power to inquire after God, every one according to the measure of his understanding.

p. 257.

BOETHIUS.

BOETHIUS.

CAPUT I.

ON ðære tide þe Lotan of Sciððiu mæzþe wif Romana rice
geƿin upahofon. 7 miþ heora cýningum. Ræbzota and Calle-
rica ƿæron hatne. Romane buriz abnæcon. and eall Italia
rice þ̅ iſ betƿux þam muntum 7 Sicilia ðam ealonde in anƿalþ
zerehton. 7 þa æfter þam forerƿrecenan cýningum ðeobric
fenz to þam ilcan rice. fe ðeobric ƿæſ Amulinga. he ƿæſ
Lriſten. þeah he on þam Appaniſcan gebrolan ðurhpunobe.
þe gehet Romanum hiſ ſƿeonþcƿe. ſƿa þ̅ hi moſtan heora
ealþrihta ƿýrðe beon. Ac he þa gehat ſƿiðe ýſele zelærte.
7 ſƿiðe ƿƿaþe zeendobe mið manezum mane. þ̅ ƿæſ to
eacan oppum unarimebum ýflum. þ̅ he Iohannes þone papan
het ofſlean. Ða ƿæſ ſum conſul. þ̅ þe heperoha hatap.
Boetiur ƿæſ haten. fe ƿæſ in boccræftum 7 on ƿopulþ þearum
fe rihtſiſta. Se ða ongezat þa manizealban ýfel þe fe cýning
ðeobric wif þam Lriſtenanþome 7 wif þam Romanifcum ƿitum
ðýðe. he þa zemunþe ðara eþneſſa 7 þara ealþrihta ðe hi
unþer ðam Larenum hæfþon heora ealþhlaforþum. Ða onzan
he ſmeazan 7 leornizan on him ſelfum hu he þ̅ rice ðam
unrihtſiſan cýninge afeppan mihte. 7 on ƿýht geleaffulra and
on rihtſiſra anƿalþ gebzingan. Senþe þa ðizellice æpenþzeppitu
to þam Larene to Conſtantinopolim. þær iſ Lreca heah burz
7 heora cýneſtol. for þam fe Larene ƿæſ heora ealþhlaforþ
cýnneſ. bæþon hine ƿæt he him to heora Lriſtenþome 7 to
heora ealþrihtum zefultumeþe. Ða þ̅ ongezat fe ƿælhþeora
cýning ðeobric. ða het he hine gebzingan on canceþne 7 þær
inne belucan. Ða hit ða zelomp þ̅ fe anƿýrða ƿæſ on ſƿa micelþe
neananeſſe becom. þa ƿæſ he ſƿa micle ſƿiðor on hiſ Mobe

BOETHIUS.

CHAPTER I.

AT the time when the Goths of the country of Scythia made war against the empire of the Romans, and with their kings, *who* were called Rhadgast and Alaric, sacked the Roman city, and reduced to subjection all the kingdom of Italy, which is between the mountains and the island of Sicily, and then, after the before-mentioned kings, Theodoric obtained possession of that same kingdom: Theodoric was of the race of the Amali; he was a Christian, but he persisted in the Arian heresy. He promised to the Romans his friendship, so that they might enjoy their ancient rights. But he very ill performed that promise, and speedily ended with much wickedness; which was, that in addition to other unnumbered crimes, he gave order to slay John the Pope. Then was there a certain consul, that we call heretoha, who was named Boethius. He was in book-learning and in worldly affairs the most wise. He then observed the manifold evil, which the king Theodoric did against Christianity, and against the Roman senators. He then called to mind the favours and the ancient rights which they had under the Cæsars, their ancient lords. Then began he to inquire, and study in himself, how he might take the kingdom from the unrighteous king, and bring it *under* the power of faithful and righteous men. *He* therefore privately sent letters to the Cæsar, at Constantinople, which is the chief city of the Greeks, and their king's dwelling-place, because the Cæsar was of the kin of their ancient lords: they prayed him that he would succour them with respect to their Christianity and their ancient rights. When the cruel king Theodoric discovered this, he gave order to take him to prison, and therein lock up. When *it happened that the venerable man was fallen into so great*

geornefeð. swa his Moð ær swiðor to þam worulð sælþum
 ƷeƷunob Ʒæs. ⁊ he ða nanre sworfe be innan þam carcerne ne
 Ʒemunde. ac he Ʒefeoll niƷol of ðune on þa flor. ⁊ hine
 aƷtrehte swiþe unrot. and ormob hine sefne onƷan Ʒepan ⁊
 þur ƷinƷenbe cƷæþ.

CAPUT II.^a

ÐA hioð þe ic Ʒnecca Ʒeo lufbæƷlice forƷ. ic Ʒceal nu
 heorfenbe ƷinƷan. ⁊ mið [swiþe] unƷenadum forðum Ʒerettan.
 þeah ic Ʒeo hƷilum Ʒecorlice funde. ac ic nu Ʒepenbe ⁊ Ʒurcienbe
 of Ʒenadra forðra miƷfo. me ablenðan þaƷ unƷetreoran worulð
 sælþa. ⁊ me þa forletan swa blindne on þis ðimme hol. Ða
 beƷearðodon ælcere lufbæƷnerfe þa ða ic him æfne betƷt
 trurorbe. ða Ʒenðon hi me heora bæc to and me mið ealle
 ƷromƷeritan. To þon Ʒceolban la mine swienð seƷƷan þæt ic
 Ʒeræliz mon Ʒære. hu mæƷ se beon Ʒeræliz se ðe on ðam Ʒe-
 sælþum ðurhƷunian ne mot :

CAPUT III.^b

§ I. ÐA ic þa ðis leor. cƷæð Boetiur. Ʒeompienbe aƷunƷen
 hæfþe. ða com ðær Ʒan in to me heorencund swiðom. ⁊ þ
 min muƷinenbe Moð mið his forðum ƷeƷnette. ⁊ þur cƷæþ. Ðu
 ne eart þu se mon þe on minre Ʒcole Ʒære afeð¹ ⁊ Ʒelæreþ.
 Ac hƷonon Ʒurðe þu mið þisum worulð forƷum þur swiþe
 Ʒerpenbe. buton ic Ʒæt þ þu hæfƷt ðara Ʒærna to hraþe
 forƷiten ðe ic þe ær sealebe. Ða clorbe² se swiðom ⁊ cƷæþ.
 Ʒeritaþ nu aƷirƷebe worulð forƷa of mineƷ þeƷener Moðe.
 forþam Ʒe Ʒinð þa mæƷtan Ʒceafan. Lætaþ hine eft hƷeorfan
 to minum lafum. Ða eorbe se swiðom neap. cƷæþ Boetiur.
 minum hƷeorpienðan Ʒeohte. ⁊ hit swa niopul³ hƷæt hƷeƷa⁴
 uparæþbe. aƷriƷbe þa mineƷ⁵ Moðer eazan. and hit swan
 bliþum forðum.⁶ hƷæþer hit oncneore his fortermobor.⁷ mið
 ðam þe ða þ Moð siþ his bepenbe.⁸ ða Ʒecneor hit swiþe Ʒeotele
 his aƷne⁹ mobor. þ ƷæƷ se swiðom þe hit lanƷe ær týðe ⁊ lærþe.
 ac hit onƷeat his lafe swiþe totorpenne ⁊ swiþe tobrorenne¹⁰ mið

^a Boet. lib. i. metrum 1.—Carmina qui quondam, &c.

^b Boet. lib. i. prosa 1.—Hæc dum mecum, &c.

¹ Cott. arebeþ. ² Cott. cleorbe. ³ Bod. niopolil. ⁴ Cott. hƷuƷu.

⁵ Bod. minener. ⁶ Cott. swæn hƷum forðum. ⁷ Cott. swertermobor.

⁸ Bod. sið bepenbe. ⁹ Cott. aƷene. ¹⁰ Cott. totorpenne ⁊ swiþe
 tobrorenne.

trouble, then was he so much the more disturbed in his mind, as his mind had formerly been the more accustomed to worldly prosperity; and he then thought of no comfort in the prison; but he fell down prostrate on the floor, and stretched himself, very sorrowful, and distracted began to lament himself, and thus singing said:

CHAPTER II.

THE lay which I, an exile, formerly with delight sung, I shall now mourning sing, and with very unfit words compose. Though I formerly readily invented, yet I now, weeping and sobbing, wander from appropriate words. To blind me, these unfaithful worldly riches, and to leave me so blinded in this dim hole! At that time they bereaved *me* of all happiness, when I ever best trusted in them: at that time they turned their back upon me, and altogether departed from me! Wherefore should my friends say that I was a prosperous man? How can he be prosperous, who in prosperity cannot always remain?

CHAPTER III.

§ I. WHEN I, said Boethius, had mournfully sung this lay, then came there into me heavenly Wisdom, and greeted my sorrowful Mind with his words, and thus said: How, art not thou the man who was nourished and instructed in my school? But whence art thou become so greatly afflicted by these worldly cares? unless, I wot, thou hast too soon forgotten the weapons which I formerly gave thee. Then Wisdom called out and said, Depart now ye execrable worldly cares from my disciple's mind, for ye are the greatest enemies. Let him again turn to my precepts. Then came Wisdom near, said Boethius, to my sorrowing thought, and it so prostrate somewhat raised, then dried the eyes of my Mind, and asked it with pleasant words, whether it knew its foster-mother. Thereupon, when the Mind turned towards him, it knew very plainly its own mother, that was the Wisdom that long before had instructed and taught it. But it perceived his doctrine much torn and greatly broken, by the hands of *foolish persons*, and therefore asked him how that happened

dýrignu honðum. 7 hine þa fpan¹ hu þ̅ ȝeƿurðe. Ða anðrýrðe ȝe fýrðom hum 7 ȝæbe. þ̅ hiȝ ȝingran hæfðon hine ȝƿa totonenne. þær þær hi teohhobon þ̅ hi hine eallne habban ȝceoldon. ac hi ȝeȝaðeruað monȝealb dýrign on þære fortrurunga. 7 on þam ȝilpe. butan heora hƿelc eft to hýne² bote ȝecirpe :

§ II.^o Ða onȝan ȝe fýrðom hƿeorƿian for þær Mober týðerneȝre. 7 onȝan þa ȝibbian 7 þur cƿæþ. Eala on hu ȝrunðleaſum ȝeaðe þ̅ Mober þringþ.³ þonne hit beſtýrmaþ þiȝre ƿoruldre unȝeþƿærneȝra. ȝif hit ðonne forȝet hiȝ aȝen leohc. þ̅ iȝ ece ȝeſea. and þringþ on þa fremban þiȝtro. þ̅ riðb ƿoruld forȝa. ȝƿa ȝƿa þiȝ Mober nu ðeþ. nu hit nauht eller nat butan ȝuorrunȝa :

§ III. Ða ȝe fýrðom þa 7 ȝeo ȝeſceabþiȝneȝ þiȝ leoþ aȝunȝen hæfðon. þa onȝan he eft ȝrƿecan 7 cƿæþ to þam Mober. Ic ȝeſeo þ̅ ðe iȝ nu ȝroſſe mape ðearȝ þonne unƿotneȝre :

§ IV. Forþam ȝiȝ þu ðe ofſceamian⁴ ƿilt ðineȝ ȝeþpolan. þonne onȝinne ic þe ȝona bepan 7 þe bȝrinȝe mið me to heofonum. Ða anðrýrðe hum þ̅ unƿote Mober 7 cƿæþ. Ðræt la hƿæt riȝt þiȝ nu þa ȝoð 7 þ̅ eblean.⁵ þe ðu ealne ƿeȝ ȝehete ðam monnum þe ðe heorȝumian ƿolban. iȝ þiȝ nu ȝe cƿiðe þe þu me ȝeo ȝæbeſt. þ̅ ȝe ƿiȝa Plato cƿæbe. þ̅ ƿaȝ. þæt nan anpealb næpe riht butan rihtum þearum. ȝeſiȝt þu nu þæt þa rihtȝian riȝt lape 7 forþriȝcte. forþam hi ðinum ƿillan ƿolbon fulȝan. 7 þa unriȝhtȝian ȝeonban⁶ upahæſene þurh heora ƿonðæða 7 þurh heora ȝeſlice. þ̅ hi þý eð mæȝen heora unriht ȝeƿill forþbriȝȝan. hi riðb mið ȝiȝum 7 mið ȝeſtreonum⁷ ȝeſýrþrode. forþam ic nu ƿille ȝeornlice to ȝobe cleorpan. Onȝan þa ȝibbien. 7 þur riȝȝenðe cƿæþ.

CAPUT IV.⁴

EALA þu ȝcippenð heofoneȝ 7 eorþan. þu ðe on þam ecan retle riȝart. þu þe on hƿæðum ȝænelbe þone heofon ýmbhƿeorſet. 7 ða tunȝlu þu ȝebeſt þe ȝehýrȝume. 7 þa runnan þu ȝebeſt þ̅ heo mið heone beorhtan ȝiman þa þeortne aþƿærþ þære ȝƿeartan nihte. ȝƿa ðeþ eac ȝe mona mið hiȝ blacan leohc þæt þa beorhtan ȝeorpan ðunniap on þam heofone. ȝe

^o Boet. lib. i. metrum 2.—Heu, quam præcipiti, &c.

¹ Boet. lib. i. metrum 5.—O stelliferi conditor orbis, &c.

⁴ Cott. ȝræȝn.

² Cott. rihtpe.

³ Bod. ðringð.

⁴ Cott.

^o ofſceamian.

⁵ Cott. ȝoð and þa eblean.

⁶ Cott. riendon.

⁷ Cott. ȝeſtreonum.

Then answered Wisdom to him and said, that his scholars had thus torn him, when they endeavoured to possess themselves of him entirely. But they gather much folly by presumption, and by arrogance, unless any of them to their amendment return.

§ II. Then began Wisdom to grieve for the frailty of the Mind, and began to sing, and thus said: Alas! into how unfathomable gulf the Mind rushes when the troubles of this world agitate it. If it then forget its own light, which is eternal joy, and rush into the outer darkness, which are the cares of this world, as this Mind now does, now it knows nothing else but lamentations.

§ III. When Wisdom and Reason had sung this lay, then began he again to speak, and said to the Mind: I see that there is now more need to thee of comfort, than of bewailing.

§ IV. Therefore, if thou wilt be ashamed of thine error, then will I soon begin to bear thee up, and will bring thee with me to the heavens. Then answered the sorrowful Mind to him, and said: What! O, what! are these now the goods, and the reward, which thou always promisedst to the men who would obey thee? Is this now the saying, which thou formerly toldest me that the wise Plato said, that was, that no power was right without right manners? Seest thou now, that the virtuous are hated and oppressed, because they would follow thy will: and the wicked are exalted through their crimes and through their self-love? That they may the better accomplish their wicked purpose they are promoted with gifts and with riches. Wherefore I will now earnestly call upon God. He then began to sing, and thus singing said:

CHAPTER IV.

O THOU Creator of heaven and earth! thou who reignest on the eternal seat! thou who turnest the heaven in a swift course! thou makest the stars obedient to thee: and thou makest the sun, that she with her bright splendour dispels the darkness of the swarthy night. So does also the moon with his pale light, which obscures the bright stars in the

eac hƿilum þa runnan heorne leohtes beƿearƿ þonne he betƿux
 ur 7 hƿe ƿýrþ. ge eac hƿilum þone beophƿtan georƿan þe þe
 hatap morzengeorƿa. þone ilcan þe hatap oþre naman æfen-
 georƿa. þu þe þam ƿinterþaƿum ſeleſt georƿe tiða 7 þæſ
 ſumereþ ƿahum langran. þu þe þa treora þurh þone georƿcan
 ƿinþ norþan 7 eaſtan on hæreſt tið heora leaƿa beƿearft. 7
 eft on lencten oþru leaƿ ſelleſt. þurh þone ſmýltan ruþan
 feſterinan ƿinþ. Ðræt þe ealle geſceafra heorſumiaþ 7 þa ge-
 geſneſra ƿinra beboba healbap. butan men anum ge ðe
 oferþeorð. Eala ðu ælmihtiga geƿpenþ and ƿihtenþ eallra
 geſceafra. help nu þinum eapmum moncýnne. Ðrý þu la
 Ðrihten ærne polbert ꝥ geo ƿýrþ ſra hƿýrſan geolbe. heo
 þreap þa unſcibiga 7 nauht ne þreap þam ſcibigum. riſtaþ
 manfulle on heahſcolum. 7 halige unþer heora fotum þrý-
 cap. ſciciaþ gehýbbe beophhte cræfta. 7 þa unrihtƿiran tælað
 þa rihtƿiran. nauht ne ðenezaþ monnum mane aþa. ne ꝥ
 leaſe lot þe beoþ miþ þam ƿrencum beƿruzen. forþam ƿent nu
 fulneah eall moncýn on treonunga ziſ geo ƿýrþ ſra hƿeorſan
 mot on ýfelra manna geƿill. 7 þu heorne nelt ſciran. Eala min
 Ðrihten. þu þe ealle geſceafra oferriht. haƿa nu miðelice on
 þa eapman eorðan. and eac on eall moncýn. forþam hit nu
 eall ƿinþ on ðam ýðum ðirre ƿorulbe :.

CAPUT V.º

§ I. ÐA ꝥ Moð þa ƿillic ſaſ cƿeþenbe ƿæg. 7 þiſ leoþ ſin-
 zenbe ƿæg. ge ſiſbom þa 7 geo geſceapriſneſ him bliþum
 eazum on locube.¹ 7 he for þæg Moðer geomeſunge² næſ
 nauht gebreþeþ. ac cræþ to þam Moðe. Sona ſra ic þe æreſt
 on ðirre unrotneſſe geſeah ður muſciende.³ ic ongez æþ ðu
 ƿære utarapen⁴ of þiner fæðer eþele. ꝥ iſ of minum lapum.
 þær ðu him ſone of ða þu ðine fæſtraþneſſe forlete. 7 þen-
 beſt ꝥ geo ƿeorþ⁵ þaſ ƿorulþ þenbe heorne azenes þoncer buton
 Loðer geþeahhte. 7 hiſ þaſunge.⁶ 7 monna geƿýrhtum. Ic
 ƿiſte ꝥ þu utarapen ƿære. ac ic nýrte hu geor. ær þu þe ſelf
 hit me geþehteſt miþ þinum ſaſcibum. Ac þeah þu nu ſier
 ri⁷ þonne þu ƿære. ne eaſt þu þeah ealler of þam eapbe
 aþriſen. þeah þu ðær on gebƿolobe. ne gebrohte ðe eac

º Boet. lib. i. proſa 5.—Hæc ubi continuato dolore, &c.

¹ Bod. eahum on locodon.

² Cott. geompunga.

³ Cott. muſe

menðe. ⁴ Cott. utarapen.

⁵ Cott. ſio ƿýrþ.

⁶ Cott. geþaſunga

⁷ Bod. fýr geo.

heaven: and sometimes bereaves the sun of her light, when he is betwixt us and her; and sometimes the bright star which we call the morning star; the same we call by another name, the evening star. Thou, who to the winter days givest short times, and to the summer's days, longer! Thou, who the trees, by the stark north-east wind in harvest-time, of their leaves bereavest; and again in spring, other leaves givest, through the mild south-west wind! What! do all creatures obey thee, and keep the institutions of thy commandments, except man alone, who is disobedient? O, thou almighty maker and governor of all creatures, help now thy miserable mankind. Wherefore, O Lord, ever wouldest thou, that fortune should so vary? She afflicts the innocent, and afflicts not the guilty. The wicked sit on high seats, and trample the holy under their feet. Bright virtues lie hid, and the wicked deride the virtuous. Wicked oaths in no wise injure men, nor the false lot which is with fraud concealed. Therefore almost all mankind will now proceed in doubt, if fortune may thus vary according to the will of evil men, and thou wilt not control her. O, my Lord, thou who overseest all creatures, look now mercifully on this miserable earth, and also on all mankind: because it now all struggles in the waves of this world,

CHAPTER V.

§ I. WHILEST the Mind was uttering such sorrow, and was singing this lay, Wisdom and Reason looked on him with cheerful eyes; and he was nothing disturbed on account of the Mind's lamentation, but said to the Mind: As soon as I first saw thee in this trouble, thus complaining, I perceived that thou wast departed from thy father's country, that is from my precepts: Thou departedst therefrom when thou didst abandon thy fixed state of mind, and thoughtest that Fortune governed this world according to her own pleasure, without God's counsel, and his permission, and men's deserts. I knew that thou wast departed, but I knew not how far, until thou thyself toldest it to me, by thy lamentations. But though thou art now farther than thou wast, thou art not nevertheless entirely driven from the country; though *thou hast wandered therein*. Nor, moreover, could any other

nan oþer man on þam ȝebrolan butan þe ȝylcum. þurh þine
 aȝene ȝemeleſte.¹ ne ȝeolbe þe eac nan man ȝpeleȝ to
 ȝelefan þær ðu ȝemunan polbert hƿylcra ȝebýrða þu ƿære ȝ
 hƿylcra burȝƿara for ƿorulde. oþþe eft ȝaſtlice hƿilceȝ ȝeſer-
 ȝciȝeð ðu ƿære on ðinum Mobe. ȝ on þinne² ȝeſceadƿigneſſe. ꝥ iȝ
 ꝥ þu eaſt an ƿara rihtſinenra ȝ ƿara rihtſillenðra. ƿa beoþ
 ƿære heofencunban Ierusalem burȝƿare. of ƿære næſne nan.
 buton³ he ſelf polbe. ne ƿearþ aþriſen. ꝥ iȝ of hiȝ ȝoban ƿilla.
 ƿære þær he ƿære. ſimle he hæfde þone mið him. þonne he
 þone mið him hæfde. ƿære þær he ƿære. þonne ƿær⁴ he
 mið hiȝ aȝnum cýnne. ȝ mið hiȝ aȝnum burhƿarum on hiȝ
 aȝnum eaſde þonne he ƿær on þare rýhtſinenra ȝemanan.
 Sƿa hƿa þonne ȝƿa ƿær rýnþe biþ ꝥ he on heora ðeopðome
 beon mot. þonne bið he on þam hehtan ſneðome. Ne
 onſcunige ic no ƿær neoþeran and ƿær unclænna ſtope. ȝiȝ ic
 þe ȝeſaðne ȝemete. Ne me na⁵ ne lýt mið ȝlaſe ȝeƿorhtſra
 ƿaȝa ne heahſetla⁶ mið ȝolbe ȝ mið ȝimnum ȝeſeneðra. ne
 boca mið ȝolbe aƿriſenra me ȝƿa ȝrýpe ne lýt. ȝƿa me lýt on
 þe rihtceȝ ƿillan. Ne ſece ic no heȝ ƿa bec. ac ꝥ ꝥ ƿa bec
 forſtent⁷ þæt ic þin⁸ ȝeſit ȝripe rihte. þu ȝeofobert ƿa ƿon-
 rýnð⁹ æȝþær ȝe on ƿara unrihtſiȝra anſealða heaneſſe. ȝe
 on minre unƿurþneſſe and ſoneſeƿeneſſe. ȝe on ƿara man-
 ſulra forſƿorlaeteneſſe on þaȝ ƿorulð ſreba. Ac forþon þe þe
 iȝ ȝripe¹⁰ miçel unroctneſſ nu ȝetenȝe.¹¹ ȝe of ðinum ýrpe. ȝe
 of ðinum¹² ȝnoſnumȝa. ic ðe ne mæȝ nu ȝet ȝeanðrýnðan ær
 ðon ðær tið¹³ rýnð :-

§ II.^f Forþan eall ꝥ mon untidlice onȝimþ.¹⁴ næſþ hit no
 ælcæpne¹⁵ enbe. Donne ƿære ſunnan ſcma on Auguſtuȝ
 monþe haſaȝt ſcinþ. þonne ðýȝeȝaȝ ȝe þe þonne ƿile hƿilc ȝæð
 oþſæſtan þam ðrium¹⁶ ſurum. ȝƿa ðeþ eac ȝe ðe ƿintreȝum
 ƿeðerum ƿile bloſman¹⁷ ſecan. Ne miht þu ƿin ƿrinȝan on
 miðne ƿintep.¹⁸ ðeah ðe ƿel lýtce ƿearmeȝ murtet :-

§ III.^g Ða cluðbe ȝe ſiȝðom ȝ cƿæþ. Mot ic nu cunnian
 hƿon þinne¹⁹ ȝæſtraedneſſe. þæt ic þanon²⁰ onȝiton mæȝe hƿo-
 nan²¹ ic þin tilian ſcýle ȝ hu. Ða andrýnðe ꝥ Mob ȝ cƿæþ.

^f Boet. lib. i. metrum 6.—Cum Phœbi radiis grave, &c.

^g Boet. lib. i. prosa 6.—Primum igitur paterisne, &c.

¹ Cott. ȝemeleſte. ² Bod. þinne. ³ Bod. buta. ⁴ Bod. ƿære.

⁵ Cott. no. ⁶ Bod. ȝeſihtſra heahſetla. ⁷ Bod. forþent. ⁸ Cott.
 þæt iȝ þin. ⁹ Cott. ƿonrýnð. ¹⁰ Cott. ȝƿa. ¹¹ Cott. ȝet ȝetenȝe.

¹² Cott. þinne. ¹³ Cott. tið. ¹⁴ Cott. untidlice onȝimð. ¹⁵ Bod.

ælcæne. ¹⁶ Cott. ðriȝum. ¹⁷ Cott. bloſtman. ¹⁸ Bod. ƿrinȝan
 on meððe ƿintep. ¹⁹ Bod. þin. ²⁰ Cott. þonan. ²¹ Cott. hƿonon.

man lead thee into error, except thyself, through thine own negligence. Nor could any one thus believe it of thee, when thou wouldest call to mind, of what families thou wast, and of what citizens, as to the world: or again, spiritually, of what society thou wast in thy mind, and in thy reason: that is that thou art one of the just, and of those who will rightly, who are the citizens of the heavenly Jerusalem. Thence no one was ever driven against his own will, that is from his right will. Wheresoever he might be, he had this always with him; when he had this with him, wheresoever he might be, he was with his own kin, and with his own citizens, in his own land, when he was in the company of the just. Whosoever, then, is worthy of this, that he may be in their service, he is in the highest freedom. I shun not this inferior, and this unclean place, if I find thee well instructed. I am not desirous of walls wrought with glass, or of thrones ornamented with gold and with jewels; nor am I so desirous of books written with gold, as I am desirous of a right will in thee. I seek not here books, but that which books are profitable for, that I may make thy mind perfectly right. Thou complainedest of evil fortune, both on account of the height of unjust power, and on account of my meanness and dishonour; and also on account of the uncontrolled license of the wicked, with respect to these worldly goods. But as very great trouble has now come upon thee, both from thine anger and from thy sorrow, I may not yet answer thee, before the time for it arrives.

§ II. For whatsoever any one begins out of season, has no good end. When the sun's brightness in the month of August hottest shines; then does he foolishly, who will at that time sow any seed in the dry furrows. So also does he, who will seek flowers in the storms of winter. Nor canst thou press wine at mid-winter, though thou be desirous of warm must.

§ III. Then spake Wisdom, and said: May I now inquire a little concerning the fixedness of thy mind, that I may thereby discover whence and how I may effect thy cure? Then answered the Mind, and said: Inquire as thou wilt.

Lunna swa þu wille. Ða cwæp seo Lerceabwyrne.¹ Leleſt² þu
 þæt seo wýrð bealbe swiðe worulde. oððe aht [zober] swa
 zeweorpan mæge butan þam wýrhtan.³ Ða anbýrnbe þæt Mōb
 7 cwæð. Ne gelyfe⁴ ic no þæt hit zeweorpan mihte swa enbe-
 býrðlice. ac to soþan⁵ ic wæt þæt te Lōb swiðere is his azner
 weorces. 7 ic no ne wearð of þam soþan zeleapan. Ða anb-
 ýrnbe se swiðom eft 7 cwæp. Ymbe þæt ilce þu zýððoberst nu
 hwene ær anb cwæbe. þæt ælc wuht fram Lōbe wite⁶ his wuht
 timan. 7 his wuhte zewetnerge fuleote butan menn anum.
 soþam ic wunðrige swiðe unzemetlice hwæt se seo⁷ oþre hwæt
 þu mæne nu þu pone zeleapan hæfst. Ac wit secdon weah gyt
 beowlicor ymbe þæt beon.⁸ ic nat ful gearwe ymbe hwæt þu gyt⁹
 twearc. zewege me. nu þu cwiðt þæt þu naht¹⁰ ne twearc þæt te Lōb
 swiðe worulde swiðere¹¹ gie. hu he wonne wolde þæt heo wære.
 Ða anbýrnbe þæt Mōb 7 cwæp. Uneaþe ic mæg soþtanþan
 wine acwunga. 7 cwiðt weah þæt ic se anbýrnþan secle. Se swiðom
 þa cwæp. Swiðt ðu þæt ic nýte pone wol¹² wine zewetnerge ðe
 ðu mið ýmbrangen. eart. ac wege me hwelcer enber ælc angin
 wunige. Ða anbýrnbe þæt Mōb 7 cwæp. Ic hit gemunde geo. ac
 me hæfþ weor znowunung wære gemýnbe benumen. Ða cwæð
 se swiðom. Swiðt ðu hƿonan ælc wuht come.¹³ Ða anbýrnbe
 þæt Mōb 7 cwæp. Ic wæt ælc wuht fram Lōbe com. Ða cwæp se
 swiðom. Ðu mæg þæt beon. nu þu þæt angin swiðt. þæt ðu eac pone
 enbe nýte. soþam seo Lēbnefne mæg þæt Mōbe onstýrian.¹⁴
 ac heo hit ne mæg his zewitces beƿearfen. Ac ic wolde þæt þu me
 gæðerst hwæþer þu wite¹⁵ hwæt þu self wære. Wit þa anbýrnbe
 7 cwæp. Ic wæt þæt ic on libbenþum men 7 on zewearþum
 eom 7 weah on deawlicum. Ða anbýrnbe se swiðom 7 cwæp.
 Swiðt þu aht¹⁶ oþres bi se selfum to seczanne butan¹⁷ þæt þu nu
 gæðerst. Ða cwæp þæt Mōb. Nat ic nauht oþres. Ða cwæp se
 swiðom. Nu ic habbe¹⁸ onziten ðine oƿmōðnerge. nu ðu self
 naht hwæt þu self eart. ac ic wæt hu win man zewilian¹⁹ sceal.
 soþam þu gæðerst þæt þu ƿnecca²⁰ wære 7 beƿearð ælcer zober.
 soþam þu neƿerst hwæt þu wære. þa þu cýðerst þæt þu neƿerst
 hwelcer enber ælc angin wunode. þa ðu ƿenberst þæt²¹ twearc-

¹ Cott. Sceabwyrne.² Bod. neleſt.³ Bod. wýrhtum.⁴ Bod.

gelyfe.

⁵ Cott. soþum.⁶ Cott. wite.⁷ Cott. wý.⁸ Cott.

bion.

⁹ Cott. gyt.¹⁰ Cott. naht.¹¹ Cott. wuhtwige.¹² Cott.

ðem.

¹³ Cott. cume.¹⁴ Cott. arstýrian.¹⁵ Cott. wite.¹⁶ Cott.

aht.

¹⁷ Cott. buton.¹⁸ Cott. hæbbe.¹⁹ Cott. tilian.²⁰ Cott.

ƿnecca.

²¹ Cott. wæt te.

Then said Reason: Dost thou believe that Fortune governs this world, or that aught of good can be thus made, without the Maker? Then answered the Mind, and said: I do not believe that it could be made so full of order; but I know forsooth that God is governor of his own work, and I never swerved from this true belief. Then answered Wisdom again, and said: About that very thing thou wast singing a little while ago, and saidst, that every creature from God knew its right time, and fulfilled its right institution, except man alone. Therefore I wonder beyond measure, what it can be, or what thou meanest, now thou hast this belief. We must, however, inquire still more deeply concerning it. I do not know very well about what thou still doubttest. Tell me, since thou sayest that thou doubttest not that God is governor of this world, how He, then, would that it should be. Then answered the Mind, and said: I can scarcely understand thy questions, and yet thou sayest that I must answer thee. Wisdom then said: Dost thou think that I am ignorant of the severity of thy trouble, that thou art encompassed with? But tell me, to what end does every beginning tend? Then answered the Mind, and said: I remembered it formerly, but this grief has deprived me of the recollection. Then said Wisdom: Dost thou know whence every creature came? Then answered the Mind, and said: I know that every creature came from God. Then said Wisdom: How can it be, that now thou knowest the beginning, thou knowest not also the end? for grief may agitate the mind, but it cannot bereave it of its faculties. But I desire that thou wouldest inform me, whether thou knowest what thou thyself art. It then answered, and said: I know that I am of living men, and rational, and nevertheless of mortal. Then answered Wisdom, and said: Knowest thou anything else, to say of thyself, besides what thou hast now said? Then said the Mind: I know nothing else. Then said Wisdom: I have now learned thy mental disease, since thou knowest not what thou thyself art: but I know how I must cure thy disease. For this reason thou saidst thou wert an exile, and bereaved of all good, because thou knewest not what thou wert. Thou showedst that thou didst not know to what end every beginning tended, when thou thoughtest that

leare men 7 neceleare wæron geseahge 7 wealdendas þisse
 worulde. 7 wæs þu cýpberc eac þ þu nýrterc mid hwilcan¹
 gerece God wýlt þisse worulde. oþþe hu he wolde þ heo wære.
 þa þu sæberc þ þu wenberc² þ þiof slýpe wýnð þas woruld wende
 butan Godes weahce.³ ac⁴ þ wæs swiðe micel pleoh þ ðu swa
 wendan sceolberc. Næs hit na⁵ þ an þ þu on ungemetlicum
 ungesælpum wære. ac eac þ þu fulneah mid ealle forwyrðe.
 Ðanca nu Gode þ he ðe gefultumade wæt ic þin gewit mid
 ealle ne forlet. 7e habbað nu geot þone mærcan ðæl wære
 týnðran þinre hæle.⁶ nu þu geleafst þ seo wýnð ðurh hie
 gesele butan Godes weahce þas woruld wendan ne mæge. nu
 þu ne wearfst þe nauht ondræban. forþam þe of þam lýclan
 fwearcan ðe ðu mid wære týnðran gefenge lifes leoht þe on-
 liehte.⁷ Ac hit nis gýt se tima þ ic þe healicor mæge onbrýn-
 ðan. forþam hit is ælces mopes wære þ⁸ sona swa hit forlæt
 forspildas. swa folgað hit leasfrellunga. of þæm þonne ongin-
 nað weaxan þa mýrta þe þ God geberesaf. 7 mid ealle forb-
 wýrmað þa foran gefeherfe swelce mýrta swelce nu on ðinum
 Gode winðan. Ac ic hie sceal ærfe geþinnian.⁹ þ ic riððan wý-
 eþ mæge wæt soðe leoht on þe geþwinzan :

CAPUT VI.^a

LOLA nu be wære winnan. 7 eac be oðrum tunglum.
 þonne fweartan wolcnu him beforan gað. ne mazon hi þonne
 heora leoht fellan. swa eac se swerpa winð hwilum midum
 fwearde geberesaf þa se ðe ær wæs fmylde webera glæhlyftra
 on to georne. þonne heo þonne swa zemengeb wýnð mid ðan
 wýpum. þonne wýrð heo swiðe hraðe ungladu. weah heo ær gladu
 wære on to locienne. Ðwæt eac se boc. weah he swiðe of his
 riht wýne. þonne wæs micel stan wealdende of þam heahhan
 munde on innan fealp. 7 hine toðælð. 7 him his riht wýnes
 wýrðent. swa soð nu þa weofro þinre geberesebnesse wýrðanban
 minum leohtum larum. Ac gif þu winize on rihtum geleafan þ
 soðe leoht oncnapan. afyr fram þe þa ýrelan sæla 7 ða un-
 nettan. 7 eac þa unnettan ungesæla. 7 þone ýplan ege þisse
 worulde. þ is wæt ðu ðe ne anhebbe on ofermetto on þinre
 gefunðfulnesse 7 on þinre onforðnesse. ne eft þe ne geortwýre

^a Boet. lib. i. metrum 7.—Nubibus atris, &c.¹ Cott. hwelcepe.² Cott. wende.³ Cott. weahce.⁴ Cott. eac.⁵ Cott. no.⁶ Cott. hælo.⁷ Cott. onlýhte.⁸ Cott. þ ze.⁹ Bod.

geþwinzan.

outrageous and reckless men were happy and powerful in this world : and moreover thou showedst that thou didst not know with what government God rules this world, or how He would that it should be, when thou saidst that thou thoughtest that this inconstant Fortune changes this world without God's counsel. But it was a very great peril that thou shouldst so think. Not only wast thou in immoderate trouble, but thou hadst well-nigh altogether perished. Thank God, therefore, that he has assisted thee, so that I have not entirely forsaken thy mind. We have already the chief part of the fuel for thy cure, now thou believest that Fortune cannot of herself, without God's counsel, change this world. Now thou hast no need to fear anything, for from the little spark which thou hast caught with this fuel, the light of life will shine upon thee. But it is not yet time that I should animate thee more highly : for it is the custom of every mind, that as soon as it forsakes true sayings, it follows false opinions. From hence, then, begin to grow the mists which trouble the mind, and withal confound the true sight, such mists as are now on thy mind. But I must dispel them first, that I may afterwards the more easily bring upon thee the true light.

CHAPTER VI.

Look now at the sun, and also at the other heavenly bodies ; when the swarthy clouds come before them, they cannot give their light. So also, the south wind sometimes with a great storm troubles the sea, which before, in serene weather, was transparent as glass to behold. When it then is so mingled with the billows it is very quickly unpleasant, though it before was pleasant to look upon. So also is the brook, though it be strong in its right course, when a great stone rolling down from the high mountain falls into it, and divides it, and hinders it from its right course. In like manner does the darkness of thy trouble now withstand my enlightened precepts. But if thou art desirous with right faith to know the true light ; put away from thee evil and vain joys, and also the vain sorrows, and the evil fear of this world : that is, that thou lift not up thyself with arrogance,

naner zober on nanre riþerþearbnerge. forðam þæt Mōb riemle bið zebunben mið zēbreþebnerge. þær þiſſa tpega yfelā auþer riurað :.

CAPUT VII.¹

§ I. ÐA zerrigobe ge ſiþdom ane lýtcle hpile. oppæt he onzeat þær Mōber ingeþancaſ. þa he hi þa onziten hæfþe. Ða cþæð he. Líf ic þine unnotnerge on riht onziten hæbbe. þonne niſ þe nauht¹ riþor þonne þ þæt þu forloren hæfſt. þa populþ ſælða þe þu ær hæfþeſt. 7 zeompaſt nu forþam þe heo onhrýrþeþ iſ. Ic onzite zenoh ſpeotule þ þa populþ ſælþa mið riþe manigre ſpeotnerge riþe lýtclice oleccaþ þæm Mōbum þe hi on laſt pillað riþorþt beſſican. 7 þonne æt nihtan. þonne hý læſt pænāþ.² hi on ofermōbnerge³ forlætaþ on þam mærtan ſape. Líf ðu nu riþan riht hronan hý cumaþ. þonne miht⁴ þu onzitan⁵ þ hi cumað of populþ zicunga. Líf þu þonne heora þearaſ riþan riht. þonne miht þu onzýtan þ hie ne beoþ nanum men zetpeope.⁶ be þæm þu miht⁷ onzitan þ þu þær nane mýrþe on næfþeſt. Ða þa þu hie hæfþeſt. ne eſt nane ne forlure. þa þa þu hie forlure. Ic penþe þ ic þe zio zelæþeþ hæfþe þ þu hi oncnapan cuþeſt.⁸ 7 ic riſte⁹ þ þu hi onſcuneþeſt. þa þa þu hie hæfþeſt. þeah þu heora bpuce. Ic riſte¹⁰ þ þu mine cþiþaſ rið heora pillan oft ſæþeſt. ac ic pæt þ nan zepuna ne mæz nanum man¹¹ beon onpenþeþ. þ þæt Mōb ne rie be ſumum ðæle onſtýþeþ. forþam þu eaſt eac nu of þinne riþlnerge aþorþpen :.

§ II.¹ Ða Mōb. hpæt beþearp þe on þaſ¹² cape 7 on þaſ znornunga. hpæt hpezu ungeþunelceſ¹³ þ þe on becumen iſ riþelce oppum monnum ær þ ilce ne eglebe. Líf þu þonne penſt þ hit on þe zelong ſe þ þa populþ ſælþa on þe riþa onpenþa riht. þonne eaſt þu on zebpolan. ac heora þearaſ riht riþelce. hie beheolbon on þe heora¹⁴ azen zecýnþ. 7 on heora¹⁵ panþlunga hie zecýþbon heora ſæſtþæbnerge.¹⁶ riþelce.¹⁷ hý¹⁸

¹ Boet. lib. ii. proſa 1.—Poſthæc panliþer obticuit, &c.

² Boet. lib. ii. proſa 1.—Quid eſt igitur, o homo, &c.

³ Cott. noht. ⁴ Cott. penað. ⁵ Cott. opmōbnerge.

⁶ Cott. ongetan. ⁷ Bod. ne tpeope. ⁸ Cott. meaht. ⁹ Cott. cuþe.

¹⁰ Cott. and ic riſte. ¹¹ Cott. riſte. ¹² Cott. men. ¹³ Bod. þa.

¹⁴ Cott. penſt þu þ hihtpæt niþer rie. oððe hpæt hpuzu ungeþunelceſ.

¹⁵ Cott. hiora. ¹⁶ Cott. hiora. ¹⁷ Cott. unſæſtþæbnerge. ¹⁸ Cott.

riþelce. ¹⁹ Cott. hi.

in thy health, and in thy prosperity; nor again, despair of any good in any adversity. For the Mind is ever bound with misery, if either of these two evils reigns.

CHAPTER VII.

§ I. THEN was Wisdom silent a little while, till he perceived the Mind's thoughts. When he had perceived them, then said he: If I have rightly understood thy trouble, nothing affects thee more than this, that thou hast lost the worldly prosperity which thou formerly hadst, and now lamentest because it is changed. I perceive clearly enough that worldly goods with many an allurements very deceitfully flatter the minds which they intend at last utterly to betray: and then at length, when they least expect it, scornfully leave them in the deepest sorrow. If thou now desirest to know whence they come, then mayest thou learn that they come from worldly covetousness. If thou then wilt know their manners, thou mayest learn that they are not faithful to any man. Hence thou mayest understand that thou hadst no pleasure when thou hadst them; nor again, didst lose any when thou didst lose them. I thought that I had formerly instructed thee, so that thou mightest know them; and I knew that thou despisedst them when thou hadst them, though thou didst use them. I knew that thou, against their will, didst often repeat my sayings. But I know that no custom can be changed in any man without the mind being in some measure disquieted. Therefore thou art also now moved from thy tranquillity.

§ II. O Mind, what has cast thee into this care, and into these lamentations? *Is it* something unusual that has happened to thee, so that the same before ailed not other men? If thou then thinkest that it is on thy account that worldly goods are so changed towards thee, then art thou in error: for their manners are such. They kept towards thee their own nature, and in their changeableness they show their constant state. They were exactly, when they most allured thee, such as they are now, though they flattered thee with false happiness. Thou hast now understood the unstable promises

pæron rihte þa hi ðe mært geoleccan rihte hi nu rindon. þeah þe hý þe oleccan¹ on þa leaƿan fæla. Nu þu hæfst ongyten þa ponclan tƿupa² þær blindan lufte. Ða tƿioƿa ðe ðe nu rindon opene. hi rindon ƿit mid manegum oþrum behelebe. Nu þu ƿaƿt hƿelce þeapaf þa ƿopulb fæla habbaþ 7 hu hi hƿearƿiaþ. Liƿ þu þonne heora þegen beon riht. 7 þe heora þeapaf liciap. to hƿon mýrriþ þu ƿƿa ƿriþe. hƿi ne hƿearfoƿt ðu eac mid him. ƿiþ ðu þonne heora untƿeoƿa onƿcunige. ofeƿhoga³ hi þonne 7 aþriþ hi fram þe. foƿþam⁴ hi framap þe to ƿinpe unþeapefe. Ða ilcan þe ðe gebyðon nu þa ƿi gnornunga. foƿþam þe þu hi hæfberc. þa ilcan þe pæron on rihtneƿe. ƿiþ þu hi na ne undeƿfenge. Ða ilcan þe habbaþ nu heora aƿner þanceƿ foƿletan. nales þine. þa þe næfne nanne mon buton ƿorpe ne foƿlætap. Ðýncap þe nu ƿriþe ðýne⁵ 7 ƿriþe leoƿe þa þing ða þe nauþer ne riht ne ƿetnepe to habbenne. ne eac eðe to foƿlætanne. ac þonne heo hƿam fram hƿeoƿfenbe beoð. he hi riht mid þam mærtan ƿape hiƿ moðer foƿlætan. Nu ðu hie þonne ætƿer þinum ƿillan þe ƿetnepe habban ne miht.⁶ 7 hý þe ƿillaþ on murnunga⁷ geþringan. þonne hie þe fram hƿeoƿfaþ. to hƿæm cumap hi þonne eller. butan to tacnunge ƿorpe 7 anfealber ƿape. Ne rindon þa ƿopulb fæla ana ýmb to þencenne þe mon þonne hæfþ. ac ælc gleap Moð behealt hƿelcne enbe hi habbaþ. 7 hit geƿapenaþ æƿer ge ƿiþ heora þƿeaunga ge ƿiþ olecunga. Ac ƿiþ þu riht beon heora ðegn.⁸ þonne riht þu georne geƿolian ge hƿæt þær þe to heora þenungum. 7 to heora þeapum. 7 to heora ƿillan belimpp. Liƿ þu þonne ƿilnaƿt þ̅ heo ƿor ðinum þingum oþre þeapaf nimen. oþre⁹ heora ƿilla 7 heora geƿuna iƿ. hu ne unþeoƿaƿt þu þonne þe rihtne. þæt þu ƿinð¹⁰ ƿiþ þam hlafoƿbriƿe þe þu riht ƿetnepe 7 ƿƿa þeah ne meahc¹¹ hioƿa rihtu 7 heora geƿýnð onpenðan. Ðæt þu ƿaƿt ƿiþ ðu þine rihter riht onƿean ðone riht toþƿæðt. þ̅ þu þonne læƿt eal eoƿer fælelð to þær rihterþome. ƿƿa ƿiþ þu¹² þe rihtne to anfealbe þam ƿopulb fælaþum geƿealbert. hit iƿ riht þæt þu eac heora þeapum fulgange. ƿenst þu þ̅ ðu þ̅ hƿerfenbe hƿeol. þonne hit on rihtne ƿýrþ. mæge oncýrnan. Ne miht þu þon ma þa ƿa ƿopulb fæla hƿearfunga onpenðan.

¹ Cott. holcen.² Cott. panclan tƿeoƿa.³ Cott. ofeƿhige.⁴ Wanting in Bod. MS.⁵ Cott. ðiope.⁶ Cott. meahc.⁷ Cott.⁸ murnunga.⁹ Cott. ðegn 7 hioƿa hiepa.¹⁰ Cott. oþer.¹¹ Bod.

pult.

¹² ne meahc is wanting in Bod. MS.¹³ Cott. ƿƿa eac ƿiþ þu.

of this blind pleasure. These promises which are now exposed to thee, are yet to many others concealed. Thou now knowest what manners worldly goods have, and how they change. If thou, then, art desirous to be their servant, and their manners are pleasing to thee, wherefore mournest thou so much? Why changest thou not also with them? But if thou wouldst avoid their deceits, then despise them, and drive them from thee, for they seduce thee to thy ruin. The *same things* which have now occasioned to thee these lamentations, because thou hadst them, would have suffered thee to be in tranquillity if thou never hadst obtained them. The *same things* have now forsaken thee, of their own will, not of thine, which never forsake any man without *occasioning* sorrow. Do these things now seem to thee very dear and very precious, which are neither constant to possess, nor yet easy to relinquish: but when they are departing from any one, he shall with the greatest sorrow of his mind relinquish them? Since, then, thou canst not, according to thy wish, have them faithful to thee, and they will bring thee into mourning when they depart from thee; for what else then do they come, but for a token of care and unmixed sorrow? The worldly goods are not alone to be thought about which we at the time possess, but every prudent mind observes what end they have; and forewarns itself both against their threats, and against *their* allurements. But if thou choosest to be their servant, then oughtest thou willingly to bear whatever belongs to their service, and to their manners, and to their will. If thou, then, art desirous that they should, on thy account, assume other manners than their will and custom is; dost thou not then dishonour thyself, inasmuch as thou rebellest against the government which thou thyself hast chosen? and nevertheless thou canst not change their custom or their nature. Besides, thou knowest that if thou spreadest the sail of thy ship to the wind, thou then leavest all thy course to the power of the wind. So, if thou hast given up thyself to the power of worldly goods, it is right that thou shouldest also follow their manners. Thinkest thou, that thou canst turn back the revolving wheel when it moves in its course? No more canst thou alter the inconstancy of worldly prosperity.

§ III.¹ Ic polbe nu zet þ þit mare¹ grræscan ymbe þa populb
 rælða. to hram ætþite þu me ær þ þu hi forlufe for minum
 ðingum :. Ðri mupcna² þu rið min. rrilce þu for minum
 ðingum reo³ ðiner agner benumen. ægþer ze þinra pelona. ze
 þiner peorþrcipe. ægþer þara þe com ær ffrom me. þa hi þe
 on lænbe pæron :. Ute nu tellan beforan rrilcum ðeman
 rrilce þu rille. 7 zif þu zereþan miht þ æniz ðearlic man rrilceþ
 hræt agner ahte. ic hit þe eft eal agife þ þu zereccan miht þ
 þiner agner pære :. Dyrine⁴ 7 ungelæpebne ic þe unberpenz
 þa þu ærft to monnum become. 7 þa þe zetýbbe. 7 zelæpbe.
 7 þe þa rnyttro on zebrohte þe þu þa populb ape mið bezeate.
 þe þu nu forzienbe anforlete. þu miht pær habban þanc þ⁵ þu
 minra zifa pel bruce. Ne miht þu no zereccan. þ þu þiner
 auht forlufe. Ðræt reofarþ þu riþ me :. Ðabbe ic þe aperi be-
 numen þinra zifena þara þe þe ffrom me comon :. Ælc for
 pela. anb for peorþrcipe rinbon mine agne reofar. 7 rra hrær
 rra ic beo he beoþ mið me. Fite þu for roð. zif þ þine agne⁶
 pelan pæron þe þu mænberþ þ þu forlufe. ne mihtert þu hi⁷
 forleorþan. Eala hu ýfele me ðop manege populb menn mið
 ðam þ ic ne mot pealban minra azenra reora.⁸ Se heofen mot
 brenzon leohte ðazar. 7 eft þ leoht mið reorþrum behelian.⁹
 þ gear mot brenzan bloþman.¹⁰ 7 þý ilcan gearpe eft zeniman.¹¹
 reo ræ mot brucan rmylra ýþa. 7 ealle zercearta motan
 heora zepunan anb heora rillan beritizan butan me anum. Ic
 ana eom benumen minra reara 7 eom zetogen to frembum
 rearum. ðurh ða ungefýlban zitrunge¹² populb monna. ðurh
 þa zitrunza hi me habbaþ benumen mine naman þe ic mið
 rihte habban rceolbe. pone naman ic rceolbe mið rihte habban.
 þ ic pæpe pela 7 peorþrcipe. ac hie hine habbaþ on me zenu-
 men. 7 hie¹³ me habbað zerealbne¹⁴ heora plencum 7 zetehhob
 to heora learum pelum. þ ic ne mot mið minum ðearum
 minra ðenunga fulganþan. rra ealla oðra zercearta moton :.
 Ða mine reofar rinbon rirðomar. 7 Lrærtar. 7 roðe pelan.
 mið þam þiorum pær on rýmbel min pleza. mið þam reorþum ic
 eom ealne pone heofon ýmbhreorþfenbe. 7 þa riþemerþan ic

¹ Boet. lib. ii. prosa 2.—Vellem autem pauca, &c.

² Cott. ma.

³ Bod. mupcar.

⁴ Cott. rie.

⁵ Cott. ðyrigne 7

unlæpebne.

⁶ Bod. þa.

⁷ Bod. agnan.

⁸ Cott. hi na.

⁹ Cott.

reara.

¹⁰ Cott. beheligan.

¹¹ Cott. bloþman.

¹² Bod. gearpe zem-

man.

¹³ Cott. ungefýlleban zitrunza.

¹⁴ Cott. hine.

¹⁵ Bod.

gehelbene.

§ III. I am still desirous that we should discourse further concerning worldly goods. Why didst thou, just now, upbraid me that thou hadst lost them on my account? Why dost thou complain against me, as if thou, for my advantage, wert deprived of thine own; either of thy riches or thy dignity? both of which formerly came to thee from me, when they were lent thee. Let us now speak before such judge as thou wilt; and if thou art able to prove that any mortal man possessed anything of this kind as his own, I will give thee again all that thou canst say was thine own. I received thee ignorant and uninstructed, when thou first camest to man's estate, and then taught and instructed thee, and imparted to thee wisdom, whereby thou obtainedst the worldly possessions which thou now sorrowing hast lost. Thou mayest therefore be thankful that thou hast well enjoyed my gifts. Nor canst thou say that thou hast lost aught of thine own. Why complainest thou against me? Have I in any wise deprived thee of those thy gifts which came to thee from me? All true wealth and true dignity, are mine own servants, and wheresoever I am, they are with me. Know thou for truth, if the riches which thou art lamenting that thou hast lost them, had been thine own, thou couldest not have lost them. O, how unjustly do many worldly men act towards me, in that I may not govern mine own servants! The heaven may bring light days, and again obscure the light with darkness: the year may bring blossoms, and the same year again take them away. The sea may enjoy calm waves; and all creatures may keep their custom and their will, except me alone. I alone am deprived of my manners, and am allured to manners foreign to me, through the insatiable covetousness of worldly men. Through covetousness have they deprived me of my name, which I should rightly have. This name I should rightly have, that I am wealth and dignity: but they have taken it from me, and in their pride they have given and drawn me to their false riches; so that I may not, with my servants, exercise my employments as all other creatures may. My servants are wisdom, and virtues, and true riches. With these servants was always my pastime; with these servants I am encompassing all the heaven, and the lowest I bring to the highest, and the highest to the lowest; that is, I bring humility

geþpenge æt þam hehrtan. ⁊ ða hehrtan æt þam niþemeſtan. þæt iſ þ¹ ic geþpenge eaſmobneſſe on heoſonum. ⁊ þa heoſon-lican Ʒob æt þam eaſmebum. Ac þonne ic upƷefare miþ minum þeopum. þonne forƷeo þe þaſ ƿtýrmenþan ƿopulþ. Ʒpa þe eaſn þonne he up Ʒeƿit buſan þa ƿolcnu ƿtýrmenþum ƿeþerum þ² him ða ƿtopmaſ ðerian ne mahan :.² Ðpa ic ƿolþe. la Moþ. þ³ þu þe ƿone up to uſ. Ʒif ðe lýſte. on þa Ʒeþað þ⁴ þu eſt miþ uſ þa eorþan ƿecan ƿille ƿor Ʒobna manna þearſe :. Ðu ne ƿaſt þu mine þearfa. hu Ʒeopne ic Ʒýmble ƿæſ ýmbe Ʒobna manna þearſe :. Ðaſt þu hu ic Ʒeþanþ ýmbe Eneoror þearſe Eneca cýningeſ. þa þa hine Lipuſ Ðærſa cýning Ʒeþangen hæfþe ⁊ hine ƿorþærnan ƿolþe. þa hine man on þ⁵ Ʒýr þearp þa alýſþe ic hine miþ heoſonlicon ƿene. Ac þu þe ƿorþƿurþeſt ƿor þinre nihtſiſneſſe ⁊ ƿor þinum Ʒoban ƿillan ƿenþeſt þæt þe nan ƿuht unƿihtliceſ on becuman ne mihte. Ʒſelce ðu ƿolþeſt ða lean eallra þinra Ʒobena ƿeopca on þiſſe ƿopulþe habban :. Ðu mihteſt þu ƿittan on miþþum Ʒemænum ƿuce. þ⁶ þu ne ƿeolþeſt þ⁷ ilce Ʒeþolian þ⁸ oþre men :. Ðu mihteſt ðu beon on miþre þiſſe hƿearfunza. þ⁹ þu eac miþ eaſneſþe⁹ ſum eoſel ne Ʒeſelþeſt :. Ðƿæt ſinzað þa leopþýrhtan oþre be þiſſe ƿopulþ. buton miſlica⁴ hƿeſfunza þiſſe ƿopulþe :. Ðƿæt iſ þe þonne. þ⁵ þu þær miþ ne ne hƿearſiſe :. Ðƿæt neſt þu hu Ʒe hƿearſian.⁶ nu ic ſiemle miþ ðe beo :. Ðe þa þeor hƿearfunz beþere. ƿorþam ðe ðiſſa ƿopulþ Ʒælða to ƿel ne lýſte. and þæt þu þe eac beþne na Ʒeleſþe :.⁶

§ IV.^m Ðeah ðæm ƿeohƷiſeþe cume Ʒpa ſela ƿelena. Ʒpa þara ſonþcorpa beoþ be þiſum Ʒælciſum. oðþe þara ƿeopneþa þe þeopſum nihtum Ʒcinap. ne ƿolþæt he þeah no þa ƿeopfunza. þ¹ he ne ƿeoſiſe hiſ eorþða. Ðeah nu Loþ Ʒeſýlle ðara ƿelezna monna ƿillan Ʒe miþ Ʒolþe. Ʒe miþ ƿeolſe. Ʒe miþ eallum ðeopþýrhtneſſum. Ʒpa ðeah ne biþ ſe⁷ ðuht Ʒeſýlleþ heora Ʒiſfunza. ac ſeo Ʒrunþleare Ʒſelgenþ hæfþ Ʒiþe manezu ƿeſte holu on to Ʒaðrienne.⁸ Ðpa mæz þam ƿeþenþan Ʒýſeþe Ʒenoh ƿorþſan. Ʒpa him mon mape ſelþ. Ʒpa hine ma lýſt :.

§ V.ⁿ Ðu ƿilt þu nu andþýrþan þæm ƿopulþ Ʒælþum Ʒif hi cƿeðan⁹ to ðe. Ðƿæt ƿiſt þu uſ. la Moþ. hƿi iſſaſt þu ƿiþ uſ.

^m Boet. lib. ii. metrum 2.—Si quantas rapidis, &c.

ⁿ Boet. lib. ii. proſa 3.—His igitur, &c.

¹ Bod. þ¹ þæt.

² Cott. ðerian ne mægon.

³ Cott. nehþearſoþe.

⁴ Bod. butan niſtlice.

⁵ Cott. hƿearſigen.

⁶ Bod. hƿearfunz Ʒælþa.

⁷ to ƿel Ʒeſýſte ⁊ þ⁸ þu eac beþeþa ne Ʒeleſþeſt.

⁸ Bod. he ne beoð.

⁹ Bod. manezu ƿeſteþola to Ʒaðrienne.

⁹ Cott. cƿeðað.

to the heavens, and heavenly blessings to the humble. But when I ascend with my servants, then look we down on this stormy world, like the eagle, when he soars above the clouds in stormy weather, that the storms may not hurt him. In like manner, I am desirous, O Mind, that thou shouldest ascend to us, if thou art willing: on the condition that thou wilt again with us seek the earth for the advantage of good men. Dost thou not know my manners? how careful I always was concerning the wants of good men? Knowest thou how mindful I was of the necessity of Cræsus, the Grecian king, when Cyrus, king of Persia, had seized him, and would burn him? When they cast him into the fire, I delivered him with heavenly rain. But thou, on account of thy virtue, wast over-confident; and thoughtest that because of thy good intention nothing unjust could befall thee: as if thou wouldest have the reward of all thy good works in this world! How couldest thou dwell in the midst of the common country, without suffering the same as other men? How couldest thou be in the midst of this changeable state, without also feeling some evil through adversity? What else do the poets sing concerning this world, but the various changes of this world? What is there *peculiar* to thee, that thou shouldest not change therewith? Why carest thou how it may change, when I am always with thee? This change was to thee more tolerable, because thou didst not too much desire these worldly goods, and because thou didst not, moreover, place greater confidence *in them*.

§ IV. Though to the covetous man come as many riches as there are grains of sand by the sea-cliffs, or stars which in dark nights shine; he nevertheless will not cease from complaints, so as not to lament his poverty. Though God fulfil the wishes of wealthy men with gold, and with silver, and with all precious things, nevertheless the thirst of their avarice will not be satisfied, but the unfathomable gulf will have very many waste holes to gather into. Who can give enough to the insane miser? The more any one gives to him, the more he covets.

§ V. How wilt thou now answer worldly goods, if they say to thee: Why blamest thou us, O Mind? why art thou angry

on hƿam abulgon ƿe ðe : . Ðƿæt ðe ongan lýtan uƿe. naƿ uƿ¹ þin. þu ƿeƿ² uƿ on ƿæt ƿecl þineƿ ƿceoppenðeƿ. þa þu ƿilnoðeƿ to uƿ þæƿ ƿoðeƿ þe þu to him ƿceolbeƿt. þu cƿiƿ³ þ ƿe habban þe beƿƿicenne. ac ƿe maƿan cƿeþan ma þ þu habbe uƿ beƿƿicen. nu uƿ þuƿh þine luƿt ƿ þuƿh þine ƿitƿunƿa onƿcunian ƿceal ealƿa ƿeƿceafƿa ƿcippenð : . Nu þu eapƿ ƿcýlbizna þonne ƿe. æƿþeƿ ƿe ƿor þinum æƿnum unƿiht luƿtum. ƿe eac ƿorþam þe ƿe ne moton ƿor þe fullƿan uƿeƿ ƿcippenðeƿ ƿillan. ƿorþam ðe he uƿe þe onlænðe æƿteƿ hiƿ beboðum to bƿucanne. nallaƿ⁴ þinne unƿiht ƿitƿunƿa ƿeƿill to fulƿƿemmanne : . Anðƿýrðe unc nu. cƿæð ƿe ƿiƿðom. ƿƿa ƿƿa þu ƿille. ƿit ƿeanbiðizap þinne onðƿƿoƿe : .

CAPUT VIII.º

ÐA cƿæð þ Moð. ic me onƿite æƿhƿonan ƿcýlbizne. ac ic eom mið þæƿ laƿeƿ ƿaƿe ƿƿa ƿƿiþe oƿƿýcceb þ ic mo⁵ ƿeanbƿýrðan ne mæƿ. Ða cƿæþ ƿe ƿiƿðom eƿt. Ðæt iƿ nu ƿit þinne unƿihtƿineƿƿe þ þu eapƿ fullneah ƿorþoht. Ac ic nolbe þ þu þe ƿorþohteƿt. ac ic ƿolbe þ ðe ƿceamobe ƿelceƿ ƿeƿƿolan. ƿorþam ƿe ƿe þe hine ƿorþençƿ. ƿe biþ oƿmoð. Ac ƿe ƿe þe hme ƿceamaƿ. ƿe biþ on hƿeopƿunƿa. Liƿ þu nu ƿemunan ƿilt eallƿa þaƿa aƿƿýrðneƿƿa þe þu ƿor þiƿƿe ƿorulðe hæƿbeƿt ƿiððan þu æƿeƿt ƿeƿoren ƿæƿe oð þiƿne ðæƿ. ƿiƿ ðu nu atelan⁶ ƿilt ealle ða bliƿneƿƿa ƿiþ þam unƿotneƿƿum. ne meht þu fullaƿe cƿeðan þ þu eapƿ ƿe ƿ unƿeƿæliz. ƿorþam ic þe ƿiunƿne⁷ unbeƿƿenƿ unƿýðne ƿ unƿelæƿeðne. ƿ me to beaƿne ƿenom. ƿ ƿo minum ƿýhtum ƿeƿýðe. Ðƿa mæƿ þonne auht oƿneƿ cƿeþan butan ðu ƿæƿe ƿe ƿeƿælizetƿa. ða þu me ƿæƿe æƿ leof þonne cuþ. ƿ æƿ þon þe þu cuþeƿ⁸ minne ƿýht ƿ mine þeapƿ. ƿ ic ðe ƿeonƿne ƿelæƿeðe ƿelceƿ ƿiunƿro ƿƿýlce manegum oƿƿum ielðƿan ƿeƿittum oƿtoƿen iƿ. ƿ ic þe ƿeƿýrðneðe mið minum laƿum to þon þ þe mon to ðomeƿe⁹ ƿeceaƿ. Liƿ ðu nu ƿorþam cƿiƿt þ þu ƿeƿæliz ne ƿe þ þu nu næƿƿt þa hƿilenðlican aƿƿýrðneƿƿa ƿ þa bliƿneƿƿa þe þu æƿ hæƿbeƿt. þonne ne eapƿ¹⁰ þu þeah unƿeƿæliz. ƿorþam þe þa unƿotneƿƿa. þe þu nu on eapƿ. ƿƿa ilce¹¹ oƿenƿap. ƿƿa þu cƿiƿt þ þa bliƿƿa æƿ ðýðon. ƿenƿt þu nu þ þe anum ƿýllic hƿeapƿunƿ. þillic¹² unƿotneƿ on beƿcumen. ƿ nanum

º Boet. lib. ii. prosa 3.—Tum ego, speciosa quidem, &c.

¹ Cott. naler.

² Cott. ƿeƿteƿ.

³ Bod. ƿilt.

⁴ Cott. naler.

⁵ Bod. me.

⁶ Cott. atellan.

⁷ Cott. ƿeonene.

⁸ Cott. cuþe.

⁹ Bod. me.

¹⁰ Cott. neapƿ.

¹¹ Bod. ælce.

¹² Cott. bellecu hƿeapƿunƿ

with us ? in what have we offended thee ? Indeed thou wast desirous of us, not we of thee ! Thou didst set us on the seat of thy Maker, when thou didst look to us for that good which thou shouldest *have sought* from him. Thou sayest that we have betrayed thee ; but we may rather say that thou hast betrayed us, since through thy desire, and through thy covetousness, the Maker of all creatures will abhor us. Thou art therefore more guilty than we, both on account of thine own wicked desire, and also because, through thee, we cannot perform our Maker's will. For he lent us to thee, to be enjoyed according to his commandments, not to fulfil the desire of thine evil covetousness. Answer us now, said Wisdom, as thou wilt : we wait for thine answer.

CHAPTER VIII.

THEN said the Mind, I perceive myself every way guilty ; but I am so greatly oppressed with this loathsome sorrow, that I cannot answer you. Then said Wisdom again : It is still thy fault that thou art almost despairing. But I am unwilling that thou shouldest despair : I would rather that thou wert ashamed of such error ; for he who despairs is distracted ; but he who is ashamed is in repentance. If thou now wilt call to mind all the honours, in respect of this world, which thou hast had since thou first wert born, until this day ; if thou wilt now reckon all the enjoyments against the sorrows ; thou canst not very easily say that thou art miserable and unhappy. For I took charge of thee unexperienced, and uninstructed ; and adopted thee as my child, and inured thee to my discipline. Who can then say aught else, but that thou wert most happy, when thou wert beloved by me ere known ; and sooner than thou knewest my discipline and my manners : and I taught thee young such wisdom as is to many other older minds denied : and improved thee with mine instructions, until thou wert chosen a judge ? If thou now sayest, that thou art not happy, because thou hast not the temporary honours and the enjoyments which thou formerly hadst, still thou art not unhappy : for the sorrows wherein thou now art, will in like manner pass away, as thou sayest the enjoyments formerly did. Thinkest thou now, that to thee alone such change and such sorrow happen, and that the like could

oþrum mobe ſpelc ne onbecome. ne ær þe. ne æfter þe : .
 Oþþe þenȝt þu ꝥ on ænizum mennizcum mobe mæge auht
 fætrædbliceſ beon buton hƿearfunza. oþþe ȝif hit on ænegum
 men ænize hƿile fætrlice ſunaþ. ȝe deaþ hit hƿu aſpneþ¹ ꝥ
 hit beon ne mæz þær hit ær þæg. Ðræt ȝynbon ða ƿoruld
 ȝælpa oþþeſ buton deaþeſ tacnuz. forþam ȝe deaþ ne cȳmð
 to nanum oþrum þingum butan ꝥ he ꝥ liſ aſȳpne.² ȝƿa eac þa
 ƿoruld ȝælpa cumað to þam³ Mobe to þam þæt hi hit beniman
 þæg þe him leoſaſ biþ þiſſe ƿorulde. ꝥ beoþ þonne þonne hie
 him framȝeſtaþ. Geſege. la Mobe. hƿæþeſ þe betere ðince. nu
 nauht ƿoruldriceſ⁴ fætrceſ ȝ unhƿearſenbeſ beon ne mæz.
 hƿæþeſ þe þu hȳ forgeo. ȝ þineſ aȝeneſ þonceſ hi forlete
 buton ȝape. þe þu ȝebide hƿonne hi þe forȝienðne forletan : .

CAPUT IX.^p

ÐA onȝan ȝe Țiſdom ȝinȝan anð ȝibðobe ðuſ. Ðonne ȝeo
 ȝunne on hæðrum heofone beoþhtort ȝcneþ. þonne aðeoſtmaþ
 ealle ȝeoſpan. forþam ðe heopa beoþhtneſ ne beoð nan
 beoþhtneſ for hiſe. Ðonne ſmȳlce blaþeþ ȝuþan ȝeſtan ȝinð.
 þonne ȝeaxaþ ȝiþe hƿaþe ſelbeſ bloȝman. ac ðonne ȝe ȝeapca
 ȝinð cȳmþ norþan eaſtan. þonne toſeoſpþ he ȝiþe hƿaþe þæne
 ȝoſan ȝlute. ȝƿa oft þone to ſmȳlton ȝæ ðæſ norþan ȝinðeſ
 ȳȝt onſȳneþ. Eala ꝥ nan ȝuht nuſ fæſte ȝtonðenbeſ ȝeoſceſ a
 ȝunienbe on ƿorulde : .

CAPUT X.^q

ÐA cƿæþ Boetnuſ. Eala Țiſdom. þu þe eaſt mobuſ⁵ eallra
 mæzene. ne mæz ic na ȝiþceþan ne andȝaciȝan ꝥ þe⁶ þu me
 ær ȝæbeſt. forþon þe hit iſ eall ȝoþ. forþam ic nu hæbbe
 onȝiten ꝥ þa mine ȝælpa ȝ ȝeo oſſoſȝneſ. ðe ic ær þenðe ꝥ
 ȝeſælpa beon ȝeolban. nane ȝælpa ne ȝint. forþam he ȝƿa
 hƿædblice ȝeſiteþ. ac ꝥ me hæfþ eallra ȝiþoſt ȝeðreſeþ þonne
 ic ȳmbe ſpelc ſmealiçort þence. ꝥ ic nu ȝeoſtole onȝiten habbe.
 ꝥ þæt iſ ȝeo mæſte unȝælð on þiſ andƿearðan liſe. ꝥ mon
 æneſt ȝeoſþe⁷ ȝeſæliz. ȝ æfter þam unȝeſæliz. Ða andȝoſeþe
 ȝe Țiſdom ȝ ȝeo Geſceaðȝiſneſ ȝ cƿæþ. Ne meahȝt þu no mið

^p Boet. lib. ii. metrum 3.—Cum polo Phœbus, &c.

^q Boet. lib. ii. Prosa 4.—Tum ego, vera inquam, &c.

¹ Cott. aſpneð.

² Cott. aſpne.

³ Cott. to þon.

⁴ Cott. nan

ȝuht ƿoruldliceſ.

⁵ Cott. mobuſ.

⁶ Cott. andȝaciȝian þæg þe.

⁷ Cott. ȝȳ.

happen to no other mind, either before thee, or after thee? Or thinkest thou that to any human mind there can be any thing constant, without change? Or if it for a time to any man firmly remain, death at least will take it away, so that it may not be where it before was. What are worldly goods, but an emblem of death? For death comes for nothing else, but that it may take away life. So also worldly goods come to the mind, in order that they may deprive it of that which is dearest to it in this world; that is, when they depart from it. Say, O Mind, whether thou judgest more wisely, seeing that naught of worldly power can be constant and unchangeable? Whether thou despisest them, and of thine own choice canst relinquish them without regret, so that thou canst abide it when they leave thee sorrowful?

CHAPTER IX.

THEN began Wisdom to sing, and sung thus: When the sun in the serene heaven brightest shines, then become dark all the stars, because their brightness is no brightness by reason of her. When the south-west wind gently blows, then grow very quickly field flowers; but when the stark wind cometh *from the* north-east, then does it very soon destroy the rose's beauty. So oftentimes the north wind's tempest stirs the too tranquil sea. Alas! that there is nothing of fast-standing work ever remaining in the world!

CHAPTER X.

THEN said Boethius: O Wisdom, thou who art the mother of all virtues, I cannot gainsay or deny that which thou hast said to me, because it is all true: for I have now learned that those my felicities, and the prosperity, which I formerly thought should be happiness, are no happiness because they so speedily depart. But this has most of all troubled me, when I most deeply think about that which I have clearly learned, that it is the greatest infelicity of this present life, that any one is first happy, and afterwards unhappy. Then answered Wisdom and Reason, and said: Thou canst not with

ƿoƿe Ʒetælan þine ƿýnð anb þine Ʒetælpa Ʒpa Ʒpa þu ƿenƷt. ƿoþ
 þam leaƷum unƷetælþum¹ þe ðu þƿoƿaƷt. hit iƷ leaƷunƷ þ þu
 ƿenƷt þæt þu Ʒeo unƷetæliz: . Ac Ʒif ðe nu þ þ Ʒpa Ʒƿiþe
 ƷebƿeƷeð Ʒ ƷeunƿoƷtað hæƷƿ. þ te þu ƿoþlure þa leaƷan Ʒe-
 tælpa. þonne mæƷ ic ðe openlice Ʒeƿeccan. þ þu Ʒƿuƿole
 onƷitƷt þæt te þu Ʒit hæƷt þone mæƷtan ðæl þinna² Ʒetælpa
 þe þu æƿ hæƷtƷt: . SeƷe me nu hƷæþeƿ þu mið ƿihte mæƷe
 Ʒeoƿian³ þina unƷetælpa. Ʒƿelce þu eallunƷa hæbbe ƿoþloƿen þina
 Ʒetælpa. ac þu hæƷt Ʒit ƷeƷunð Ʒehealbē eall þ þeoƿƿýnƿoƷte
 þæt te þu þe beƷoƿƷoð hæƷtƷt: . Þu miht þu þonne mænan
 þ þýƿƷe Ʒ þ laþƿe. nu þu þ leoƷƿe hæƷt Ʒehealbē: . Ðƿæt
 þu ƿaƷt þ þ Ʒeo ðuƷuþ ealles moncýnneƷ. Ʒ þe Ʒe mæƷta ƿeoƿ-
 Ʒiƿe. Ʒit leoƷaþ. þ iƷ SimmachuƷ þin Ʒƿeoƿ.⁴ Ðƿæt he iƷ Ʒit
 hæƷ Ʒ ƷeƷunð. Ʒ hæƷ ælceƷ ƷoðeƷ Ʒenoh. ƿoþƿon ic ƿat þ þu
 naht⁵ ne ƿoþƷlaƿoƷt þ þu þin aƷen ƿeoƿh ƿoþ hine ne Ʒeal-
 beƷt. Ʒif þu hine ƷeƷaƿe on hƿilcū eapƿoþum. ƿoþþam Ʒe ƿeƿ
 iƷ ƷiƿðomeƷ Ʒ ÐƿætƷta full. Ʒ ƷenoƷ oƿoƿoƷ nu Ʒit ælceƷ
 eoƿhliceƷ eƷeƷ. Ʒe iƷ Ʒƿiþe Ʒaƿiz ƿoþ þinum eapƿoþum Ʒ ƿoþ
 þinum ƿƿæƷƿiþe: . Þu ne leoƷaþ þin ƿiƷ eac. þaƷ ilcan Sim-
 machuƷeƷ⁶ ðohter. Ʒ Ʒio iƷ Ʒƿiþe ƿel Ʒeƿað Ʒ Ʒƿiþe ƷemetƷæƷt.
 Ʒeo hæƷð ealle oþƿu ƿiƷ oƷeƿhƷunƷen mið clænneƷƷe. eall heoƿe
 Ʒoð ic ðe mæƷ mið Ʒeaum ƿoþðum aƿeccan. þ iƷ þ heo iƷ on
 eallum þeaƿum hieƿe Ʒæðeƿ Ʒelice. Ʒeo hioƷaþ nu þe. þe anum.
 ƿoþþam ðe hio nanƿuht elleƷ ne luƷað butan þe. ælceƷ ƷoðeƷ
 heo hæƷþ Ʒenoh on þiƷ andƿeaƿðan liƷe. ac heo hit hæƷþ
 eall ƿoþƷeƿen oƷeƿ þe anne.⁷ eall heo hit onƷcunað. ƿoþ-
 þam þe heo þe ænne næƷþ. þaƷ aneƷ hie iƷ nu ƿana. ƿoþ
 þinƿe æƿƿeaƿðneƷƷe heoƿe þincð eall nauht⁸ þ heo hæƷþ. ƿoþ-
 þam heo iƷ ƿoþ þinum luƷum cƿinod⁹ Ʒ Ʒulneah ðeað ƿoþ
 teapum Ʒ ƿoþ unƿoƷneƷƷe: . Ðƿæt ƿille þe cƿeþan be þinum
 tƿam¹⁰ Ʒunum. þa Ʒint ealðoƿmen Ʒ ƷeƿeahƷeƿaƷ. on þam iƷ
 Ʒƿioƿol Ʒio ƷiƷu Ʒ ealla þa ðuƷuþa hioƿa Ʒæðeƿ Ʒ heoƿa eoƿlþƿan¹¹
 Ʒæðeƿ. Ʒpa Ʒpa ƷeoƷƷe¹² men maƷon ƷelicoƷte beon ealðum
 monnum. Ðý ic ƿunðƿiƷe hƿi þu ne mæƷe onƷitan þæt þu eapƷ
 nu Ʒit Ʒƿiþe ƷeƷeliz. nu þu Ʒit hioƷoƷt anb eapƷ hal: . Ðƿæt
 þæt iƷ Ʒio meƷte æƿ ðeaðlicƿa manna þæt hie libban anb Ʒien
 hale. Ʒ þu hæƷt nu Ʒet to eacan eall þ ic þe æƿ tealbe: .
 Ðƿæt ic ƿat þ þ iƷ Ʒit beoƿƿýnþƿe þonne monneƷ liƷ. ƿoþþam
 manezum men iƷ leoƷƿe ðæt he æƿ Ʒelf ƷelƷte æƿ he ƷeƷeo hiƷ

¹ Cott. unƷetælþum.² Cott. þaƿa.³ Cott. Ʒeoƿian.⁴ Cott. Ʒƿioƿ.⁵ Cott. auht.⁶ Cott. Simacher.⁷ Cott. ænne.⁸ Cott. nobt.⁹ Cott. oƿinod.¹⁰ Cott. tƿam.¹¹ Cott. elðƿan.¹² Cott. ƷuƷƷe.

truth accuse thy fortune and thy happiness, as thou supposest, on account of the false unhappiness which thou art suffering. It is a deception when thou imaginest that thou art unhappy. But if it has so much troubled thee and made thee sad, that thou hast lost the false happiness; then may I plainly tell thee, that thou well knowest that thou hast still the greatest part of thy felicities, which thou formerly hadst. Tell me now, whether thou canst with justice complain of thy misfortunes, as if thou hadst altogether lost thy happiness, since thou hast yet kept entire everything most precious, which thou wast anxious about? How canst thou, then, lament the worse, and the more unworthy, when thou hast retained the more desirable? Thou knowest, however, that the ornament of all mankind, and the greatest honour, yet lives; that is Symmachus, thy father-in-law. He is yet hale and sound, and has enough of every good; for I know that thou wouldest not be unwilling to give thine own life for him, if thou wert to see him in any difficulties. For the man is full of wisdom and virtues, and sufficiently free, as yet, from all earthly fear. He is very sorry for thy troubles, and for thy banishment. How! is not thy wife also living, the daughter of the same Symmachus? and she is very prudent, and very modest. She has surpassed all other wives in virtue. All her excellence I may sum up to thee in few words: that is, that she is in all *her* manners like her father. She now lives for thee, thee alone: for she loves nothing else except thee. Of all good she has enough in this present life, but she has despised it all, beside thee alone. She renounces it all, because she has not thee. Of this alone she feels the want. Because of thy absence, everything which she has seems naught to her. Therefore she is through love of thee, wasted, and almost dead with tears and with grief. What shall we say concerning thy two sons, who are noblemen and counsellors; in whom is manifest the ability and all the virtues of their father, and of their grandfather, so far as young men may most resemble old men? Therefore I wonder why thou canst not understand, that thou art, as yet, very happy, since thou still livest and art hale. This, indeed, is the greatest possession of mortal men, that they live and are hale; and thou hast yet in addition, all that I have already mentioned

þiſ 7 hiſ beapn ſpeltenbe: . Ac hwi tlaſt¹ þu þonne to
 wepenne buton anbweorce: . Ne meaht þu nu ȝit þinne ȝybbe
 nauht oþþitan ne þin liſ no ȝetælan. ne eaſt þu no eallunga
 to nauhte ȝebon ſwa ſwa þu weſt. niſ þe nu ȝit nan una-
 bepenblic boc ȝetenge. forþam þe þin ancor² iſ ȝit on eor-
 þan fæſt. ðæt ȝint ða ealþorpen. ðe we ær ȝimbe ſwaſcon. þa
 þe ne lætaþ ȝeorþnupan be þiſ anbweorþan liſe. 7 eft þina
 aȝna tveopa. 7 ȝeo ȝobcunbe luſu. 7 ȝe tohopa. þa þreo þe ne
 lætaþ ȝeorþnupan be þam ecan liſe. Ða anðȝwopode þ̅ unroce
 Moð 7 cweþ. Eala wean þa ancaſ ſwa tume³ 7 ſwa þurh-
 punienbe ȝe for Gode ȝe for worulde. ſwa ſwa þu weſt. þonne
 mihte we micle ȝy eþ⁴ ȝeþolian ſwa hwæt eaſþorþneſſa ſwa uſ on
 become. eall hie uſ þyncað ȝy leohtan ða hwile þe þa ancaſ⁵
 fæſte beoþ. ac þu miht weah onȝiton hu þa mine⁶ ſælþa anb
 ȝe min weorðſcipe heſ for worulde iſ oncerned: .

CAPUT XI.⁷

§ I. ÐA anðȝwopode ȝe ȝiſdom 7 ȝeo ȝeſceapwneſ 7 cweþ.
 Ic wea weah þ̅ ic hwæt hweanunȝe⁷ þe upahefe of weaſe un-
 notneſſe 7 fulneah ȝebrohte æt ðam ilcan weorðſcipe ðe þu
 ær hæfdeſt. buton þu ȝit to full ȝy þæſ þe þe læſeð⁸ iſ. þ̅ þe
 for ȝy platige. Ac ic ne mæg adweoan⁹ þine ȝeoſunga for þam
 lýtlan þe þu forlupe. forþam þu ſimle mið wepe 7 mið un-
 notneſſe mænſt ȝiſ þe ænig willan þana bið. ðeah hu lýtler
 hwæt ȝie. Ða we æfre on ðiſ anbweorþan liſe. oþþe hwa iſ nu.
 oððe hwa ȝyſ ȝet æfter uſ on þiſe worulde. þ̅ him nanwilt
 wið hiſ willan ne ȝie. ne lýtler ne micleſ. Swiþe nearepe ȝent¹⁰
 7 ȝiþe heanlice¹¹ þa menniſcan ȝeſælþa. forþam oþer tvega.
 oððe hie næfre to nanum men ne becomað. oððe hi þær
 næfre fæſtlice ne þurhpuniað ſwelca ſwelce hi ær to coman.
 Ðæt ic wille heſ be æftan ſweotolop ȝeſcecan. we witon þ̅
 ſume mægon habban ælles worulð pelan ȝenog.¹² ac hi habbað
 weah ſceame weſ pelan. ȝiſ hi ne beoð ſwa æðele on ȝebýrdum
 ſwa hi wolbon: . Sume beoþ ſwiðe æwele 7 wiðcuþe on heora
 ȝebýrdum. ac hi beoþ mið weaþe 7 mið heaþe¹³ ofþrycete 7

⁷ Boet. lib. ii. proſa 4.—Et illa, Promovimus, inquit, &c.

¹ Cott. tlaſt. ² Cott. forþon þin ancor. ³ Bod. tume. ⁴ Cott. ied. ⁵ Cott. oncaſ. ⁶ Cott. mina. ⁷ Cott. hwæt hweanunȝe.

⁸ Cott. alýſeð. ⁹ Cott. adweoan. ¹⁰ Cott. neapra ȝint. ¹¹ Cott. heanlice. ¹² Cott. þ̅ monige habbað ælles worulð pelan ȝenog. ¹³ Cott. heaþe.

to thee. But I know that this is even more valuable than man's life: for many a man would wish that he himself should die, rather than behold his wife and children dying. Why toilest thou then in weeping without a cause? Thou canst not yet blame thy fortune, nor upbraid thy life: nor art thou altogether brought to naught, as thou thinkest. No unbearable misery has yet befallen thee, for thine anchor is still fast in the earth: that is, the noblemen whom we before mentioned. They suffer thee not to despair of this present life: and again, thine own faith, and the divine love and hope; these then suffer thee not to despair of the everlasting life. Then answered the sorrowful Mind, and said: O, that the anchors were so secure, and so permanent, both for God, and for the world, as thou sayest! then might we the more easily bear whatsoever misfortunes come upon us. They all seem the lighter to us, so long as the anchors are fast. But thou mayest, nevertheless, perceive how my felicities, and my dignity here, in respect of the world, is changed.

CHAPTER XI.

§ I. THEN answered Wisdom and Reason, and said: I think, however, that I have, in some measure, raised thee up from this sorrow; and almost brought *thee* to the same dignity which thou before hadst. Only thou art yet too full of what thou hast relinquished, and art therefore grieved. But I cannot endure thy lamentations for the little that thou hast lost. For thou always, with weeping and with sorrow, mournest, if there be to thee a lack of anything desired, though it be of something little. Who was ever in this present life, or who is now, or who shall be yet after us in this world, to whom nothing against his will may happen, either little or much? Very narrow, and very worthless, are human enjoyments: for either they never come to a man, or they never constantly remain there such as they first came. This I will hereafter more clearly show. We know that some may have enough of all worldly wealth; but they have nevertheless shame of the wealth, if they are not so noble in birth as they wish. Some are very noble and eminent on account of their birth, but they are oppressed and made sad

geunrotrode. ꝥ him ƿæpe leofne ꝥ hi ƿæran unæpele þonne
 ƿra earme. ƿif hit on heora anƿealde ƿæpe :. Manege beoþ
 þeah ægþer ƿe full æpele ƿe full ƿelge. 7 beoþ þeah full
 unrode. þonne hi oþer tƿeƿa oððe ƿif habbaþ him ƿemæc. oþþe
 him ƿemece nabbap :.¹ Manige habbaþ ƿenoz ƿerælice² ƿe-
 ƿirob. ac for bearnleſte. eallne þone ƿelan ðe hi ƿegaberngaþ
 hi læfað³ framðum to bƿucanne. and hi beoþ forþam un-
 rode :. Sume habbað bearn ƿenoge. ac ða beoþ hƿilum unhale.
 oþþe yfele 7 unƿeorn.⁴ oððe hƿape ƿeraraþ. ꝥ ða elþnan for-
 þam ƿornnraþ ealle heora ƿoruld :. Forþam ne mæg nan mon
 on ƿifre andƿearþan life eallunga ƿeraþ beon ƿif hiſ ƿýnþ. þeah
 he nu nanpuht ealles næbbe ymbe to forƿienne. ꝥ him mæg
 to forƿe. ðæt he nat hƿæt him toƿearþ biþ. hƿæþer þe ƿob þe
 yfel. þon ma þe þu ƿifteſt. 7 eac þæt ꝥ he þonne ƿerælice
 brycþ. he onbriæt ꝥ he ſcýle forlætan. Geſæc me nu ſumne
 mann ƿara þe ðe ƿeræleƿort þince. 7 on hiſ ſelfſille ſý ſƿiþort
 ƿeriten. ic þe ƿerece ſƿiþe hƿape ꝥ ðu onƿitſt ꝥ he biþ for
 ſƿiþe lýtlum þingum oft ſƿiþe unƿemetlice ƿebnefeþ. ƿif him
 ænig ruht bið ƿif hiſ ƿillan. oþþe ƿif hiſ ƿerunan. þeah hit nu
 lýcleſ hƿæt reo buton he to ælcum men mæge ƿebeacnian ꝥ
 he ƿne on⁵ hiſ ƿillan :. Fumþrum lýtel mæg ƿebon þone
 eallra ƿeræliƿertan mon heſ for⁶ ƿorulbe. ꝥ he ƿenþ þæt hiſ
 ƿeræþra ſien oððe ſƿiþe ƿeranobe oððe mið ealle forlone :.
 Ðu ƿenſt nu ꝥ þu reo ſƿiþe unƿeræliƿ. 7 ic ƿæt ꝥ manegum
 men ðuhte ꝥ he ƿæpe to heofonum ahaſen ƿif he ænig⁷ bæſ
 hæfþe ƿara þinna. ƿeræþra þe ðu nu ƿet hæfſt :.⁸ Le ſur-
 þum reo ſƿop þe þu nu on hæfſt eart. 7 þu cƿiſt ꝥ þin ƿræc-
 ſƿop ſý heo iſ þam monnum eþel þe þær on ƿeborlene ƿæran.
 7 eac þam ðe heora ƿillum þær on earþigaþ :. Ne nanpuht
 ne byð yfel. ær mon ƿene ꝥ hit yfel reo. 7 þeah hit nu heſig
 reo and ƿiþerƿearþ. þeah hit biþ ƿeræþ ƿif hit mon luſtlice
 beð and ƿeðýlðlice aƿæfnþ :. Feaƿa ſient to þam ƿeræceabire.
 ƿif he ƿýnþ on unƿerýlbe. ꝥ he ne ƿilnige⁹ ꝥ hiſ ƿeræþra ƿeorþan
 onƿende :. Fíþ ſƿiþe mænige biƿerneſte iſ ƿemengeþ reo
 ſƿetneſ þifre ƿorulbe. þeah heo hƿam ƿýnſum¹⁰ ðýnce. ne mæg
 he hie no habban¹¹ ƿif heo hine fleon onƿinþ :. Ðu ne iſ hit
 þær ſƿiþe ſƿeotol hu hƿerſlice þaſ ƿoruldſeræþra ſint. nu hi ne

¹ Cott. nabbap oðþe him ƿemæc oðþe ƿemece nabbap. ² Cott. ƿerælice. ³ Bod. læfað. ⁴ Bod. unƿeorne. ⁵ Cott. ƿebecnan ꝥ he ƿerne on. ⁶ Cott. on. ⁷ Bod. ænne. ⁸ Cott. gehæft. ⁹ Bod. heþilnige. ¹⁰ Cott. ƿýnſuma. ¹¹ Cott. gehabban.

by indigence and poverty, so that it were more desirable to them to be unnoble, than so poor, if it were in their power. Many are, indeed, both full noble and full wealthy, and are nevertheless very unhappy, when they *have* either of these things; either when they have wives as yoke-fellows with them, or have not yoke-fellows. Many have married happily enough, but for want of children, they leave all the riches which they amass to strangers to enjoy, and they are therefore unhappy. Some have children enough, but they are sometimes unhealthy, or evil and worthless, or soon depart, so that the parents therefore mourn all their life. Hence no man can, in this present life, be altogether suited in respect of his fortune. Though he have nothing at all to sorrow about, this is able to make him sorrowful, that he knows not what is about to happen to him, whether good or evil, any more than thou knewest; and moreover he fears, that what he then happily enjoys, he may lose. Show me now any man of those who appear to thee the happiest, and who is most distinguished for the enjoyment of his desires. I tell thee at once, that thou mayest observe that he is often immoderately troubled for very trifling things: if anything happens to him against his will, or contrary to his custom, though it be ever so little; unless he may give his nod to every man to run at his will. Wonderfully little can cause the happiest man of all, here in respect of the world, that he should think that his happiness is either much lessened, or entirely lost. Thou now thinkest that thou art very miserable: and I know that to many a man, it would seem that he were exalted to the heavens, if he had any part of thy felicities, which thou hast still. Moreover, the place wherein thou art now detained, and which thou callest thy place of exile, is the country of the men who were born there, and also of those who by their own will dwell there. Nothing is evil, until a man thinks that it is evil: and though it be now heavy and adverse, yet it will be happiness, if he acts willingly, and patiently bears it. Scarcely any one is so prudent when he is in impatience, as not to wish that his happiness were destroyed. With very much bitterness is the sweetness of this world mingled. Though it seem pleasant to any one, he will be unable to hold it, if it begin to fly from him. Is it not, then, very evident, how inconstant

magon ðone earman gefyllan. forþam he rimle pilnað hæp
hpuḡul¹ þæg þe he þonne næft. ne hie þam gefyllbegum ⁊ þam
gemetfæftum rimbale ne puniæþ :

§ II.^a Ðri rece ge þonne ýmbutan eop þa gefæla ðe ge on
innan eop² habbaþ þurh þa goðcundan miht gefet :. Ac ge
nýton hwæt ge ðor. ge rint on gebolan :. Ac ic eop mæg mid
feapum forþum gefecan³ hwæt ge hrow if eallra gefæla riþ
þæg ic fæt þu rilt hixian þon ær þe þu hine onziteft þ if þonne
gob :.⁴ Miht þu nu onzitan hwæþer þu auht þe ðeoppýrþne
habbe þonne ðe rýlfne :. Ic pene þeah þ þu rille cþeþan þ þu
nauht ðeoppýrþne næbbe. Ic fæt gif þu nu hæfðe⁵ fullne
anreals ðiner felfer. ðonne hæfðeþ ðu hwæt hrega⁶ on þe
felfum ðæg þe ðu næfne þinum pillum alætan folbeft.⁷ ne feo
pýrþ þe on zeniman ne mihte :. Forðam ic ðe mmbige þ
þu onzite ðætte nan gefælf nif on þifre anbepanþan life. Ac
onzet þæt nauht nif betere on þifre anbepanþum life. þonne
feo gefceapriþne. forþam þe heo þurh nan ðing ne mæg þam
men lorian. for þý if betere þæt feoh þæt te næfne lorian ne
mæg. þonne þ þe mæg ⁊ fceal. Ðu ne if þe nu zenoh fceotole
gefæb þæt feo pýrþ þe ne mæg nane gefæla fellan. forþam
þe æþþer if unfæft ge feo pýrþ. ge feo gefælf. forþam rint
fripe teþne ⁊ fripe hneorende þæg gefæla :. Ðwæt ælc þara
þe þæg folulb gefæla hæfþ. oþer trega oþþe he fæt þæt he
him frowpeapbe eoþ. oððe he hit nat. gif he hit þonne nat.
hpelce gefæla hæfþ he æt þam pelan. gif he biþ fpa ðýrþ ⁊
fpa ungerifþ.⁸ þ he þæt ritan ne mæg. gif he hit ðonne fæt.
þonne onþræt he him þ heo lorian. ⁊ eac geara fæt þ he hi
alætan fceal. Se ringala ege ne læt nænne⁹ mon gefælfne
beon :. Líf þonne hpa ne fceþ hwæþer he þa gefælda hæbbe.
þe he nabbe þe he ðonne hæfþ. hwæt þæt ðonne eoþ for lýcla
fæla. oððe nane. þæt mon fpa eape folætan mæg :. Ic pene
nu þ ic þe hæfðe ær zenoh fceotole gefeht be manegum
tacnum þ te monna fapla rint unbeplice ⁊ ece.¹⁰ ⁊ þ if zenoh
fceotol þ te nane mon ðæg tregoan ne þearf þ ealle men
geenbiæþ on þam beape. ⁊ eac heopa pelan. þý ic frowpize hwi
men fien fpa ungerceapriþ þ hie penan þ þif anbepapbe lif
mæge þone monnan bon gefælfne þa hpile þe he leofoð. þonne

^a Boet. lib. ii. prosa 4.—Quid igitur, o mortales, &c.

¹ Bod. hwæt hpeg.

² Cott. 10p.

³ Cott. gefeccan.

⁴ Bod.

⁵ onziteft þe if þone gob.

⁶ Bod. næfþeþ.

⁷ Cott. hpuḡa.

⁸ Cott.

⁹ nolþeþ.

¹⁰ Cott. unþif.

¹¹ Bod. none.

¹² Cott. unbeplice ⁊ ece.

worldly goods are; when they are not able to satisfy the poor, inasmuch as he always desires something of that which he has not; neither do they always dwell with the patient and moderate.

§ II. Why seek ye, then, around you the happiness which ye have placed within you by the divine power? But ye know not what ye do: ye are in error. But I can, with few words, show you what is the roof of all happiness: for which I know thou wilt strive until thou obtainest it: this, then, is good. Canst thou now discover whether thou hast anything more precious to thee than thyself? I think, though, thou wilt say that thou hast nothing more precious. I know, if thou hadst full power of thyself, thou wouldest then have something in thyself, which thou never, with thine own consent, wouldest relinquish, nor could Fortune take it from thee. Therefore I advise thee, that thou learn, that there is no happiness in this present life. But learn that nothing is better in this present life than reason: because man cannot by any means lose it. Therefore that wealth is better, which never can be lost, than that which may, and shall *be lost*. Is it not, now, clearly enough proved to thee, that Fortune cannot give thee any happiness? because each is insecure, both Fortune and happiness; for these goods are very frail, and very perishable. Indeed, every one who possesses these worldly goods, either knows that they are about to depart from him, or he is ignorant of it. If, then, he is ignorant of it, what happiness has he in riches, when he is so foolish, and so unwise as to be ignorant of this? But if he knows it, then he dreads that they may be lost, and also is well aware that he must leave them. Continual fear suffers not any man to be happy. If then any man cares not whether he have that wealth, which he may not have, even when he has it; truly that is for little happiness, or none, which a man may so easily lose. I think, moreover, that I had formerly with sufficient clearness taught thee by many arguments, that the souls of men are immortal and eternal: and it is so evident that no man need doubt it, that all men end in death, and also their riches. Therefore I wonder why men are so irrational as to think that this present life can make men happy whilst he lives, seeing that it cannot, after it is ended, make

hit hine ne mæg æfter þýr life eapmne¹ gebon :· Þæt pe gepýlice witon unrim ðara monna þe ða ecan gefælda rohtan nallar ðurh þ an þæt hi wilnobon ðær lichomlican beaðer. ac eac manegra raplicra wita hie gepilnobon wið ðan ecan life. þ þæron ealle þa haligan Martýnar :·

CAPUT XII.⁴

ÐA ongan þe Wýðom gliorian. 7 geobbode þur. ecte þæt spell mið leofe. þ he ær fæbe 7 cwæþ. Se þe wille fært hur timbrian. ne fceall he hit no fettan upon þone hehtan cnol. 7 þe ðe wille gobbunðne Wýðom fecan. ne mæg he hine wiþ ofermetta. 7 eft þe þe wille fært hur timbrian. ne fetta he hit on fonbbeorþar. Ðra eac gif þu Wýðom timbrian wille. ne fete ðu hine uppan þa gicrunza. forðam fpa fpa fizenbe fonð þonne nen fpylþ. fpa fpylþ seo gicrunz þa ðneorenðan pelan þiffet midðangeapber. forðam hio hiora fimle bið ðurftexu. ne mæg hur naht lange ftanðan on ðam hean munte. gif hit full ungemetlic winð gertent. næft þæt þ te on ðam fizenðan fonbe ftent for fpylicum pene. fpa eac þ mennifce Wob bið unbereten 7 apezeb of hur ftebe. þonne hit þe winð ftponzra gefpınca aftýnoð. oððe þe nen ungemetlicez ýmbhogan :· Ac þe þe wille habban þa ecan gefælþa. he fceal fleon þone fpecnan plite þifer midðaneapber. 7 timbrian þ hur Wober on þam færtan ftane eadmetta. forþam ðe Lpirt eapbað on þære bene eadmobnerfe. 7 on þam gemýnbe Wýðomez. forþam fimle þe fpa mon eall hir lif læt on gefean unonpenðenlice 7 offtoph. þonne he forfihþ æzðer ge þar eorþlican zob ge eac þa ýflu. 7 hopaþ to þam topeapbam. þ fint þa ecan. forþam ðe Lob. hine gehelt æghponan. finzallice funienðe. on hir Wober gefælþum. ðeah þe þe winð. þara eapfoþa. 7 seo finzale gemen. þiffa populð felfa. him onblape :·

CAPUT XIII.⁵

ÐA þe Wýðom þa 7 seo Gefceapwifnes þif leoð þur afunzen hæfðon. ða ongan he eft feczan² spell 7 þur cwæþ. We ðincþ nu þe wit mæzen fmealicoz fpfecan 7 biozolpan forðum. forþam ic onzite þe min lap hpæt hpuzu ingæð on þin onðgite. 7

¹ Boet. lib. ii. metrum 4.—Quisquis uolet perennem, &c.

² Boet. lib. ii. prosa 5.—Sed quoniam rationum, &c.

³ Bod. eapm. ⁴ Cott. fecgean.

him miserable. But we certainly know of innumerable men who have sought eternal happiness, not by this alone, that they chose the bodily death, but they also willingly submitted to many grievous torments on account of the eternal life: those were all the holy martyrs.

CHAPTER XII.

THEN began Wisdom to sing, and sung thus,—*he* prolonged with verse the speech that he before made, and said: He who will build a firm house, must not set it upon the highest hill; and he who will seek heavenly wisdom, must not *seek* it with arrogance. And, again, he who is desirous to build a firm house, should not set it on sand-hills. So also if thou art desirous to build wisdom, set it not on avarice. For as thirsty sand swallows the rain, so avarice swallows the perishable riches of this middle-earth, because it is always thirsty after them. A house cannot long stand on the high mountain, if a very violent wind press on it; nor has it that which may stand on the thirsty sand for excessive rain. Thus also the human mind is subverted, and moved from its place, when the wind of strong afflictions agitate it, or the rain of immoderate care. But he who wishes to have eternal happiness, should fly from the dangerous splendour of this middle-earth, and build the house of *his* mind on the firm rock of humility. For Christ dwells in the vale of humility, and in the mind of wisdom. Therefore the wise man ever leads all his life in joy, unchangeable and secure, when he despises both these earthly goods, and also the evils; and hopes for the future, which are eternal. For God preserves him everywhere, perpetually dwelling in the enjoyments of his mind: though the wind of troubles, and the continual care of these worldly goods, blow upon him.

CHAPTER XIII.

WHEN Wisdom and Reason had thus sung this lay, then began he again to make a speech, and thus said: Methinks that we may now argue more closely, and with profounder words; for I perceive that my doctrine, in some degree,

þu zenoh þel unbepſtenſt ꝥ ic þe to ſpnece. Læðenc nu hƿæt
 þineſ aƿner ſeo ealra þiſſa ƿopuþ æhta 7 pelena. oððe hƿæt
 þu þær on aƿe unanberƿulber. ƿiſ þu him ſceabƿyllice¹ æfter-
 ſƿýnaſt. Ðræt hæfſt ðu æt þam ƿiſum þa ðu cƿiſt ꝥ ſeo ƿýrþ
 eop ƿiſe. and æt þam þelum.² ðeah hi nu ece ƿærnon. Seƿe³ me
 nu hƿæþer ſe þin þela ðiner þancer ſƿa ðeopre ſeo þe ſor hiſ
 aƿenre ƿecýnbe. hƿæþer ic ðe ſecge þeah ꝥ hit iſ of hiſ aƿenre
 ƿecýnbe naſ of þinne. ƿiſ hit þonne hiſ aƿenre ƿecýnbe iſ naſ
 of ðinne. hƿi eapſt ðu þonne a ƿý betera ſor hiſ ƿoðe.⁴ Seƿe
 me nu hƿæt hiſ þe ðeopar⁵ þince. hƿæþer þe ƿoþ þe hƿæt ic
 ƿat þeah ƿoþ. Ac þeah hit nu ƿoþ⁶ ſeo 7 ðeopre.⁷ þeah biþ
 hliſeabiſſa 7 leofſpenþra ſe ðe hit ſelþ. ðonne ſe þe hit ƿaðerap
 7 on oþrum ƿærſap. ƿe eac þa þelan beoþ hliſeabiſſan 7
 leofſælpan þonne þonne hie mon ſelþ. þonne hie beon þonne
 hi mon ƿaðerap 7 healt.⁸ Ðræt ſeo ƿiſſung ƿeþer heopre ƿiſ-
 ſeþaſ laþe æþþer ƿe Lioðe ƿe monnum. 7 þa cýrta ƿeþer þa
 ſimle leof tæle 7 hliſeabiſſe 7 ƿeopre æþþer ƿe Lioðe ƿe mon-
 num ðe hie luſiaþ. Nu ꝥ ſeoh þonne æþþer ne mæg beon ƿe
 meþ þam ðe hit ſelð ƿe miþ þam þe hit numþ.⁹ nu iſ ſorþæam
 ælc ſeoh betere 7 ðeopſƿýrþne ƿeſealb þonne ƿeheaþen. Liſ nu
 eall þiſeſ miþðaneapþer þela come to anum men. hu ne ƿærnon
 þonne ealle oþre men ƿæþlan butan anum.¹⁰ Lænoh ſƿeotol.
 ðæt iſ. ꝥ te ƿoþ ƿorþ 7 ƿoþ hliſa ælceſ monner biþ betera ƿ
 ðeopra.¹¹ þonne ænig þela. hƿæt ꝥ ƿorþ ƿeſýþ eallra¹² þara
 eapan þe hit ƿeþerþ. 7 ne biþ þeah no ðý læſſe miþ þam þe hit
 ſƿiſcþ. hiſ heortan ðieſelneſſe hit ƿeopenað.¹³ 7 þær oðþer
 heortan belocene¹⁴ hit ƿurþſæþþ. 7 on þam ſæþelbe þær be-
 tſýx ne bið hit no ƿeapanob. ne mæg hit mon miþ ſƿeopre
 ofſlean. ne miþ ƿape ƿebindan. ne hit næſſe ne acƿilð. Ac þa
 eoppe þelan. þeah hi ealne ƿeƿ. eoppe ſin.¹⁵ ne þince eop no ƿý
 ƿaþor¹⁶ heora zenoh. 7, þeah ƿe hie þonne oþrum monnum
 ſellan ne maƿon. ƿe no þe ma miþ þam heora ƿæþle 7 heora
 ƿiſſunge ƿeſýllan. ðeah þu hie ſmale¹⁷ toþæle ſƿa ðurc. ne
 miht þu þeah ealle men emlice¹⁸ miþ ƿeheaþan. 7 ðonne þu
 ealle ƿeþælbe hæfſt. þonne biſt ðu ðe ſelþ ƿæþla. ſint þæt
 ƿeþlice¹⁹ þelan þiſeſ miþðaneapþer. ðonne hi nan mon ſullice
 habban ne mæg. ne hie nanne mon ƿeþelſian ne maƿon. buton

¹ Cott. ſceabƿyllice. ² Cott. þelan. ³ Cott. Seƿe. ⁴ Cott. ƿoðe.

⁵ Cott. ðeopar. ⁶ Bod. ƿoþ. ⁷ Cott. ðeopre. ⁸ Cott. hit. ⁹ Cott. mon

ſelð. ¹⁰ Cott. buton him anum. ¹¹ Cott. ðeopra. ¹² Cott. ælceſ.

¹³ Bod. ðelneſſe hit openað. ¹⁴ Cott. belocena. ¹⁵ Cott. miþ eop ſin.

¹⁶ Cott. hƿaþor. ¹⁷ Cott. ſƿa ſmale. ¹⁸ Cott. emlice. ¹⁹ Cott. ƿeþlice.

enters into thy mind, and thou understandest well enough what I say unto thee. Consider, now, what is thine own of all these worldly possessions and riches; or what of great price thou hast therein, if thou rationally examinest it. What hast thou from the gifts and from the riches, which thou sayest fortune gives you, even though they were eternal? Tell me now, whether in thy judgment, this thy wealth, is so precious to thee from its own nature. But I say to thee that it is from its own nature, not from thine. If it, then, is from its own nature and not from thine, why art thou ever the better for its good? Tell me what of it seems to thee most precious: whether gold; or what? I know, however, gold. But though it be good and precious, yet will he be more celebrated and more beloved, who gives it, than he who gathers, and takes it from others. Riches, also, are more honourable, and more estimable when any one gives them, than they are when he gathers and keeps them. Covetousness, indeed, makes misers loathsome both to God and to men: and liberality always makes them estimable, and famous, and worthy, both to God and to the men whom they befriend. Since, then, wealth cannot be both with those who give it, and with those who receive it; all wealth is therefore better and more precious given than held. If even all the wealth of this middle-earth should come to one man, would not all other men be poor, except one? It is sufficiently evident that the good word and good fame of every man is better and more precious than any wealth: for this word fills the ears of all those who hear it, and yet is not the less with him who speaks it. His heart's recess it opens, and the locked heart of another it penetrates, and in the way between them it is not lessened, nor can any one with sword slay it, nor with rope bind, nor does it ever perish. But these your riches, if they were always yours, there does not the sooner seem to you enough of them; and if ye may not give them to other men, ye never the more therewith satisfy their want and their desire. Though thou divide them as small as dust, yet thou canst not satisfy all men equally: and when thou hast divided all, thou wilt then be poor thyself. Are the riches of this middle-earth worthy of a man when no one can fully have

hie oþerne gebon to pæblan. Ðræper¹ nu gimma plite eorpe eagan to him getic. heora to punþrianne. gpa ic pæt þ̅ hie² ðop. hpæt reo³ buzuð þonne þær pliteþ þe on þam⁴ gimum bið. biþ heora næg eorpe.⁵ þý ic eom gpiþe ungemetlice ofþunþroð hpi eop þince þæne ungerceapþian gerceafte zob⁶ betere þonne eoreþ azen zob. hpi ge gpa ungemetlice punþriþen þapa gimma. oððe ænizeþ þapa ðeablicena ðinga ðe gerceapþiþneþe næfþ. forðam hie mið nanum pýhte ne maþon geeapnizan þ̅ ge heora punþriþen. þeah hie Gobeþ gerceafte rien. ne rint hi no piþ eop to metanne. forþam þe oðer tpeþa oþþe hit nan zob niþ for eop relfe. oððe þeah for lýtel zob piþ eop to metanne. to gpiþe þe heþeþiaþ⁷ uþ relfe. þonne þe mare þ̅ luþiaþ⁸ þ̅ þe unþer uþ iþ on upum⁹ anþealbe. þonne uþ relfe. oððe ðone Ðrihten ðe uþ gerceop. 7 uþ ealle ða zob forþeaf. Ðræper ðe nu licizen¹⁰ fæþeru lonð :

CAPUT XIV.*

§ I. ÐA anbryppode þ̅ Moð þæne Gerceapþiþneþe 7 cpæð. Ðpi ne geolbe me lician fæþer lanð. hu ne iþ pæt re fæþenefta ðæl Gobeþ gerceafte. ge full oft þe fæþniap¹¹ rnylþe fæ. 7 eac punþriaþ þær pliteþ þæne runnan and þæg monan 7 eallra þapa rþeopþena. Ða anbryppode re Fyþom and reo Gerceapþiþneþ þam Moðe 7 þuþ cpæþ. Ðræt belimpp þe heora fæþerneþe.¹² hpæþer¹³ ðu ðupne gylpan þ̅ heora fæþerneþ þin rie. neþe neþe. hu ne pæt þu þ̅ þu heora nanne ne þeophtert.¹⁴ ac gyl ðu gylpan pille. gylp Gobeþ. Ðræþer þu nu fæþerþa bloftmæna fæþniþe on eartþan fþelceþu hie gercoþe. hpæþer þu nu fþelceþ auht pýncan mæþe, oððe þeophtert habbe. neþe neþe. ne ðo þu gpa.¹⁵ hpæþer hit nu ðiner zeþealþer rie þ̅ re hæpfeþt rie gpa peliz on pærtmum. hu ne pæt ic þ̅ hit iþ no þiner zeþealþer. Ðpi eart þu ðonne onæleð mið gpa iðele zeþean. oððe hpi luþart ðu þa fþemban zob gpa ungemetlice. fþelce hi rien þin agnu.¹⁶ fþenþ þu mæþe reo pýnþ þe gebon þæt þa þing ðine aþene¹⁷ rien þa þe heora aþene¹⁸ zecýnþ þe zebýdon¹⁹ fþembe. neþe neþe. niþ hit no þe zecýnþe þ̅ te þu hi aþe. ne him niþ zebýnþe þ̅ hi ðe folþien. ac þa heopencunþan þing þe rint²⁰ ze-

* Boet. lib. ii. prosa 5.—Quid ni? Est enim, &c.

¹ Bod. Ðræp. ² Cott. hi. ³ Cott. rio. ⁴ Cott. þæm. ⁵ Cott. eoreþ.

⁶ Cott. zob þeb. ⁷ Cott. heþaþ. ⁸ Cott. þ̅ ma luþiaþ. ⁹ Cott. uprum.

¹⁰ Cott. licien. ¹¹ Cott. fæþeniaþ. ¹² Cott. to huopa fæþerþeþe. ¹³ Bod.

hpæþ. ¹⁴ Cott. nan ne þeophtert. ¹⁵ Cott. no gpa. ¹⁶ Bod. þen þine

get nu. ¹⁷ Cott. agnu. ¹⁸ Cott. agnu. ¹⁹ Bod. gebon. ²⁰ Cott. þenþan.

them? nor can they enrich any man, unless they bring another to poverty. Does the beauty of gems attract your eyes to them, to wonder at them? I know that they do so. But the excellence of the beauty which is in gems is theirs, not yours. Wherefore I am excessively astonished why the good of the irrational creature seems to you better than your own good: why ye so immoderately admire gems, or any of the insensible things which have not reason: for they with no justice can deserve that ye should admire them. Though they are God's creatures, they are not to be compared with you. For either it is no good for yourselves, or at least for little good, compared with you. We too much despise ourselves when we love that which is beneath us, in our own power, more than ourselves, or the Lord who made us, and gave us all good things. Do fair lands delight thee?

CHAPTER XIV.

§ I. THEN answered the Mind to Reason, and said: Why should not fair land delight me? Is not that the fairest part of God's creatures? Full often we rejoice at the serene sea, and also admire the beauty of the sun, and of the moon, and of all the stars. Then answered Wisdom and Reason to the Mind, and thus said: What belongs to thee of their fairness? Darest thou to boast that their fairness is thine? No, no. Dost thou not know that thou madest none of them? But if thou wilt glory, glory in God. Dost thou rejoice in the fair blossoms of Easter, as if thou madest them? Canst thou then make anything of this kind, or hast thou any part in the work? No, no. Do not thou so. Is it through thy power that the harvest is so rich in fruits? Do not I know that it is not through thy power? Why art thou then inflamed with such vain glory? or why lovest thou external goods so immoderately, as if they were thy own? Thinkest thou that fortune can cause to thee, that those things should be thy own, which their own natures have made foreign to thee? No, no. It is not natural to thee that thou shouldest possess them; nor is it their nature, that they should follow thee. But heavenly things are natural to thee, not these earthly.

cýnbe. næf þæf eorþlican. Ðar eorþlican særtmar sint gefceapena netenum¹ to anbliþena. 7 þa woruld pelan sint gefceapena to biþrice þam monnum þe beoþ neatenum² gelice. 7 beoþ unrihtwice 7 ungemetwæste. to þam hi eac becumaþ oþroft. Líf þu þonne ðæt gemet habbaþ wille. 7 ða nýþ þearfe witan wille. þonne iſ. þæt mete. 7 ðrýne 7 clafar and to. 7 ſpelcum cræfte ſpelce þu cunne 7 ðe iſ gecýnbe 7 7 ðe iſ riht to habbenne. 7 ſpelc ſpemu iſ ðe 7. þæt þu wile 7 þiſta anbearnbena gefælpas oþer gemet. þonne hie naþer³ ne mazon ne þin gehelpan. ne heora gefþra. On 7wiþe lýclon: hiepa hæfþ ſeo gecýnþ genoz. on 7wa miclum hæfþ genoz 7wa þe ær 7ppæcon. Líf þu heore næpe ſeleſt. oþer tpeza oððe hit þe beþaþ. oððe hit þe þeah unſýnrum biþ. oððe ungeteſe.⁴ oððe ſpæcenlic eall 7 þu nu oþer gemet beſt. Líf þu nu oþer gemet. iſt. oþþe ðrinçt. oððe clafa þe ma on hæft⁵ þonne þu purpe. ſeo oþerwinc⁶ þe purþ oþþe to ſape. oððe to plættan. oþþe to ungerennum. oþþe to phio. Líf þu nu wenſt 7 te punþorlice 7enela⁷ hþelc weorþmýnþ ſie. ðonne telle ic þa weorþmýnþ þæm⁸ wýnhtan þe hie worhte. næf na þe.⁹ 7e wýnhta iſ 7lob. þæf cræft ic þæf heurige om. 7ençt þu þæt ſeo mençio þinra monna þe mæge ðon gefæligne. neſe neſe. ac 7if hie 7wale ſint ðonne ſint hie þe pleolicpan. 7 gefpeneſfulpan 7e hæfþ þonne 7e næfþ.¹⁰ forþam 7wele þe 7neþ beoþ 7ýmle heora hlaforþeſ. ſenþ. Líf hi þonne 7obe beoþ 7 hlaforþ holve. 7 untwealde hu ne beoþ 7 þonne heora 7obeſ. næf þneſ. hu miht þu þonne þe agnara heora 7ob. 7if þu nu þæf 7ilpſt. hu ne 7ilpſt þu þonne heora 7obeſ. næf þneſ :-

§ II.^w Nu þe iſ 7enoh openlice 7ecýþeþ þæt te nan þara 7oba þin iſ. þe þe ær 7ýmbe 7ppæcon. 7 þu teohhobeſt.¹¹ 7 hi þine beon 7eolþan. Líf þonne þiſte worulde plite 7 þela to wilewenne iſ. hþæt mupcnaſt þu þonne æfter þam þe þu worlpe. oððe to hpon 7agnart ðu þæf þe þu ær hæfþeſt.¹² 7if hit 7ægeþ iſ. 7 iſ of heora agnum 7ecýnþe. næf of ðinum. heora 7ægeþ hit iſ. næf þin. hþæt 7ægnart.¹³ þu þonne heora 7ægeþeſ. hþæt belimþþ hiſ to þe. ne þu hit ne gefceope. ne hi þine agene ne ſent. Líf hi nu 7obe ſint 7 7ægeþe. þonne 7ægnon hi 7wa 7e-

^w Boet. lib. ii. proſa 5.—Ex quibus omnibus, &c.

¹ Cott. nýtenum. ² Cott. bioð neatum. ³ Cott. naþep. ⁴ Cott. ungeteſe. ⁵ Cott. clape ma on heft. ⁶ Cott. pio oþerwinc. ⁷ Cott. 7eþeþela. ⁸ Bod. þa. ⁹ Cott. nealleþ þe. ¹⁰ Cott. and lýtge þonne. ¹¹ Cott. hie þe pholicpan 7 gefpeneſfulpan hæfþ þonne næfþ. ¹² Cott. teohhobeſ. ¹³ Bod. 7ægnart.

These earthly fruits are created for the food of cattle; and worldly riches are created for a snare to those men who are like cattle, that is, vicious and intemperate. To those, moreover, they come oftenest. But if thou wouldest have the measure, and wouldest know what is needful; then is it, meat and drink, and clothes, and tools for such craft as thou knowest, which is natural to thee, and which is right for thee to possess. What advantage is it to thee, that thou shouldest desire these present goods beyond measure, when they can neither help thee nor themselves? With very little of them nature has enough. With so much she has enough, as we before mentioned. If thou givest her more, either it hurts thee, or it at least is unpleasant to thee, or inconvenient, or dangerous,—all that thou dost beyond measure. If thou beyond measure eatest, or drinkest, or hast more clothes on thee, than thou needest, the superfluity becomes to thee either pain, or loathing, or inconvenience, or danger. If thou thinkest that wonderful apparel is any honour, then ascribe I the honour to the artificer who made it, not to thee. The artificer is God, whose skill I therein praise. Thinkest thou that the multitude of thy men can make thee happy? No, no. But if they are wicked and deceitful, then are they more dangerous, and more troublesome to thee, had, than not had: for wicked thanes are always their lord's enemies. But if they are good and faithful to their lord, and sincere, is not that, then, their good, not thine? How canst thou, then, appropriate to thyself their good? If thou boastest of it, dost thou not boast of their good, not of thine?

§ II. It is now plainly enough shown to thee that none of those goods is thine which we have already spoken about, and thou didst think should be thine. If, then, the beauty and wealth of this world is not to be desired, why dost thou repine on account of what thou hast lost? or wherefore dost thou long for what thou formerly hadst? If it is fair, that is of their own nature, not of thine: it is their fairness, not thine. Why then dost thou delight in their fairness? what of it belongs to thee? Thou didst not make it, nor are they thine own. If they are good and fair, then were they so made; and such they would be, though thou never hadst

ſceapene. ⁊ ſpælce hi wolban beon þeah þu hi næfre nahtest. Feſt du þ þ hi aþe deorþyppan ſeon.¹ þe hi to þinne note ge- lænde wæron. Ac forþam þe heora byrige men wariap. ⁊ hi him rincap beore. forþam þu hi gaderap ⁊ helte on þinum hore. Ðæt pilnap þu þonne þ þu hæbbe æt ſpælce geſæl- neſte.² Leleſ³ me nu ic hit ðe ſe ce. næſt ðu þær nauht æt buton þ þu tilap⁴ wæle to flonne. ⁊ for þy gaderap mare þonne þu purfe.⁵ Ac ic wæt ðeah ſpæ geape. þ te eall þ ic hep ſpæce iſ wi þinum willan. Ac eorpa geſælpa ne ſint no þ ge wenaþ þæt hi ſien. forþam ſe þe micel inepfe⁶ ⁊ miſlic apan pile. he beþearf eac micel ſultumer. Se ealpa cipe iſ ſpæ geape þ mon gefyrn cweþ. þæt te þa⁷ micel beþurfon. þe micel apan willap. ⁊ þa þurfon ſpæ lýtler. þe maran ne willap þonne genogef. butan he wilgen mið oferinge hiora gicunga ge- fyllan. þ hi næfre ne gebor. Ic wæt þ ge wenaþ þæt ge nan gecunbelice⁸ god ne geſælpa on innan eop ſelfum nabbap.⁹ for- þam ge hi ſeap butan eop to frembum geſceaftum. ſpæ hit iſ miþþeoreþ þ þæm men ðincþ. þeah he ſe geobunclice ge- ſceapriþ. þ he on him ſelfum næbbe ſælpa genoge. buton he mare gegeberige þara ungerceapriena geſcefta þonne he beþurfe. oððe him gemetlic ſeo. ⁊ þa ungerceapriana neotena¹⁰ ne wilap nanef oþer ſeo.¹¹ ac rincþ him genog on þam þe hi binnan heora ægenre hybe habbaþ to eacan þam ſore þe him gecynbelic biþ. Ðæt ge þonne þeah hpæthpega geobunclice on eorpe ſaule habbaþ. þæt iſ angyt. ⁊ gemýnð. and ſe ge- ſceapriþa willa þ hine þara tpega lýte. ſe þe þonne þaþ ðneo hæfþ. þonne hæfþ he hiſ geopenþer onlicneſte ſpæ forþ ſpæ ſpæ ænege geſceaft ſýmer¹² mæg hiepe geopenþer onlicneſte habban. Ac ge ſeap þære hean gecýnðe geſælpa and heore peorþcipe to þam niþelicum ⁊ to ðam hpeorenlicum¹³ þin- gum. Ac ge ne ongytað hu micelne teonan ge boþ Loðe eorpum geopenþe. forþam þe he wolde þæt te ealle men wæran ealpa oþra¹⁴ geſceafta wealþanþa. Ac ge unþerþioþaþ eorpe hehſtan meþemneſte unþer þa eallpa nýþemertan geſceafta. ⁊ mið þam ge habbaþ gecýþeþ þ te æfter eorþum agnum ðome ge boþ eop ſelpe þýran þonne eorpe agne¹⁵ æhta. nu ge wenaþ þ eorpe nauht¹⁶ wean ſien eorpa geſælpa. ⁊ ceohhþ þ eall eorpe

¹ Cott. aþy deorþan ſien. ² Bod. gelicneſte. ³ Bod. Leleſ. ⁴ Cott. tolap. ⁵ Cott. þýre. ⁶ Cott. inneþe. ⁷ Bod. þ þa þe. ⁸ Cott. gecýn- belic. ⁹ Cott. næbben. ¹⁰ Cott. neot. ¹¹ Cott. ſior. ¹² Bod. ſupemert. ¹³ Bod. hpeopenþum. ¹⁴ Cott. oþerra. ¹⁵ Cott. eorpa agna. ¹⁶ Cott. wout.

them. Thinkest thou that they are ever the more precious, because they were lent for thy use? But, because foolish men admire them, and they to them seem precious, therefore thou gatherest and keepest them in thy hoard. How then dost thou hope to have happiness from anything of this sort? Believe me now, I say it unto thee, thou hast nought therefrom, except that thou toilest to avoid poverty, and therefore gatherest more than thou needest. But nevertheless I very well know, that all which I here speak, is contrary to thy will. But your goods are not what ye think they are: for he who desires to have much and various provision, needs also much help. The old saying is very true, which men formerly said; that those need much, who desire to possess much, and those need very little, who do not desire more than enough. But they hope by means of superfluity to satisfy their greediness; which they never do. I wot that ye think ye have no natural good or happiness within yourselves, because ye seek them without you, from external creatures. So is it perverted, that man, though he is divinely rational, thinks that he has not happiness enough in himself, unless he collects more of irrational creatures than he has need of, or than is suitable for him: whilst the irrational cattle are desirous of no other wealth, but think that sufficient for them, which they have within their own skin, in addition to the fodder which is natural to them. Whatsoever, then, though little, ye have of divine in your soul, is the understanding, and memory, and the rational will which delights in them both. He therefore who has these three, has his maker's likeness, as much as any creature can at all have its maker's likeness. But ye seek the happiness of the exalted nature, and its dignity, from low and perishable things. But ye understand not how great injury ye do to God your creator. For he would that all men should be governors of all other creatures. But ye degrade your highest dignity below the meanest creatures of all: and thereby ye have shown that, according to your own judgment, ye make yourselves worse than your own possessions, now ye think that your false riches are your happiness, and are persuaded that all your

populb zōð sien ærnan¹ ze selſe. ꝥa hit eac wýrð þonne ze ꝥa pillap :-

§ III.² Ðæg menniſcan liƿe zecýnb iſ ꝥ hi ðý anan feon³ beſopnan eallum oppum zecƿeartum. Ðý hi hie ſelſe onziton hƿæt hie ſenb.⁴ 7 hƿonan hi ſenb.⁴ 7 þi hi ſenb⁵ wýrnan þonne nýtenu. wý hi nellap witan hƿæt hi ſint. oððe hƿonan hi ſint. Ðam neatum iſ zecýnbe ꝥ hi nýton hƿæt hi ſenb.⁶ Ac ꝥ iſ þara monna unþeap þæt hi nýton hƿæt hie ſien. Nu þe iſ wýþe ſƿeotol þæt ze beoþ on zebpolan. þonne ze ƿenap ꝥ æniſ mæg mið ſƿæinðum ƿelum beon zeƿeoƿðoð. Liſ hƿa nu biþ mið hƿelcum ƿelum zeƿeoƿðoð 7 mið hƿelcum ðeoƿwýrðum æhtum zezýƿeoð.⁷ hu ne belumþ ꝥe ƿeoƿſciƿe þonne to þam þe hine zeƿeoƿðað. þæt iſ to heƿianne hƿene iuhtlicop. Ne ðæt ne beoð on wý fæzgerne þæt mið eller hƿam zepenoð biþ. þeah þa zepenu fægna ſien. þe hit mið zepenoð bið. zif hit ær ſceonðlic ƿæg. ne biþ hit on wý fæzgerne. Wite þu ſoƿroþ ꝥ nan zōð ne ðenap þam þe hit ah. Ðƿæt ðu ƿart nu ꝥ ic þe ne leoze. 7 eac ƿart þæt þa ƿelan oft ðenap þam þe he azan on manezum winzum. 7 on þam ſƿoƿt þæt te men ƿeoƿað ꝥa upaharene ſop þam ƿelan. ꝥ oft ze eallra wýrnera 7 ze eallra unƿeoƿſera mon ƿenþ ꝥ he ſie ealler ƿæg ƿelan wýrþe ðe on wýrþe populbe iſ. zif he wýrte⁸ hu he him tocumian mihte. Ðe þe micelne ƿelan hæfþ. he him onðræt monigne feonb.⁹ zif he nane æhta næfðe. ne ƿoſte he him nanne¹⁰ onðrædon. Liſ þu nu ƿæne ƿezepenbe. 7 hæfðert micel zolb on þe. 7 þu þonne become on ƿeoſ ſceole.¹¹ þonne ne ƿenðert þu þe ðineſ feoƿer. zif ðu þonne ſƿelceſ nanpuht næfðert. þonne ne ƿoſtert ðu ðe nanpuht onðræðan. ac meahtert þe zan ſinzenbe þone ealðan cƿibe þe mon zefýrn ſanz. þæt ze nacoba ƿezepenb him nanpuht ne onðrebe. þonne ðu ðonne onſoꝛg ƿæne. 7 ða ƿeoſar ðe ſnom zepiten ƿænon. þonne mihtert þu biſmerian þar anðreapðan ƿelan. 7 mihtert cƿeþan. Eala ꝥ hit iſ zōð 7 wýrnum ꝥ mon micelne ƿelan aze.¹² nu ze næfðe ne wýrþ onſoꝛg ðe hine unðerfehþ :-

² Boet. lib. ii. proſa 5.—*Humanae quippe naturæ, &c.*

¹ Cott. dioppan. ² Cott. ſie. ³ Cott. ſien. ⁴ Cott. ſien. ⁵ Cott. ſint. ⁶ Cott. ſien. ⁷ Cott. gearoð. ⁸ Cott. wýrte. ⁹ Cott. wýnb. ¹⁰ Cott. nænne. ¹¹ Cott. biſ ſceole. ¹² Cott. hæbbe.

worldly goods are superior to yourselves. So indeed it is, when ye so will!

§ III. It is the condition of the life of men, that they then only are before all other creatures, when they themselves know what they are, and whence they are: and they are worse than cattle, when they will not know what they are, or whence they are. It is the nature of cattle that they know not what they are; but it is a fault in men, that they know not what they are. It is therefore very plain to thee, that ye are in error, when ye think that any one can be made honourable by external riches. If any one is made honourable with any riches, and endowed with any valuable possessions, does not the honour then belong to that which makes him honourable? That is to be praised somewhat more rightly. That which is adorned with anything else, is not therefore fairer, though the ornaments be fair, with which it is adorned. If it before was vile, it is not on that account fairer. Know thou, assuredly, that no good hurts him who possesses it. Thou knowest that I lie not to thee, and also knowest that riches often hurt those who possess them, in many things: and in this chiefly, that men become so lifted up on account of riches, that frequently the worst man of all, and the most unworthy of all, thinks that he is deserving of all the wealth which is in this world, if he knew how he might arrive at it. He who has great riches, dreads many an enemy. If he had no possessions, he would not need to dread any. If thou wert travelling, and hadst much gold about thee, and thou then shouldest meet with a gang of thieves, then wouldest not thou be anxious for thy life? If thou hadst nothing of this kind, then thou wouldest not need to dread anything, but mightest go singing the old adage which men formerly sung, that the naked traveller fears nothing. When thou then wert safe, and the thieves were departed from thee, then mightest thou scoff at these present riches, and mightest say, O, how good and pleasant it is, that any one should possess great wealth, since he who obtains it is never secure!

CAPUT XV.⁷

ÐA seo ġerceaþrigneſ ða þiſ ſpell aſæb hæfþe. þa ongan heo ſingan 7 þuſ cſæþ. Eala hu ƒeræliƒ ſeo ſorþme elb þaſ þiſer miſſan ƒearþeſ. þa ælcum men þuhte ƒenoz on þære eorþan þærſtum. Næpon þa þeliƒe hamaf. ne miſtlice ſpotmettaſ. ne þruncaf. ne ðiorpſſþra hſæƒla hi ne ƒiſnþan. ſorþam hi þa ƒit næpan. ne hio nanpuht ne ƒerapen. ne ne ƒeherþon. Ne ƒemþon hie nanef ſſpenluſteſ. buton ſiþe ƒemetlice þa ƒe-cýnþ beeoþan. ealne þeƒ hi æton æne on bæƒ. and þ þæſ to æſenneſ. Treopa þærſtmaſ hi æton 7 þſpta. nalleſ ſcip ſin hi ne þruncan. ne nanne þætæn hi ne cuþon wiþ huniƒe menƒan. ne ſeolocenpa hſæƒla miþ miſtlicum bleoþum hi ne ƒimþon. Ealne þeƒ hi ſlepon ute on tſiopa ſceabum. hluteſpa pella þæteſ hi þruncon. ne ƒereah nan cepa ealanþ. ne þeþoþ. ne ƒeherþe non mon þa ƒet nanne ſcipheſe. ne ſurþon ýmbe nan ƒeſeoht ſſnecan. ne ſeo eorþe þa ƒet beſmiten miþ ofſſeƒeneſ monneſ bloþe. ne mon ſurþum ƒeſunþoþ. ne monn ne ƒereah ða ƒet ýfel pillenþe men. nænne þeopþſcipe næfþon. ne hi non mon ne luſube. Eala þ ſe upe tida nu ne mihtan þeopþan ſſilce. Ac nu manna ƒitſunƒ iſ ſpa þſſnenþe. ſpa þ ſſſ on þære helle. ſeo iſ on þam munte ðe Ætne hatte. on þam ieglanþe þe Sicilia hatte. ſe munt biþ ſimle ſſeple biſnenþe. 7 ealla þa neah ſtopa þær ýmbutan ſorþærnþ. Eala hſæt ſe ſorþma ƒitſene þære. þe æreſt þa eorþan ongan þeſpan æfteſ ƒolþe. 7 æfteſ ƒimumm. 7 þa ſſnecan ðeopſurþneſſa ſunþe ðe ær behýþ þæſ 7 behelob miþ ðære eorþan :

CAPUT XVI.⁸

§ I. ÐA ſe ſiſþom þa þiſ leoþ aſunƒen hæfþe. þa ongan he eft ſſellian 7 þuſ cſæþ. Hſæt mæƒ ic ðe nu mare ſeƒƒan be þam þeopþſcipe 7 be ðan anpealþe þiſſe þopulþe. ſor þam anpealþe ƒe eop þolþon ahebban up oþ ðone heoſen. ƒiſ ƒe mihton.¹ þ iſ ſorþam þe ƒe ne ƒemunon ne eac ne onƒitaþ þone heoþoncuþan anpealþ 7 þone þeopþſcipe ſe iſ eoþen aƒen. 7 þonan ƒe comon.² hſæt ſe eoþen þela þonne 7 ſe eoþen anpealþ þe ƒe nu þeopþſcipe hateþ. ƒiſ he becuþþ to þam eallſa þſſneſtan men. 7 to ðam þe hiſ ealpa unþeopþoſt biþ. ſpa he nu ðýþe to þiſ ilcan ðeoþſice. 7 eac³ ær to Neþone

⁷ Boet. lib. ii. metrum 5.—Felix nimium prior etas, &c.

⁸ Boet. lib. ii. prosa 6.—Quid autem de dignitatibus, &c.

¹ Cott. meahſten.

² Bod. noman.

³ Cott. u.

CHAPTER XV.

WHEN Reason had made this speech, she began to sing, and thus said: O, how happy was the first age of this middle-earth, when to every man there seemed enough in the fruits of the earth! There were not then splendid houses, nor various sweetmeats nor drinks; nor were they desirous of costly apparel, for they as yet were not, nor did they see or hear anything of them. They cared not for any luxury, but very temperately followed nature. They always ate once in the day, and that was in the evening. They ate the fruits of trees, and herbs. They drank no pure wine, nor knew they how to mix any liquor with honey, nor cared they for silken garments of various colours. They always slept out in the shade of trees. They drank the water of the clear springs. No merchant visited island or coast, nor did any man as yet hear of any ship-army, nor even the mention of any war. The earth was not yet polluted with the blood of slain men, nor was any one even wounded. They did not as yet look upon evil-minded men. Such had no honour; nor did any man love them. Alas, that our times cannot now become such! But now the covetousness of men is as burning as the fire in the hell, which is in the mountain that is called *Ætna*, in the island that is called Sicily. The mountain is always burning with brimstone, and burns up all the near places thereabout. Alas, what was the first avaricious man, who first began to dig the earth after gold, and after gems, and found the dangerous treasure, which before was hid and covered with the earth!

CHAPTER XVI.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said: What more can I say to thee, concerning the dignity and concerning the power of this world? For power ye would raise yourselves up to heaven, if ye were able. This is, because ye do not remember, nor understand, the heavenly power and the dignity which is your own, and whence ye came. What, then, with regard to your wealth, and your power, which ye now call dignity, if it should come to the worst men of all, and to him that of all *is unworthiest of it*, as it lately did to this same Theodoric,

þam Larene. 7 oft eac to manegum heopa zelicum. Ðu ne pile he þonne bon gpa gpa hý býðon 7 zít ðop. ealle¹ þa pícu þe him unþer beoð oððe aþer on neaperte forplean 7 forþeþegian gpa gpa fýrfez liz ðeð ðrýne² hæþ feþ. oððe eft re býrnenða fpeþ. ðone munt bærnþ ðe þe hatap Ætne. re ri on þam ealonbe Sicilia. fpeþe onlice þam micelan flobe ðe zur on Noef ðazum þæf. Ic þene þæt ðu mæge gemunan ꝥ te eoppe eolþpan zu³ Romana witan on. Torcþinef ðazum þæf oþermodan cýningef. for þiz oþermettum. ðone cýnelican naman of Rome býrug æþeft aðýðon. Onð eft gpa ilce þa heþetohan. þe hi⁴ ær utaðriþon. hi wolbon eft utaðriþan for hioþa oþermettum. Ac hi ne mihtan. forþam þe re æfterne anpealb þara heþetozena þam Romanifcum wítum zit rýrfe licobe þonne re æþra ðara cýninga. Luf hit ðonne æþre zepurþ. gpa hit fpiðe feþan⁵ ze- rýrþ. þæt fe anpealb 7 re þeopþfciþe becume to zozum men anð to wítum. hwæt biþ ðær þonne licrýrþer buton hiz zob 7 hiz þeopþfciþe. þæf zoban cýningef. naf ðær anpealþef. forþam ðe re anpealb næfne ne biþ zob.⁶ buton. re zob⁷ re þe hune hæbbe. þý⁸ hit biþ ðær monnef zob.⁹ naf¹⁰ ðær anpealþef. zu fe anpealb zob¹¹ biþ. forþam hit bið. þæt te nan man for hiz wice ne cýmð to cræftum 7 to meþemnefpe. Ac for hiz cræftum 7 for hiz meþemnefpe he cýmð to wice 7 to anpealbe. ðý ne biþ nan mon for hiz anpealbe na þe beþere. ac for hiz cræftum he beoþ zob¹² if he zob¹³ biþ. 7 for hiz cræftum he bið anpealþef þeopþe. zu he hiz þeopþe biþ. Leorniaþ forþam. fírdom. 7 þonne ze hune zeþeornob hæbben. ne forþhogiaþ¹⁴ hune þonne. Ðonne fecze ic eop buton ælcum tpeon. ꝥ ze mazon þurh hune becuman to anpealbe. þeah ze no þæf anpealþef ne pírnigan. Ne þurfon ze no hogian¹⁵ on ðam anpealbe. ne him æfter þingigan. zu fe wice biþ 7 zobe. he pile folgian eop. þeah ze hiz no ne pírnian. Ac fecze me nu hwæt eopþe ðeopþfþerþa þela 7 anpealb re. þe ze fpiþort zuþnaþ. Ic þæt þeah þæt hit if þiz anþeapna lif 7 þef þiofnienda þela þe þe ær ýmbe fpeacon :

§ II.^a Gala hwæþer ze netelican¹⁶ men onziton hwelc re þela re. 7 re anpealb. 7 þa worulð zefælþa.¹⁷ ða rint eoppe hlaforþaþ

¹ Boet. lib. ii. prosa. 6. — Nonne, o terrena animalia, &c.

² Bod. eall. ³ Cott. leg. ðeð ðrýne. ⁴ Cott. ealþpan zu. ⁵ Cott. hine. ⁶ Cott. feþon. ⁷ Cott. zob. ⁸ Bod. þeah. ⁹ Cott. zob. ¹⁰ Cott. næf. ¹¹ Cott. zob. ¹² Cott. zob. ¹³ Cott. zob. ¹⁴ Cott. fírdom. ¹⁵ Cott. hogian. ¹⁶ Cott. netelican. ¹⁷ Cott. fælþa.

and also formerly to Nero the Cæsar; and moreover frequently to many like them? Will he not then do as they did, and still do? slay and destroy all the rich who are under, or anywhere near him, as the flame of fire does the dry heath field, or as the burning brimstone burneth the mountain which we call *Ætna*, which is in the island of Sicily? very like to the great flood which was formerly in Noah's days. I think that thou mayest remember that your ancient Roman senators formerly, in the days of Tarquin the proud king, on account of his arrogance first banished the kingly name from the city of Rome. And again, in like manner, the consuls, who had driven them out, these they were afterwards desirous to expel on account of their arrogance (but they could not); because the latter government of the consuls still less pleased the Roman senators, than the former one of the kings. If, however, it at any time happens, as it very seldom does happen, that power and dignity come to good men and to wise; what is there then worthy of esteem, except the good and the dignity of him, the good king, not of the power? For power never is good unless he is good who possesses it. Therefore if power be good, it is the good of the man, not of the power. Hence it is, that no man by his authority comes to virtues and to merit: but by his virtues, and by his merit, he comes to authority and to power. Therefore is no man for his power the better; but for his virtues he is good, if he be good: and for his virtues he is deserving of power, if he be deserving of it. Learn, therefore, wisdom; and when ye have learned it, do not then despise it. Then I say to you, without all doubt, that ye may through it arrive at power, though ye be not desirous of power. Ye need not be anxious for power; nor press after it. If ye are wise and good, it will follow you, though ye are not desirous of it. But tell me now, what is your most valuable wealth and power, which ye most desire? I know, however, that it is this present life, and this perishing wealth, which we before spoke about.

§ II. O, ye beastlike men, do ye know what wealth is, and power, and worldly goods? They are your lords and your

7 eorpe pealbanbar. næs ge heora. Līf ge nu gerasen hpelce
 muſ þæt pæpe hlaforð ofer oþre mýr. 7 ſette him domar. 7
 nibbe¹ hie æfter gafole. hu punþeplīc polbe eop þæt pīncan.
 hpelce cehhettunge ge polbon þæs habban. and mīb hpelcum
 hleahtre ge polbon beon aſtýneb. hu mīcle mape iſ þonne þæs
 monnes lichoma to metenne wið þ̅ Mōð. þonne ſeo muſ piþ
 þone mon. Ðræt ge þonne maſon eaþe geþencan. gīf ge hit ge-
 orne ýmbe ſmeaſan pillap 7 æfterſpýrian. þ̅² nanpe puhte
 lichoma ne beoð þonne teþerpa þonne þæs monnes. Ðam
 maſon þerian þa læſtan fleoſan. 7 þa gnaetſar mīb gſipe
 lýtlum ſcīcelum him þerīap. 7 eac þa ſmalan pýrmar. þa ðone
 mon ge innan ge uton perþap.³ 7 hplum ſulneah ðeabne ge-
 doð. ge ſurþum þeor lýtle loppe hine hplum ðeabne geþep.
 gſilca puhta him þerīap ægþep ge innan ge uton. On hræm
 mæg ænīg man oppum þerian buton on hiſ lichoman. oððe
 eft on heora pelum. þe ge hatap geſælpa. ne nan mon ne mæg
 þam geſceapſiſan Mōbe geþerian. ne him geþon þ̅ hit ne ſie þ̅
 þ̅ hit biþ.⁴ Ðæt iſ gſipe gſeotol to ongitanne be ſumum
 Romanīſcum æðelīnge. ſe þæs haten Libeſiur.⁵ ſe paſ to
 manegum pītum gepoht. ſorþam þe he nolbe melbian on hiſ
 geſeſan þe mīb him ſieþeþon⁶ ýmbe þone cýning þe hie ær
 mīb unpūhte gepunnen hæfþe.⁷ þa he þa beforan þone gnaman
 cýning zelæb þæs. 7 he hine het ſecgan hræt hiſ geſeſan
 pærnon þe mīb him ýmbe ſieþeþon.⁸ þa ſorceap he hiſ aſene
 tunſan. and pearp hine ðær mīb on ðæt neb ſoran. ſorþam
 hit gepearð þ̅ ðam piſan men com to loſe and to pýrðſcipe þ̅
 ſe unpūhtſiſa cýning him teohhobe⁹ to pīte. Ðræt iſ þ̅ þe ma
 þ̅ ænīg man mæge oppum ðon. þat he ne mæge him ðon þ̅
 ilce. 7 gīf he ne mæg. ofer man mæg. ſe leornobon eac be
 þam pælhpēopan Biſiſibem. ſe þæs on Ægiptum. þæs leob-
 hatan gepuna paſ þ̅ he polbe ælcne cuman gſipe aſlice
 unberſon. 7 gſipe gſærlice piþ gebæpan þonne he him æpeſt
 to com. Ac eft ær he him ſrom cenþe. he ſceolbe beon of-
 flezen. 7 þa geſcýbbe¹⁰ hit þ̅ Ērculeſ Iober ſunu com to him.
 þa polbe he ðon ýmbe hine gſa gſa he ýmbe manīgne cuman
 ær ðýbe. polbe hine aþpencan on pæpe ea þe Niluſ hatte. þa
 pearp he ſcpenſpa 7 aþpencete hine. gſiðe pýhte be Iober
 ðome. gſa gſa he manīgne oðerne ær ðýbe. Ðræt eac Regulur.
 ſe ſonemæra hepetoga. ða he ſeahſ wið Ąſſicanar. he hæfþe

¹ Cott. nebbe. ² Cott. þæt te. ³ Cott. pýrþað. ⁴ Cott. hit ſie
 þæt þæt hit ne bið. ⁵ Cott. Tibepiur. ⁶ Cott. ſieþeþon. ⁷ Bod.
 hæpþon. ⁸ Cott. hine ſýþeþon. ⁹ Cott. tlohhoþe. ¹⁰ Cott. geþeþeþe.

rulers, not ye theirs! If ye now saw some mouse that was lord over other mice, and set them judgments, and subjected them to tribute, how wonderful would ye think it! What scorn would ye have, and with what laughter would ye be moved! How much greater, then, is man's body, compared with the mind, than the mouse compared with the man? Indeed, ye may easily conceive, if ye will carefully consider and examine it, that no creature's body is more tender than man's. The least flies can injure it: and the gnats with very little stings hurt it: and also the small worms which corrupt the man both inwardly and outwardly, and sometimes make him almost dead. Moreover the little flea sometimes kills him. Such things injure him both inwardly and outwardly. Wherein can any man injure another, except in his body? or again in their riches, which ye call goods? No man can injure the rational mind, or cause it that it should not be what it is. This is very evidently to be known by a certain Roman nobleman, who was called Liberius. He was put to many torments because he would not inform against his associates, who conspired with him against the king who had with injustice conquered them. When he was led before the enraged king, and he commanded him to say who were his associates who had conspired with him, then bit he off his own tongue, and immediately cast it before the face of *the tyrant*. Hence it happened that, to the wise man, that was the cause of praise and honour, which the unjust king appointed to him for punishment. What is it, moreover, that any man can do to another, which he may not do to him in like manner? and if he may not, another man may. We have learned also concerning the cruel Busiris, who was in Egypt. This tyrant's custom was, that he would very honourably receive every stranger, and behave very courteously to him when first he came. But afterwards, before he departed from him, he would be slain. And then it happened that Hercules, the son of Jove, came to him. Then would he do to him, as he had done to many a stranger before: he would drown him in the river which is called Nile. Then was he stronger, and drowned him, very justly by God's judgment, as he many another before had done! So also, Regulus, the illustrious consul! When he fought against the Africans, he

fulneah unarecgenðlicne riȝe ofer þa Afrīcanas. Ða he hi þa riȝðort forslagen hæfde. þa het he hi binðan 7 on balcan leȝan.¹ þa gebyrnebe hit riȝe hrafe ꝥ he weapꝥ gebunden mið hīra pacentum. Ðwæt weaȝt ðu þonne hwæt ȝober ȝe² anwealb ȝie. þonne he on nane wīran hīȝ azneȝ cweaȝtes ne mæȝ forbuȝan ꝥ he wæt ilce ýfel ne ȝeƿaȝȝe oþrum monnum. ȝe³ he ær oþrum ðýde. hu ne iȝ ȝe anwealb þonne þær nauht :

§ III.^b Ðwæt weaȝt þu. ȝiȝ ȝe weorþcwepe 7 ȝe anwealb azneȝ ðonces ȝob wepe anb hīȝ ȝelfeȝ anwealb hæfde. hwæðer he wolde þam forcuþertum mannum folȝian swa he nu hwilum⁴ ðeð. Ðu ne ƿaȝt þu ꝥ hit niȝ nauht ȝecýnðe ne nauht ȝepunelic ꝥ ænȝ wīƿeƿearð ðing bion ȝemenȝeb wīð oðrum wīƿeƿearðum. oððe ænȝȝe ȝeƿeƿeȝðenne wīð habban. Ac ȝeo ȝecýnð hit onscunað wæt hie⁵ maȝon weorþan toȝæbepe ȝemenȝeb. ȝe ma⁶ ȝe wæt ȝob⁷ 7 wæt ýfel maȝon ætȝæbepe bion. Nu ðe iȝ riȝðe openlice ȝecýðeb ꝥ wīȝ anbƿearðe riȝe. anb þaȝ ƿopulð ȝeƿealpa. 7 þeȝ anwealb of heora⁸ aznum ȝecýnðe 7 heora azneȝ ȝeƿealðeȝ nauht ȝobe ne ȝient. ne hīora ȝelfra nanne anwealb nabbað. nu hi ƿillað clifian⁹ on þæm wýȝtan monnum 7 hum ȝeƿaȝiað wæt hi bioð heora hlaƿoðas. Niȝ ðæs nu nan tƿeo. ꝥ oȝt þa¹⁰ eallra forcuþertan men cunað to þam anwealbe 7 to þam weorþcwepe. Eȝ ȝe anwealb þonne of hīȝ azneȝȝe ȝecýnðe 7 of hīȝ azneȝȝe ȝeƿealðeȝ ȝob wepe. ne unbewenȝe he næfpe þa ýfelan ac þa ȝoban. Ðæs ilcan iȝ to ƿenanne to eallum ðam ȝeƿealðum ȝe ȝeo wýȝð bƿenȝð wīȝfeȝ anbƿearðan liȝeȝ ȝe on cƿæȝtum ȝe on æhtum. forþam hie hwilum becunað to þæm forcuþertum. Ðwæt ȝe ȝenoz ȝeorne ƿiton ðæt manne mon þær ne tƿeoð ðæt ȝe ȝeo¹¹ ȝƿonȝ on hīȝ mæȝene. ðe mon ȝeƿiðð ðæt ȝƿonȝlic weorðe wýȝð. Ne þonne ma. ȝiȝ he hwæt bið. ne tƿeoð næune mon ꝥ he hwæt ne ȝie. swa ȝeðeð¹² eac ȝe ðream cƿæȝt ꝥ ȝe mon bið ðreamene. 7 ȝe læce cƿæȝt wæt he bið læce. 7 ȝeo ƿacu ðeð¹³ ꝥ he bið ƿecccene. swa ðeð eac ȝe ȝecýnða cƿæȝt ælcum men. ꝥ ꝥ ȝob ne mæȝ beon wīð ꝥ ýfel ȝemenȝeb. ne ꝥ ýfel wīð ꝥ ȝob. ðeah he butu on anum men ȝien. weah bið æȝðer hum on ȝunðron. ꝥ ȝecýnð nýle næfpe nanƿuht wīƿeƿealðeȝ lætan ȝemenȝan. forþam heora æȝðer

^b Boet. lib. ii. prosa 6.—Ad hæc, si ipsas dignitatibus, &c.

¹ Cott. leȝan. ² Bod. ȝe Lober. ³ Cott. wæt. ⁴ Bod. hwilum.

⁵ Bod. hi. ⁶ Cott. þon ma. ⁷ Cott. ȝob. ⁸ Cott. þær anwealðeȝ

hwora. ⁹ Cott. clifian. ¹⁰ Bod. of þam. ¹¹ Cott. ȝie. ¹² Cott. æȝðe.

¹³ Cott. ȝeðeð.

obtained an almost indescribable victory over the Africans. When he had grievously slain them, he gave order to bind them, and lay them in heaps. Then happened it very soon, that he was bound with their fetters. What thinkest thou, then? What good is power, when he *who possesses it*, can in no wise, by his own strength, avoid suffering from other men the same evil which he before did to others? Is not, then, power in that case naught?

§ III. What thinkest thou? If dignity and power were good of its own nature, and had power of itself, would it follow the most wicked men, as it now sometimes doth? Dost thou not know, that it is neither natural nor usual, that any contrary thing should be mixed with other contrary, or have any fellowship therewith? But nature refuses it that they should be mixed together; still more that good and evil should be together. Hence it is very manifestly shown to thee, that this present authority, and these worldly goods, and this power, are not good of their own nature, and of their own efficacy, nor have any power of themselves: since they are willing to cleave to the worst men, and permit them to be their lords. There is not indeed any doubt of this, that often the most wicked men of all come to power and to dignity. If power, then, were good of its own nature, and of its own efficacy, it never would be subservient to the evil, but to the good. The same is to be thought with regard to all the goods which fortune brings in this present life, both of talents and possessions: for they sometimes come to the most wicked. We very well know that no man doubts of this, that he is powerful in his strength, who is seen to perform laborious work: any more than if he be anything, any one doubts that he is so. Thus the art of music causes the man to be a musician, and medical knowledge to be a physician, and rhetoric causes him to be a rhetorician. In like manner also the nature of things causes to every man that good cannot be mixed with evil, nor evil with good. Though they are both in one man, yet is each in him separately. Nature will never suffer anything contrary to mix, for each of them rejects the other, and each will be what it is. Riches cannot

onſcunað oþer. and ægþer pile beon ꝥ ꝥ hit biþ. ne mæg je pela gebon ꝥ je zitſere ne rie zitſere. ne þa ȝrunbleaȝan zitſunga ȝeſýllan. ne je anpealb ne mæg gebon hiȝ pealbenþ pealbenþne. Nu þonne nu ælc ȝerſeaft onſcunað ꝥ ꝥ hiȝe riþer-pearb bið. and rið ȝeorne tiolaþ ꝥ hit him ꝥ ȝrom aſcuſe. hþelce tpa ȝýnþ þonne riþerpearbrian betpuh him þonne ȝob ȝ ýfel. ne peorþað hi næfpe to ȝomne ȝeſeȝeb. Be þæm pu miht onȝitan. ȝiþ þa ȝeſælða ðiȝer andþearþan liſer þuph hie ȝelſe heoȝa ȝelſpa ȝepealb ahton. ȝ of heoȝa aȝnum ȝecýnþe ȝobe þæpon. þonne polbon hi ȝimle on ðam clipian.¹ ðe him ȝob miþ porhte. nalæȝ² ýfel. Ac þær þaȝ hi ȝobe beoð. þonne beoð hi þuph þær ȝoban monner ȝob ȝobe þe him ȝob miþ rýrcþ. ȝ je bið þuph Lof ȝob. Liȝ hiȝe þonne ýfel mon hæfþ. þonne biþ he ýfel ðuph þær monner ýfel þe him ýfel miþ beþ. ȝ þuph beoȝel.³ Ðæt ȝober iȝ je pela þonne. þonne he ne mæg þa ȝrunbleaȝan zitſunga aſýllan þær zitſereȝ. oððe je anpealb. þonne he ne mæg hiȝ pealbenþ pealbenþne gebon. Ac hiȝe ȝe-binþaþ þa pon pilnunga⁴ miþ heoȝa unabindendlicum pacentum. þeah mon nu ýfelum men anpealb ȝelle. ne ȝebeð je anpealb hiȝe ȝobne ne meobumne.⁵ ȝiþ he ær næȝ. ac ȝeopenað hiȝ ýfel. ȝiþ he ær ýfel þær. ȝ ȝebeð hit þonne ȝpeotol. ȝiþ hit ær næȝ. ȝorþam þeah he ær ýfel polþe. þonne nýȝte he hu he hit ȝpa fullce ȝecýþþe.⁶ ær he fullne anpealb hæfþe. Ðæt ȝeȝýrþ ȝorþam býȝȝe þe ȝe ȝæȝniþ þæt ȝe moton ȝceppan þone⁷ naman. hatan ꝥ ȝælþa ꝥ nane ne beoð. ȝ þæt meþumner ne beoþ.⁸ ȝorþam hiȝ ȝecýðað on heoȝa enbunȝe þonne hie enþiaþ. ꝥ hie naþþer ne bið. ȝorþam naþþer ne je pela.⁹ ne je anpealb. ne je peorþȝcipe ne beoþ to penanne ꝥ hit ȝeo ȝoþe ȝeſælþ ȝie. ȝpa hit iȝ nu hþæðoȝt to ȝeȝanne be eallum þæm ȝopulþ ȝe-ȝælþum¹⁰ þe ȝeo rýrþ hþenȝþ. ꝥ þær nan puht on niȝ þær to pilnianne ȝeo. ȝorþam ðe ðær nan puht ȝecýnbeliȝer ȝober on niȝ ðær ðe of him cume. ꝥ iȝ on þam ȝpeotol ꝥ hi hie ȝimle to ðam ȝobum ne ðeobað. ne ða ýſelan ȝobe ne ȝeboð þe hi hie oȝtoȝt toȝeðeobaþ.

§ IV.^o Ða je ȝiȝþom þa þiȝ ȝpell þuȝ aþeht¹¹ hæfþe. þa onȝean he eȝt ȝibbiȝan ȝ þuȝ cþæþ. Ðæt pe piȝon hþelce

^o Boet. lib. ii. metrum 6.—Novimus quantas dederit, &c.

¹ Cott. cleorian.

² Cott. nalley.

³ Cott. bioſul.

⁴ Cott. pelnuga.

⁵ Cott. meobomne.

⁶ Bod. acýðþe.

⁷ Cott. pone.

⁸ Cott. nane ꝥ nan

meobomner ne bið.

⁹ Bod. ꝥ hie naþþer ne je pela.

¹⁰ Cott. ȝælþum.

¹¹ Cott. aþeht.

cause the miser not to be a miser, or satisfy his boundless desires, nor can authority make its possessor powerful. Since, then, every creature avoids that which is contrary to it, and very earnestly endeavours to repel it, what two things are more contrary to each other than good and evil? They are never united together. Hence thou mayest understand, *that* if the goods of this present life through themselves, had power of themselves, and were in their own nature good, then would they always cleave to him who did good with them, not evil. But wheresoever they are good, they are good through the good of the good man, who works good with them, and he is good through God. If, then, an evil man has it, it is evil through the man's evil, who doth evil with it, and through the devil. What good is wealth, then, when it cannot satisfy the boundless desires of the miser? or power, when it cannot make its possessor powerful, but the wicked passions bind him, with their indissoluble chains! Though any one give to any evil man power, the power does not make him good nor meritorious, if he before were not: but exposes his evil, if he before were evil, and makes it then manifest, if it before were not. For though he formerly desired evil, he then knew not how he might so fully show it, before he had full power. It is through folly that ye are pleased, because ye can make a name, and call that happiness which is none, and that merit which is none: for they show by their ending, when they come to an end, that neither wealth, nor power, nor dignity, is to be considered as the true happiness. So is it most assuredly to be said concerning all the worldly goods that fortune brings; that there is nothing therein which is to be desired, because there is nothing therein of natural good which comes from themselves. This is evident from hence, that they do not always join themselves to the good, nor make the evil good, to whom they most frequently join themselves.

§ IV. When Wisdom had thus made this speech, then began he again to sing, and thus said: We know what cruel-

pælhriopneſſa. ⁊ hwiſce hrýpaſ. hwiſce unrihtthæmebu. ⁊ hwiſce man. ⁊ hwiſce apleaſneſſe ge unrihtſiſa Caſere Neſon peophte. ge het æt ſumum cýrpe ſonbærman ealle Rome buph on anne rið æfter þære biſene þe ƿio Trozia burȝ bapn. hine hȝſte eac ȝeſeon hu ȝeo bupne. ⁊ hu lange. ⁊ hu leolhte be þære oþerne. ⁊ eft he het ofſlean ealle þa ƿiſetan ƿitan Romana. ȝe ſunþon hiȝ aȝene moþor. ⁊ hiȝ aȝene broðer. ȝe ſunðon hiȝ aȝen ƿiſ he ofſlog mið ȝeopne. ⁊ ſon ðýllecum næſ he napuht ȝe-unrotoþ. Ac ƿæſ þý bliþna ⁊ ƿaȝenobe þæſ. Onð ƿeah betƿuh ðýllecum unrihtum næſ him no þý læſ unberðeob eall þeſ miððan ȝearið ſrom eaſtepeapbum oð ƿeſtepeapbne. and eft ſrom ſupepeapbum oð norþepeapbne. eall he ƿæſ on hiȝ anpealb. ƿenſt þu þ̅ ȝe ȝobcunba anpealb ne mihte aſýrpan þone anpealb þam unrihtſiſan Caſere. and him þære ƿuhhunge ȝeſteopan. ȝiſ he ƿolbe. Liſe la ȝeſe. ic ƿat þ̅ he mihte ȝiſ he ƿolbe. Eala eap hu heſȝ ȝeoc he beſlepte on ealle þa þe on hiȝ tibiðum libbenbe ƿæron on eorðan. ⁊ hu oft hiȝ ȝeopnð þære beſýleþ on unſcýlbizum blobe. Þu ne ƿaſ þæſ ȝenoz ȝeotol þ̅ ȝe anpealb hiȝ aȝener ðonceſ ȝob næſ. þa ȝe ȝob næſ þe he to com :

CAPUT XVII.^a

ÐA ȝe ƿiſdom þa þiȝ leop¹ aȝunȝen hæſbe. Ða ȝeſƿiȝobe² ha. ⁊ þa andſƿonebe þæt Moþ and þuſ cƿæþ. Eala ȝeſceapſiſneſ. hƿæt ðu ƿaſt þ̅ me næſne ȝeo ȝitȝunȝ ⁊ ȝeo ȝemæȝþ ðiſſeſ eorðlican anpealbſeſ ſon ƿel ne licobe. ne ic ealles ſon ƿiſe ne ȝiſnbe þiſſeſ eorðlican ƿiceſ. buton la³ ic ƿilnobe ƿeah and-peorceſ to þam ƿeorce þe me beboben ƿæſ to ƿýncanne. þ̅ ƿæſ þ̅ ic unſnacodlice⁴ ⁊ ȝeſuſenlice mihte ȝeopan ⁊ ƿeccan þone anpealb þe me beſæſt ƿæſ. Ðæt ðu ƿaſt þ̅ nan mon ne anoz nænne cƿæſt cýðan. ne nænne anpealb ƿeccan ne ȝeopan butan⁵ tolum ⁊ andpeorce. þ̅ bið ælceſ onæſteſe andpeorc⁶ þ̅ mon ðone cƿæſt buton⁶ ƿýncan ne mæȝ. þ̅ biþ þonne cýnȝiſeſ andpeorc⁷ ⁊ hiȝ tol mið to ƿicſianne. þ̅ he hæbbe hiȝ laaþ full mannoþ.⁸ he ȝeal hæbban ȝebeþmen. ⁊ ƿýnþmen.⁹ ⁊ ƿeoþo-

^a Boet. lib. ii. proſa 7.—Tum ego, ſcio, inquam, &c.

¹ Cott. hoð. ² Cott. ȝeſuȝobe. ³ Cott. butan tola. ⁴ Cott. unſnacodlice. ⁵ Bod. butum. ⁶ Cott. butan. ⁷ Bod. ƿeoþc andpeorc. ⁸ Cott. monnaþ. ⁹ Cott. ƿeþmen.

ties, and what ruins, what adulteries, and what wickedness, and what impiety, the unrighteous Cæsar, Nero, wrought. He at one time gave order to burn all the city of Rome at once, after the example that formerly the city of Troy was burned! He was desirous also to see how it would burn, and how long, and how light, in comparison of the other: and besides gave order to slay all the wisest senators of the Romans, and also his own mother, and his own brother! He moreover slew his own wife with a sword. And for such things he was in no wise grieved, but was the blither, and rejoiced at it! And yet amid such crimes all this middle-earth was nevertheless subject to him, from eastward to westward, and again from southward to northward: it was all in his power. Thinkest thou that the heavenly Power could not take away the empire from this unrighteous Cæsar, and correct this madness in him, if he would? Yes, O yes, I know that he could, if he would! Alas! how heavy a yoke did he lay on all those who in his times were living on the earth! and how oft his sword was stained with innocent blood! Was it not then sufficiently evident, that power of its own nature was not good, when he was not good to whom it came?

CHAPTER XVII.

WHEN Wisdom had sung this lay he was silent, and the Mind then answered, and thus said: O Reason, indeed thou knowest that covetousness and the greatness of this earthly power never well pleased me, nor did I altogether very much yearn after this earthly authority. But nevertheless I was desirous of materials for the work which I was commanded to perform; that was, that I might honourably and fitly guide and exercise the power which was committed to me. Moreover, thou knowest that no man can show any skill, nor exercise or control any power, without tools and materials. That is, of every craft the materials, without which man cannot exercise the craft. This, then, is a king's materials and his tools to reign with: that he have his land well peopled; he must have prayer-men, and soldiers, and work-

men. Ðræt þu þart þætte butan ðiŕum tolu^m nan cýning¹ hiŕ
cŕæft ne mæz cýðan. Ðæt iŕ eac hiŕ anbŕeopc. ꝥ he habban
ŕceal to þam tolu^m þam þri^m zeŕeŕŕcipu^m biŕiŕte. ꝥ iŕ þonne
heoŕa biŕiŕt. laⁿb to buziⁿne. 7 ziŕta.² 7 ŕæpnu. 7 mete. 7
ealo.³ 7 claþaŕ. 7 ze hŕæt þæŕ þe þa þne zeŕeŕŕcipaŕ behoi^aþ.⁴
ne mæz he butan þiŕum þaŕ to^l zehealban. ne butan þiŕum
tolu^m nan þapa þinga ŕýncan þe him behoben iŕ to ŕýncenne.
ŕoŕ þý ic ŕilno^be anbŕeopcŕ þone anpealb⁵ mið to zeŕeccenne.
ꝥ mine cŕæftaŕ 7 anpealb⁶ ne ŕurben ŕoŕŕtene 7 ŕoŕholene.⁷
ŕoŕþam ælc cŕæft 7 ælc anpealb⁸ biþ ŕona ŕonealbod 7 ŕoŕ-
ŕu^zo^b.⁹ ziŕ he biþ butan ŕiŕðome. ŕoŕþam ne mæz non mon
næⁿne cŕæft ŕoŕþþiⁿgan butan ŕiŕðome. ŕoŕþam þe ŕŕa
hŕæt ŕŕa þuŕh ðýŕi^ze zeboⁿ bið. ne mæz hi^c mon næŕne to
cŕæfte zeŕecan.¹⁰ ꝥ iŕ nu hŕaðoŕt to ŕe^zanne. ꝥ ic ŕilno^be
ŕeoŕþfullice to libbanne þa hŕile þe ic liŕebe.¹¹ 7 æŕteŕ minum
liŕe þam monnum to læŕanne. þe æŕteŕ me ŕæŕen min ze-
mýnð on zo^bum ŕeoŕcum.¹²

CAPUT XVIII.*

§ I. ÐA ðiŕ þa zeŕŕecen þaŕ. þa zeŕŕi^zo^be¹³ ꝥ Moð. 7 ŕeo ŕeŕ-
ceaðŕiⁿneŕ ongan ŕŕecan 7 þuŕ cŕæþ. Eala Moð eala¹⁴ an ýŕel
iŕ ŕiŕþe to anŕcumanne.¹⁵ ꝥ iŕ ꝥ ꝥ te ŕiŕþe ŕiⁿzallice¹⁶ 7 ŕiŕþe
heŕi^zlice beŕŕi^cþ ealpa þapa monna Moð þe beoð¹⁷ on heoŕa
ze^cýnðe ze^coŕene 7 þeah ne beoþ to þam hŕoŕe þonne zi^t
cumen ŕulŕŕemeðŕa mæzena. ꝥ iŕ þonne ŕilnuⁿz leaŕeŕ zi^lŕeŕ
7 unŕýhteŕ anpealb⁸ 7 ungemetliceŕ hliŕan zo^bna ŕeoŕca oŕeŕ
eall ŕolc. ŕoŕþam¹⁵ ŕilni^zaþ moni^ze men¹⁶ anpealb⁸. Ðe hi^c
ŕolðon habban zo^bne hliŕan. þeah hi hiŕ unŕýŕþe ŕien. ze ŕu^p-
þum ŕe ealpa ŕoŕcu^peŕta ŕilnað þæŕ ýlcan. Ac ŕe þe ŕile ŕiŕlice
7 zeoŕnlice æŕteŕ þam hliŕan ŕŕýŕian. þonne onzi^t he ŕiŕþe
hŕaþe hu lýtel he bið. 7 hu læne. 7 hu teðpe. 7 hu beba^eleþ
ælceŕ zo^beŕ. Liŕ þu nu zeoŕnlice ŕmeazan ŕilt anð ŕitan ŕilt
ýmbe ealpe ðiŕte eoŕþan ýmbhŕýŕt ŕŕom eaŕteŕeapban ðiŕteŕ

* Boet. lib. ii. prosa 7.—Et illa: Atqui hoc unum est, &c.

¹ Cott. hiŕŕan tolan. ² Cott. ŕiŕa. ³ Cott. ealu.

⁴ Cott. behoiŕgen.

⁵ Bod. ŕurþe ŕoŕŕene 7 ŕoŕholen.

⁶ Cott. ŕoŕŕu^zo^b.

⁷ Cott. ze-

ŕeccan. ⁸ Cott. liŕbe.

⁹ Cott. þe æŕteŕ me ŕæŕen min ze^mýnðiz on

zo^bum ŕeoŕcum. Bod. æŕteŕ me ŕæŕen ze^mýnð on zo^bum ŕeoŕcum.

¹⁰ Cott. zeŕu^zo^be. ¹¹ Cott. ea.

¹² Bod. ýŕel iŕ ŕiŕþe to anŕcumanne.

¹³ Bod. ŕiⁿzanlice.

¹⁴ Bod. oð.

¹⁵ Cott. ŕoŕþon.

¹⁶ Cott. ŕoŕu^zo^b meⁿ.

men. Thou knowest that without these tools no king can show his craft. This is also his materials which he must have besides the tools; provisions for the three classes. This is, then, their provision; land to inhabit, and gifts and weapons, and meat, and ale, and clothes, and whatsoever is necessary for the three classes. He cannot without these preserve the tools, nor without the tools accomplish any of those things which he is commanded to perform. Therefore I was desirous of materials wherewith to exercise the power, that my talents and power should not be forgotten and concealed. For every craft and every power soon becomes old, and is passed over in silence, if it be without wisdom: for no man can accomplish any craft without wisdom. Because whatsoever is done through folly, no one can ever reckon for craft. This is now especially to be said; that I wished to live honourably whilst I lived, and after my life, to leave to the men who were after me, my memory in good works.

CHAPTER XVIII.

§ I. WHEN this was spoken, the Mind remained silent, and Reason began to speak, and thus said: O, Mind, one evil is very greatly to be shunned; that is, that which very continually and very grievously deceives the minds of all those men, who are in their nature excellent, and nevertheless are not yet arrived at the roof of perfect virtues. This, then, is the desire of false glory, and of unrighteous power, and of unbounded fame of good works among all people. Many men are desirous of power, because they would have good fame, though they be unworthy of it: and even the most wicked of all are desirous of the same. But he who will wisely and diligently inquire concerning fame, will very soon perceive how little it is, and how slender and how frail, and how destitute of all good. If thou wilt now studiously inquire, and wilt understand concerning the circumference of all this earth, from the eastward of this middle-earth to the

mibbangeapber oð þerþearþone. 7 fram ruþeapþum oð¹ norþeapþone. 7ra 7ra þu leornobeft on þære bec þe Aπtolo-
zium hatte. þonne miht ðu ongytan ꝥ he iſ eall wif ðone
heofon to mettanne 7wice an lýtel wice² on braban bwebe.
oþþe wonb beah on 7eilde. æfter wifra monna³ dome. Ðu ne
wast þu þæt þu leornobeft on Ptolomeus bocum. 7e wra-
ealles wif 7er mibbangeapber 7emet on anre bec. ðær þu miht
on 7eſeon ꝥ eall moncýnn 7 ealle netenu ne notigað naper⁴.
neah 7eoþan bæles ðiſe eoþan þær þe men 7eoþan⁵ mazon.
forþam þe hý hit ne mazon eall 7ebuſian. 7um for hæto. 7um
for cýle. 7 þone mæſtan bæle hiſ hæfþ 7æ oferſeten. Ðo nu of
ðam 7eoþan bæle on þinum Mobe eall þæt 7eo 7æ hiſ oferſet-
hæfþ. 7 eall ða 7ceapb ðe heo him ongenumen hæfþ. 7 eall ꝥ
hiſ fennas 7 monas 7enumen habbað. 7 eall ꝥ on eallum
ðeobum 7erfer lizeþ. ðonne miht ðu ongytan þætte þær ealles
niſ monnum þonne mape læfeb to buſianne. buton 7wice an
lýtel caſertum.⁶ Iſ ꝥ þonne for byſſic 7eoſinc ꝥ 7e winnaþ
eoþne worulb to ðon ꝥ 7e winnaþ eoþerne hiſan unſmetlice
to 7eoþæbanne⁷ ofer 7wice an caſertum⁸ 7wice þæt iſ þætte
men buſiaþ wifre worulbe fulneah 7wice an wice⁹ for þæt
oðer. Ac hwæt numebliceſ oððe micelliceſ oððe eoþſfulliceſ
hæfþ 7e eoþer 7elp þe 7e þær buſiaþ¹⁰ on þam wra-
ealum lonber 7 unlonber. mið 7æ. mið 7ænne. 7 mið ealle.
7ra hit iſ¹¹ 7eoþæſeþ. To hron winne 7e ðonne to un-
metlice þæt 7e eoþerne naman toþeoþan ofer ðone toþeoþan
bæle. nu hiſ mape niſ mið 7æ. mið 7ænne. mið ealle.

§ II.^f 7eoþeap eac ꝥ on¹² ðiſum lýclum 7eoþeoce. þe 7e
ær ýmbe 7eoþeocon. buſiaþ wifre manea ðeoða. 7 miſſica.¹³ 7
wiſe ungelica æſþer 7e on 7eoþeoce. 7e on ðeoþum. 7e on
eallum wiðum. eallra þara 7eoða. þe 7e nu winnaþ wifre un-
metlice ꝥ 7e 7eoþon eoþerne naman ofer toþeoþan. ꝥ 7e
næſſe 7eoþon ne mazon. forþam¹⁴ heora 7eoþeoce iſ toþeoþeoce on
7eoþeoce 7e huna 7eoþeoce.¹⁵ 7 ælc þara 7eoþeoce iſ toþeoþeoce on
manea ðeoða.¹⁶ 7 þa 7eoþeoce toþeoþeoce 7 toþeoþeoce mið 7æ. 7 mið
wiðum. 7 mið munum. 7 mið 7eoþum. 7 mið monegum 7 mið
miſſicum.¹⁷ 7eoþeoce. 7 unſeoþum lonbum. ꝥ hit 7eoþeoce.

¹ Boet. lib. ii. proſa. 7. — Adde quod hoc ipſum, &c.

² Bod. of. ³ Cott. lýclu wice. ⁴ Bod. wifra mona. ⁵ Cott. notigað
wifum naper. ⁶ Cott. 7eoþeoce. ⁷ Cott. caſertum. ⁸ Cott. toþeoþeoce.
þanne. ⁹ Cott. caſertum. ¹⁰ Cott. wice. ¹¹ Bod. hogað. ¹² Bod. hiſ.
¹³ Cott. þæt 7e. ¹⁴ Cott. wifre miſſica. ¹⁵ Cott. 7eoþeoce. ¹⁶ Bod. on
huna-7eoþeoce. ¹⁷ Cott. wiðeoce.

westward, and from the southward to the northward, as thou hast learned in the book which is called *Astrologium*; then mayest thou perceive that it is all, compared with the heaven, like a little point on a broad board, or the boss on a shield, according to the opinion of wise men. Dost thou not know what thou hast learned in the books of Ptolemy, who wrote of the measure of all this middle-earth in one book? Therein thou mightest see that all mankind, and all cattle, do not occupy anywhere nigh the fourth part of this earth, which men are able to go over. For they cannot inhabit it all; some part for heat, some for cold; and the greatest part of it the sea has covered. Take, then, from this fourth part, in thy mind, all that the sea has covered of it, and all the shards which it has taken from it; and all that fens and moors have taken of it, and all that in all countries lies waste; then mayest thou understand, that, of the whole, there is not more left for men to inhabit, than as it were a small enclosure. It is, then, in foolish labour that ye toil all your life, because ye wish beyond measure to spread your fame over such an enclosure as that is which men inhabit in this world; almost like a point compared with the other! But what of spacious, or of great, or of honourable, has this your glory, when ye therein inhabit the fifth part halved of land and desert? so is it narrowed with sea, with fen, and with all! Wherefore desire ye, then, too immoderately, that ye should spread your name over the tenth part, since there is not more of it, with sea, with fen, and with all!

§ II. Consider also that in this little park which we before have spoken about, dwell very many nations, and various, and very unlike both in speech, and in manners, and in all the customs of all the nations, which ye now very immoderately desire that ye should spread your name over. This ye never can do, because their language is divided into seventy-two; and every one of these languages is divided among many nations, and they are separated and divided by sea, and by woods, and by mountains, and by fens, and by many and various wastes, and impassable lands, so that even merchants

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cepmen ne gefaraþ. Ac hu mæz þær þonne gýnberlice aner riceſ monneſ nama cuman þonne ðær mon furðum þære burze naman ne zeheorð. ne þære þeobe ðe he on hamfært biþ. Ðý ic nat for hþilcon dýrige ze zeornað¹ þ ze polbon eoþerne naman tobræðan zeonð eallne eoþan. þ ze ðon ne maƷon.² ne furþum naþen neah. Ðræt ðu paſt hu micel Romana rice paſ on Marcureſ ðazum paſ hepetozan. ƿe paſ oþre naman haten Tulliur. 7 þriððan Licero. hræt he cýrðe on ſumpe hiſ boca. þ te ða zet Romane nama ne com oſen ða muntar þe Laucarear þe hatar. ne þa Sciððear þe on oþre heaſe þara munta buziar furþum þære burze naman ne þær folceſ ne zeheorðon. Ac ða he com æreſt to Panþum. 7 paſ þær riþe niþe. Ac he paſ ðeah ðær ýmbutan manexum folce riþe ezeſfull. Ðu ne onzite ze nu hu neapa³ ƿe eoþer hliſa beon riþe þe ze þær ýmbe riþcaþ 7 unrihtlice tiliað⁴ to gebræðenne. Ðræt penſt ðu hu micelne hliſan 7 hu micelne peorþſcipe an Romanicſ man mæze habban on ðam lanbe. ðær mon furðum ðære burze naman ne zehenbe. ne ealler ðær folceſ hliſa ne com. Ðeah nu hþelc mon unzemetlice 7 ungebaſenlice riþize þ he ſcile hiſ hliſan tobræðan oſen ealle eoþan. he ne mæz þ forþþrenzan. forþam þe þara ðeoba þeapaſ riht riþe ungelica. 7 heora zetetneſſa riþe miſlica.⁵ ƿa þ te þæt on oðrum lanbe betſt licar.⁶ þæt te þ biþ hþilum on þam oþrum tælſýrþlicort. 7 eac miceler riþeſ rýrþe. forþam ne mæz nan mon habban gelic loſ on ælcum lonbe. forþon þe on ælcum lanbe ne licað þ on oþrum licar :

§ III.⁸ For ði ſceolbe ælc mon beon on ðam ƿel zehealben. þ he on hiſ azenum earbe licobe. þeah he nu mapan riþize. he ne mæz furþum þ forþþringan. forþam ðe ſelðhponne biþ þ te auht manexum monnum aner hræt licize. for þý rýrþ ort zoþer monneſ loſ alezen inne on⁷ ðære ilcan þeobe þe he on hamfært biþ. 7 eac forþam ðe hit ort riþe ſaplice zebýrðe þurþ þa heaþðæla þara ƿriþena þ hi for heora ſlæppe. 7 for zimeleſte. 7 for peccelerſte forleton unſrihten ðara monna þeapaſ 7 hioþa bæða. þe on hioþa ðazum ſonemæroſte 7 peorþzeornneſte þæron. 7 þeah hi nu eall hioþa liſ 7 hioþa bæða arihten hæfðon. ƿa ƿa hi ſceolbon ziſ hi bohton. hu ne for-eallðoðon ða zepriutu þeah 7 loſoðon ðonecan þe hit þære. ƿa

⁸ Boet. lib. ii. proſa 7.—Erit igitur pervagatā, &c.

¹ Cott. nat hþelce dýrige ze gipnað. ² Cott. nærpe gebon. ³ Cott. neapa. ⁴ Cott. tiliað. ⁵ Bod. miſcle. ⁶ Cott. licobe. ⁷ Cott. m.

do not visit it. But how, then, can any great man's name singly come there, when no man there hears even the name of the city, or of the country, of which he is an inhabitant? Therefore I know not through what folly ye desire that ye should spread your name over all the earth! That ye cannot do, nor even anywhere nigh. Moreover, thou knowest how great the power of the Romans was in the days of Marcus, the consul, who was by another name called Tullius, and by a third Cicero. But he has shown in one of his books, that, as then, the Roman name had not passed beyond the mountains that we call Caucasus, nor had the Scythians who dwell on the other side of those mountains even heard the name of the city or of the people: but at that time it had first come to the Parthians, and was then very new. But nevertheless it was very terrible thereabout to many a people. Do ye not then perceive how narrow this your fame will be, which ye labour about, and unrighteously toil to spread? How great fame, and how great honour, dost thou think one Roman could have in that land, where even the name of the city was never heard, nor did the fame of the whole people ever come? Though any man immoderately and unreasonably desire that he may spread his fame over all the earth, he cannot bring it to pass, because the manners of the nations are very unlike, and their institutions very various; so that in one country that pleases best which is at the same time in another *deemed* most reprehensible, and moreover deserving of great punishment. Therefore no man can have the same praise in every land, because in every land that pleases not, which in another pleases.

§ III. Therefore every man should be well contented with this, that he be approved in his own country. Though he be desirous of more, he cannot, indeed, bring it to pass: because it is seldom that aught in any degree pleases many men; on which account the praise of a good man is frequently confined within the same country where he is an inhabitant; and also because it has often very unfortunately happened, through the misconduct of writers, that they from their sloth, and from negligence, and from carelessness, have left unwritten the manners of the men, and their deeds, who in their days *were most famous*, and most desirous of honour.

rome gpa þa pputear dybon. 7 eac ða þe hi ymbe pputon. Anð eop ðincp peah ꝥ ge hæbban ece ape. 7if ge mæxen on eallne eopenne populbe zearnrian ꝥ ge habban zōbne hlīan æfter eoppum ðagum. Līf þu nu zetæleſt ða hpile¹ þiffet andþearþan lifet 7 ðiffet hpilenblican² wið ðæſ ungeenbōðan lifet hyla. hþæt bið hit þonne : . Tele nu þa lenge³ þæne hpile þe þu ðm eaze on beppenan⁴ mæge wiþ ten þurenb rintpa. þonne habbaþ þa hyla hþæt hpuzu onliceſ. peah hit lýtcl rie. ꝥ if þonne þæt heona æzþen hæfþ enbe. Tele nu þonne ꝥ ten þurenb zearpa. ge peah þu ma wille. wið ꝥ ece 7 þæt ungeenbōðe lif. þonne ne finſt þu þær nauht angeliceſ.⁵ forþam ꝥ ten ðurenb zearpa. peah hit lang wince. aſcortap. 7 þær oþreſ ne cýmþ næſſie nan enbe. forþam hit niſ no to metanne ꝥ zeenbōðlice wiþ ꝥ ungeenbōðlice. Deah ðu nu telle from þiffet miðbanearþet fruman oð þone enbe. and mete þonne þa zear wiþ ꝥ þe nænne enbe næfþ. þonne ne biþ þær nauht anliceſ. Sþa biþ eac ge hlīa þara forþmæpna⁶ monna. ðeah he hylum lang rie. 7 þela zearpa þurhpunſge. he bið peah wiþe ſcort to metanne wiþ þone þe næſſie ne zeenbað : .

§ IV.⁷ Anð ge ne peccaþ peah hþeþen ge auht to zōbe ðea wiþ ænegum oþrum þingum buton wið þam lýtlan lofe þær ſolceſ. 7 wiþ þam ſcortan hlīan. þe þe ær ymbe ſpæcon. earwigaþ⁸ þær 7 ſorſeop þa cþæſtaſ eopneſ ingeþoneſ. 7 eopneſ andgiteſ. 7 eopneſ geſceabþigneſſe. and ſolbon habban eoperna zōbena þeopca mebe æt ſpæmþra monna cþiðþunſge. pilnigað⁹ þær to þæne mebe ðe ge to Lōbe ſceolbon. Dþæt þa gehýrðeſt þæt te zio ðagum zelomp. ꝥ an wiþe wiſ mon 7 wiþe rice ongan ſanðizan¹⁰ aner upritan 7 hine biſmeþote. forþam he hine gpa ongellice upahof and bōbōðe ðæſ ꝥ he uðrita þæne. ne cýððe he hit mið nanum cþæſtum. ac mið leaſum and oþermōðlicum zilpe.¹¹ ða wolbe ge wiſa man hiſ ſanðizan.¹² hþæðen he gpa wiſ þæne gpa he ſelf penbe ꝥ he þæne. Ongan¹³ hine þa hyſpan. 7 heaſum cþiððizan.¹⁴ Ða gehenbe ge uprita wiþe zepýlbelice þær wiſan monneſ ſorþ ſume hpile. Ac riððan he hiſ hýſpunge geheneð hæfðe. þa ſcýlbe¹⁵ he

¹ Boet. lib. ii. proſa 7.—Vos autem, niſi ad populares auræ, &c.

² Cott. zetæleſt þa hyla. ³ Bod. þiffet hpilenblican. ⁴ Cott. lengu.

⁵ Cott. beppenan. ⁶ Cott. anliceſ. ⁷ Cott. forþmæpa. ⁸ Cott. earwigað.

⁹ Cott. pilnigað. ¹⁰ Cott. ſanðian. ¹¹ Cott. zelpe. ¹² Cott. ſanðian.

¹³ Cott. ongan. ¹⁴ Cott. cþiððian. ¹⁵ Bod. ſcýlbe.

And even if they had written the whole of their lives and of their actions, as they ought if they were honest, would not the writings nevertheless wax old and perish, as often as it was done, even as the writers did, and those about whom they wrote? And yet it seems to you that ye have eternal honour, if ye can, in all your life, earn that ye may have good fame, after your days! If thou now comparest the duration of this present life, and this temporal, with the duration of the never-ending life, what is it then? Compare now the length of the time wherein thou mayest wink thine eye, with ten thousand winters; then have the times somewhat of like, though it be little; that is, that each of them has an end. But compare these ten thousand years, and even more if thou wilt, with the eternal and the never-ending life; then wilt thou not find there anything of like, because the ten thousand years, though it seem long, will shorten: but of the other there never will come an end. Therefore it is not to be compared, the ending with the never ending! If thou even reckon from the beginning of this middle-earth to the end, and then compare the years with that which has no end, there will be nothing of like. So is also the fame of celebrated men. Though it sometimes may be long and endure many years, it is nevertheless very short compared with that which never ends!

§ IV. And ye nevertheless care not whether ye do any good, on any other account, than for the little praise of the people, and for the short fame which we have before spoken about. Ye labour for this, and overlook the excellences of your mind, and of your understanding, and of your reason, and would have the reward of your good works from the report of strangers! Ye desire to *obtain* then the reward which ye should *seek* from God! But thou hast heard that it long ago happened, that a very wise man, and very noble, began to try a philosopher, and scoffed at him, because he so arrogantly lifted himself up, and proclaimed this, that he was a philosopher. He did not make it known by any talents, but by false and proud boasting. Then the wise man would prove him, whether he were as wise as he himself thought that he was. He therefore began to revile, and speak ill of him. Then the philosopher heard very patiently the wise man's words for some time. But after he had heard his reviling, he then de-

onzean gwiþe unzeþýlbelice.¹ þeah he ær licette þ̅ he uprita
 wære. Acroþe hine ða eft hwæþer him rihte þ̅ he uprita wære
 ðe nære. Ða andgropode ge wisa mon him 7 cwæþ. Ic wolde
 cweþan þ̅ þu uprita wære. 3if þu zeþýlbiz wære 7 zeþruzan
 mihteft.² Ðu langrum wæs him ge hliða. þe he ær mið leafrum
 wilede. Ðu ne forþærft he þa þær rihte forþam anum
 andwýrde. Ðwæt forwot þonne þam betertum mannum. ðe
 ær uþ wæron. þ̅ hi gwa gwiþe wilebon ðær iðelan zilpeþ³ 7 þær
 hliðan æfter heora ðearfe. oððe hwæt forwent hit þam þe nu
 riðbon. Ðý wære ælcum men mape ðearf þ̅ he wilede zobra
 cwefta. þonne leafer hliðan. Ðwæt hæfð he æt þam hliðan.
 æfter þær lichoman zebale 7 wære raple. Ðu ne riðon þe þ̅
 ealle men lichomlice gweftap. 7 þeah geo rapl bið libbenðe. Ac
 geo rapl færþ gwiþe gweolice⁴ to heofonum. riðþan heo ontizeþ
 biþ 7 of þam carcerne þær lichoman onliereþ biþ. heo forweof⁵
 þonne ealle þær eorðlican riðz. 7 fæzenaþ⁶ þær þ̅ heo mot
 brucan þær heofenlican. riðþan heo⁷ biþ abroðben from þæm
 eorþlican. þonne þ̅ Moð him felfum gewita biþ Lober willan :

CAPUT XIX.¹

ÐA ge firiðom ða þig gweþ aþeht² hæfðe. ða ongan he zibbian
 7 þur riðende cwæð. Ðra hwa gwa wileze to habbenne ðone
 iðelan hliðan 7 þone unnýtcan zilp. behealde he on feoþer-
 healfe hiþ hu riðgille ðær heofoner hwealfa biþ. 7 hu neara wære
 eorþan ftebe 7f. þeah heo uþ riðm riðce. þonne mæz hine
 fcamian wære bræðinge hiþ hliðan. forþam he hine ne mæz
 furþum tobræðan ofer þa neapran eorþan ane. Cala ofer-
 modan. hwi ze wilezen þ̅ ze underlutan mið eorþum riðan þ̅
 ðearlicne zeoc. oþðe hwi ze geon on gwa iðelan zeþrince. þ̅ ze
 wolbon eorþne hliðan tobræðan ofer gwa manexa ðeoba. Ðeah
 hit nu zeþwize þ̅ ða utemeftan ðioba eorþne naman upa-
 hebban 7 on maniz weoðiz eor hepiðen. 7 þeah hwa weze mið
 micelne æfelcundnefte hiþ zeþwriða. 7 weo on eallum weum 7
 on eallum plennum. ne ge ðeah gweft ne wecþ. Ac he for-
 rieth þa æwelo. 7 þone riðcan zelice 7 þone heanan ofweftþ. 7
 þa zeemnet þa riðcan 7 þa heanan. Ðwæt riðt nu þær forwæ-

¹ Boet. lib. ii. metrum 7. — Quicumque solam mente, &c.² Bod. þýlbelic. ³ Cott. zeþruzan mehte. ⁴ Cott. gelfer. ⁵ Cott. gweolice. ⁶ Cott. forwrið. ⁷ Bod. riðær heo.⁸ Cott. aþeht.

fended himself against him very impatiently, though he before pretended that he was a philosopher, and asked him again, whether he thought him to be a philosopher or not. Then answered the wise man to him, and said: I would say that thou wert a philosopher, if thou wert patient, and able to be silent. How lasting was to him the fame which he before falsely sought! How did he not immediately burst because of one answer! What has it then availed the best men who were before us, that they so greatly desired vain glory and fame after their death? Or what does it profit those who now are? Therefore it were to every man more needful that he were desirous of good actions than of deceitful fame. What has he from this fame, after the separation of the body and the soul? Do we not know that all men bodily die, and yet the soul is living? But the soul goes very freely to the heavens, after it is set loose and liberated from the prison of the body. It then despises all these earthly things, and rejoices in this, that it may enjoy the heavenly, after it is taken away from the earthly. Then the mind will itself be a witness of God's will.

CHAPTER XIX.

WHEN Wisdom had made this speech, then began he again to sing, and thus singing, said: Whosoever desires to have vain fame and unprofitable glory, let him behold on the four sides of him, how spacious the expanse of the heaven is, and how narrow the space of the earth is, though it seem large to us! Then may it shame him of the spreading of his fame, because he cannot even spread it over the narrow earth alone! O, ye proud, why are ye desirous to sustain with your necks this deadly yoke? or why are ye in such vain labour, because ye would spread your fame over so many nations? Though it even happen that the farthest nations exalt your name, and praise you in many a language; and though any one with great nobleness add to his birth, and prosper in all riches, and in all splendour, death nevertheless cares not for things of this sort, but he despises nobility, and devours the rich and the poor alike, and thus levels the rich and the poor! What are now the bones of the celebrated and the wise goldsmith, Weland? I have therefore said the wise, because to the

nan anb þæs wigan golbrimðes ban welonðes. for þý ic cƿæð þæs wigan. for þý þam cƿærteƿan ne mæg næfre hig cƿærft lofigan. ne hine mon ne mæg ðonne eþ on him ƿenuman þe mon mæg þa ƿunnan aƿentan of hieƿe ftebe. Ðƿær fint nu þæs welonðes ban. oððe hƿa ƿæt nu hƿær hi ƿærton. oððe hƿær iƿ nu ƿe ƿorƿemara 7 ƿe aƿæða Romƿara heƿetoga. ƿe ƿæs hatan Brutur. oþre namaƿ Laitur. oððe ƿe ƿiƿa 7 ƿærtræða Lato. ƿe ƿæs eac Romana heƿetoga. ƿe ƿæs openlice uprita. Ðu ne ƿærpan þæs ƿerƿun iorþƿeritene. 7 nan mon nat hƿær hi nu fint. Ðƿæt iƿ heora nu to lafe. butan ƿe lýtla hlifa 7 ƿe nama mið feaum fcaum aƿriten. 7 þ ƿit ƿýrre iƿ. þ ƿe ƿiton manige ƿorƿemære 7 ƿemýnðƿýrðe ƿeƿas ƿorþƿeritene þe ƿriþe feapa manna a onƿit. Ac manige licgaþ ðeabe mið ealle ƿorþitene. þ ƿe hlifa hie ƿurðum cuþe ne ƿeþeþ. Ðeah ƿe nu ƿenen 7 ƿilnian þ ƿe lange libban fcyłan heƿ on ƿorulbe. hƿæt bið eor þonne ðý bet. hu ne cýmð ƿe ðeað. þeah ðe! he late cume. 7 aþeð eor of þýrre ƿorulbe. 7 hƿæt ƿorſtent eor þonne ƿe ƿiþ. hƿu þa þe ƿe æfterra ðeaþ ƿegriþþ 7 on ecneſſe ƿehæft :

CAPUT XX.*

ÐA ƿe firtom þa þiƿ leoþ aƿunzen hæfte. þa onzan he ƿrellien² 7 þuƿ cƿæp. Ne ƿen þu no þ ic to anƿillice ƿinne ƿiþ þa ƿýrð. ƿorþam ic hit no felfe nauht ne onðræbe. ƿorþæm hit opt ƿebýrð þ ƿeo leaƿe ƿýrð nauþer ne mæg þam men ðon ne fultum. ne eac nænne ðem. ƿorþam heo nu naner lofeþ ƿýrðe. ƿorþam heo hie felf ƿecýþ þ heo nanuht ne biþ. Ac heo onƿriðð hie æpelm. þonne heo ƿeopenaþ huore ðeapa. Ic ƿene þeah þ þu ne ƿorſtanbe nu ƿit hƿæt ic ðe to cƿæpe. ƿorþam hit iƿ ƿunðorlic ƿæt ic fecgan ƿille. 7 ic hit mæg uneape mið ƿorðum ƿeneccan.³ fpa fpa ic ƿolbe. þ iƿ ƿæt ic ƿæt þ te ƿeo ƿiþerƿearðe ƿýrð býþ ælcum men nýtrýrðe þonne ƿeo onƿorðe. ƿorþam ƿeo onƿorðe fimle lihþ anb licet. þ mon fcyłe ƿenan þ heo ƿeo⁴ ƿio ƿoþe ƿeræłð. ac ƿio ƿiþerƿearðe iƿ ƿio ƿoþe ƿeræłþ. þeah hƿæm⁵ fpa ne þince. ƿorþam heo iƿ ƿærtræð 7 ƿehæft fimle þ te ƿoþ biþ. Ðio oþur⁶ iƿ leaƿ 7 beƿriþ ealle hie ƿerfan. ƿorþæm hio hit ƿecýþ felf mið hie hƿunffulneſſe ƿæt hio biþ fpiþe ƿancol. Ac ƿeo ƿiþerƿearðe ƿebet anb ƿelæpeð ælcne þapa ðe hio hi toƿeriet. Ðio oþer⁷ ƿebint ælc þapa

* Boet. lib. ii. prosa 8.—Sed ne me inexorabile, &c.

¹ Bod. þeah. ² Cott. ƿillian. ³ Cott. æpeccan. ⁴ Cott. iƿ. ⁵ Bod. hpa. ⁶ Cott. oþru. ⁷ Cott. oþru

skilful his skill can never be lost, nor can any man more easily take it from him than he can turn aside the sun from her place. Where are now the bones of Weland? or who knows now where they were? Or where is now the illustrious and the patriotic consul of the Romans, who was called Brutus, by another name Cassius? or the wise and inflexible Cato, who was also a Roman consul? He was evidently a philosopher. Were not these long ago departed? and no one knows where they are now. What of them is now remaining, except the small fame and the name written with a few letters? And it is yet worse that we know of many illustrious and memorable men departed, of whom very few persons have ever heard. But many lie dead, entirely forgotten, so that fame does not even make them known! Though ye now think and desire that ye may live long here in the world, what is it to you then the better? Does not death come, though he come late, and take you away from this world? And what then does glory profit you? at least those whom the second death seizes, and for ever binds?

CHAPTER XX.

WHEN Wisdom had sung this lay, then began he to speak, and thus said: Do not suppose that I too obstinately attack fortune. I myself have no dread of it, because it frequently happens that deceitful fortune can neither render aid to a man, nor cause any injury. Therefore she is deserving of no praise, because she herself shows that she is nothing. But she reveals her fountain when she discloses her manners. I think, nevertheless, that thou dost not yet understand what I say to thee: for what I wish to say is wonderful, and I can hardly explain it with words as I would. It is, that I know that adverse fortune is more useful to every man than prosperous. For the prosperous always lies and dissembles, that men may think that she is the true happiness. But the adverse is the true happiness, though to any one it may not seem so, for she is constant and always promises what is true. The other is false, and deceives all her followers; for she herself shows it by her changeableness, that she is very unstable: but the adverse improves and instructs every one to whom she joins herself. The other binds every one of the *minds which enjoy her, through the appearance which she*

moða þe hipe¹ brýcþ mið þæne hīwunza ðe hio licet þ̃ hio rie zob. reo riðenpearþe þonne anbint² 7 zefreop ælc þara þe hio tozeþieð. mið þam þ̃ hio him zeopenaþ hu tieþne³ þæg and-pearþan zefæla þint. Ac reo oprorhner zæþ rcyrmælum [þa þæg riuber ýrt.]⁴ Siu riþerpearþne þonne biþ riule untælu. 7 riacu arcyrræð⁵ mið þæne rcyrunge hipe agenre rrecennejre. Ac riio leaþe zefæly hio tihþ on laft neaþinza þa þe hiepe tozeþeobaþ riom þæm roþum⁶ zefælyum mið hiepe olecunze.⁷ Seo riþerpearþne þonne full oft ealle þa þe hiepe unberþeobbe bioþ. neaþinza zetihþ to þam roþum zefælyum. riþa riþa mið angle riyc zepanzen biþ. Ðincþ þe nu þ̃ lýtel zertreon 7 lýtel eaca riþna zefæla. þætte þeoj reþe and þeoj egerlice riþerpearþne þe hriunþ. þ̃ iþ þæt heo riþe hriape þa Moð. þe zeopenaþ ðiþna zetreoþra riþeonba. and eac riþna riþonba. þæt þu hie miht riþe riutele⁸ tocnapan. Ac þæg leaþan zefæla þonne hi þe riom zepitap. ðonne nimað hi heopa men mið him. 7 lætap riþe riapan zetreoþan mið þe. Ðu riolbert þu nu zebýc-zaþ. þa þu zefælgort þæne 7 þe rihte þ̃ reo rýnþ riþort on ðinne riþan riþe. mið hu micelan⁹ reo riolbert þu þa habban zehoht þ̃ þu riutole mihtert tocnapan riþe riunð¹⁰ 7 riþe rýnþ.¹¹ Ic riæt þeah þ̃ þu hit riolbert habban mið miclan reo¹² zehoht þ̃ þu hi cupert riþ torcaban. Ðeah þe nu riince þ̃ þu deoþrýþe riþe¹³ riþloþen hadde. þu hæfjt þeah micle bioþ-riþriþe mið zehoht. þ̃ riut zetreoþe riþenb. þa þu miht nu tocnapan. 7 riæt hriæt þu hioþa hæfjt. Ðriæt þ̃ iþ þ̃ eallþa deoþreorþerte riþe.

CAPUT XXI.¹

ÐA re riþom þa þiþ riþell ariæb hæþe. þa onzan he zibbiþan¹⁴ 7 ður riugenbe cræþ. An riþepenb iþ buton ælcum treon. 7 re iþ eac riþenb heoþone 7 eoþan 7 ealþa zefceafca zefepenlicþa 7 eac unzefepenlicþa. þ̃ iþ Gob ælmihtig. Ðam riþriap ealle þa þe riþriap. ze þa þe cunnon. ze þa þe ne cunnon. ze þa þe hit riþon þ̃ hie him riþriap. ze þa þe hit nýton. Se ilca ze-

¹ Boet. lib. ii. metrum 8.—Quod mundus stabili fide, &c.

² Bod. hepe. ³ Cott. onbint. ⁴ Cott. teþa. ⁵ Cott. riþa þæg riuber þýr, and Bod. riþerþe riuber þýr. The reading within the brackets is a suggestion of the late Mr. Cardale's, in which I fully concur. ⁶ Cott. riþu arcyrræð. ⁷ Cott. roþan. ⁸ Cott. þæpe olecunze. ⁹ Cott. riutole. ¹⁰ Cott. micle. ¹¹ Cott. riþenb. ¹² Cott. riþenb. ¹³ Cott. micle riþe. ¹⁴ Cott. riþian.

feigns of being good: but the adverse unbinds, and frees every one of those whom she adheres to, in that she discloses to them how frail these present goods are. But prosperity goes confusedly as the wind's storm; while adversity is always faultless, and is saved from injury by the experience of her own danger. In fine, the false happiness necessarily draws those who are associated with her, from the true felicities, by her flattery: but adversity often necessarily draws all those who are subjected to her, to the true goods, as a fish is caught by a hook. Does it then seem to thee little gain, and little addition to thy felicities, which this severe and this horrible adversity brings to thee: that is, that she very quickly lays open to thee the minds of thy true friends, and also of thine enemies, that thou mayest very plainly distinguish them? But these false goods, when they depart from thee, then take they their men with them, and leave thy few faithful ones with thee. How wouldest thou now buy, or when thou wert happiest, and it seemed to thee that fortune proceeded most according to thy will, with how much money wouldest thou then have bought, that thou mightest clearly distinguish thy friend and thy foe? I know, however, that thou wouldest have bought it with much money that thou mightest well know how to distinguish them. Though it now seem to thee that thou hast lost precious wealth, thou hast nevertheless therewith bought much more precious, that is, true friends, whom thou art now able to distinguish, and knowest what of them thou hast. But this is the most valuable wealth of all.

CHAPTER XXI.

WHEN Wisdom had made this speech, then began he to sing, and thus singing, said: There is one creator beyond all doubt, and he is also governor of heaven and earth, and of all creatures, visible and invisible. He is God Almighty. Him serve all those *creatures* which serve, both those which have understanding, and those which have not understanding: both those which know it that they serve him, and those which know it not. The same has appointed un-

fetre unapenðenðlicne riðo. 7 þearf. 7 eac gecynðelice riðbe
 eallum hir gefceartum þa þa he wolde. 7 ſwa lange ſwa he wolde.
 þa nu ſculon ſtanðan to worulde. Ðara unſtillena gefcearta
 ſcýring ne mæg no weorðan gefalleð. ne eac onpenð of ðam
 rýne 7 of þære enbeýrnðeſſe þe him gefet iſ. ac ſe anwealda
 hæfð ealle hir gefcearta ſwa mið hir bryðle beþangenæ. 7 gecor-
 gene. 7 gemanobe ſwa þ̅ hi naðer ne gefcillan ne moton. ne
 eac ſwiðor ſcýruan. þonne he him þæt gewum hir wealdweſer
 toforlæt. Ða hæfð ſe ælmihtiga Ðob gehærowabe ealle hir ge-
 fcearta mið hir anwealde. þæt heora ælc rið rið oðer. and
 weah riðweð oðer þ̅ hi ne moton toſlupan. ac bið gefeſeð
 eft to þam ilcan rýne þe hi ær urnon. 7 ſwa weorðað eft
 geendriabe. ſwa hi hit ſaiað þ̅ ða riðweorðan gefcearta ægðer
 ge hi betwux him rinnað. ge eac fæſte riðbe betwux him heal-
 dað. Ða nu fýr deð 7 wæter. 7 ſæ 7 eorðe. 7 manega oðra ge-
 fcearta. þe beoð a ſwa ungedræra betwux him ſwa hi beoð.
 7 weah he beoð ſwa gedræra wætte no þ̅ an þ̅ hi mægon gefeſan
 beon. ac þý ſwiðor þ̅ heora ſwiðra nan buton oðrum beon
 ne mæg. Ac a ſceal þæt riðweorðe þ̅ oðer riðweorðe ge-
 metgan. ſwa nu hæfð ſe ælmihtiga Ðob riðe gefceawlice 7
 riðe limplice gefet þ̅ gedræle eallum hir gefceartum. Ða nu
 lencten 7 hærfet. on lencten hit gnedð. and on hærfet hit
 fealpað. 7 eft ſumer 7 winter. on ſumra hit bið wearm. and
 on winter ceald. Ða eac ſo ſunne bringð leohte dæga. 7 ſe
 mona liht on niht. þurh þæſ ilcan Ðober miht. Ðe ilca wor-
 þýrð þæra ſæ þ̅ heo ne mot þone weorðweð oðerfæppan
 þære eorðan. Ac he hæfð heora mearce ſwa gefette. þ̅ hi ne
 mot heore mearce gedrædan oðer þa ſtillan eorðan. Mið þam
 ilcan geſeðe iſ geſeahð riðe anlic gedræle þæſ floger 7 þæſ
 ebban. þa gefeteneð þa he læt ſtanðan þa hwile þe he wile. Ac
 þonne ær þe he þ̅ geſealdere forlæt þara bryðla. þe he þa
 gefcearta nu mið gedræle hæfð. þ̅ ſeo riðweorðeſſe. þe þe
 ær ýmbe ſpreaæn. gif he ða læt toſlupan. þonne forlætað hi
 þa riðbe þe hi nu healdað. 7 rið heora ælc on oðer æfter hir
 ægenum willan. 7 forlætað heora gedræðenne. 7 forðeð
 ealne þýrne miððaneað. 7 weorðað him ſelſe to mæhte. Ðe
 ilca Ðob gefeð mið ſpreaðræðenne folc todræðe. 7 rið hig-
 ſcifað geſamnað mið clænlicne lufe. Ðe gedræðað rið 7 ge-
 feſan þ̅ hi gefeowlice heora riðbe 7 heora ſpreaðræðenne
 healdað. Ða þ̅ te ðiſ moncýn wære gefælig. gif heora Ðob

changeable customs and habits, and also natural agreement, to all his creatures, when he would, and so long as he would, which now shall stand for ever. The motion of the moving creatures cannot be stayed, nor yet turned from the course and from the order that is set to them. But the governor has so with his bridle caught hold of, and restrained, and admonished, all his creatures, that they neither can be still, nor yet move farther than he the space of his rein allows to them. So has the Almighty God controlled all his creatures by his power, that each of them strives with another, and yet supports another, so that they cannot slip asunder, but are turned again to the same course which they before ran, and thus become again renewed. So are they varied, that contrary creatures both strive with each other, and also hold firm agreement with each other. Thus fire doth, and water; and sea and earth; and many other creatures, which will ever be as discordant between themselves, as they are; and yet they are so accordant that not only they may be companions, but moreover, that even no one of them without another can exist. But ever must the contrary the other contrary moderate. So has now the Almighty God very wisely and very fitly appointed change to all his creatures. Thus spring and harvest. In spring it groweth, and in harvest it ripens. And again summer and winter. In summer it is warm, and in winter cold. So also the sun bringeth light days, and the moon gives light in the night, through the power of the same God. The same warns the sea that it may not overstep the threshold of the earth: but he has so fixed their limits, that it may not extend its boundary over the still earth. By the same government is ordered a very like change of the flood and the ebb. This appointment, then, he allows to stand as long as he wills. But whenever he shall let go the rein of the bridles with which he has now bridled the creatures, that contrariety which we before mentioned, if he shall allow these to be relaxed, then will they forsake the agreement which they now keep, and strive, each of them with other, after its own will, and forsake their companionship, and destroy all this middle-earth, and bring themselves to naught. The same God joins people together with friendship, and unites families with *virtuous love*. He brings together friends and companions, that they faithfully hold their agreement and their friendship.

pæne gpa riht 7 gpa gertatelob. 7 gpa zeenbebýrn. gpa gpa þa ofne gerccearta rindon: . Ðer endað nu seo æftere frower boc Boetiufer.¹ 7 onginþ seo þriððe. Se Boetiufer pær ofne naman gehaten² Seuerinufer. ge pær hepetoga Romana: .

CAPUT XXII.^m

§ I. ÐA ge 7i7bom ða þi7 leof arungen hæfðe. ða hæfðe he me gebunden³ mið pæne 7ýnn7umneffe hi7 ranzer. þ ic hi7 pær 7riþe pæfende 7 7riþe lu7tþæne hine to gehýpanne mið inne-pearbom Mobe. 7 þa fulpape⁴ pær ic clipode⁵ to him 7 ður cweþ. Eala 7i7bom. þu þe eart 7io hehte frower eallra 7erizra moba.⁶ hu þu me hæf7t a7nefnobne æ7þer ze mið þinre 7mea-lican 7ræce. ze mið pæne⁷ 7ýnn7umneffe þiner ranzer. to þam þu me hæf7t nu zetne⁸ 7 ofercumenne mið þinre 7ercceab-7urne7te. þ me nu 7ýntþ 7ætte no þ an 7æt ic ða7 un7ýrn apærnan mæ7. þe me on becumen i7. Ac þeah me zet mare 7recenne7 on becume. ne cwiþe ic⁹ næfne ma þ hit buton 7e-7ýrhtum¹⁰ 7ie. forþam ic wac þ ic maran 7 he7izan 7ýrþe pæne. Ac ic polbe ýmbe þone læcebom þara ðinra lara hrene mare gehýpan. þeah ðu nu hrene ær 7æbe7t¹¹ þ þu 7enbe7t¹² þ hi polbon me 7riþe bite7e 7incan. ne onþræbe ic hi me nauht nu. Ac ic heora eom 7riþe 7i7ne æ7þer ze to gehewenne ze eac to gehealbanne. 7 ðe 7riþe 7eorne biðbe þ þu hi me 7elæ7te. 7pa 7pa þu me nu lýtle ær gehete. Ða cweð ge 7i7bom. Ic on-geat 7ona þa ðu 7pa pel 7er7uzobe7t. and 7pa lu7tlice gehewbe7t mine lare.¹³ þ þu polbe7t mið innepearban Mobe hi on7iton. 7 7meazean. forþam ic zeandibode 7riþe pel of ic 7i7te¹⁴ hwæt þu polbe7t. 7 hu þu hit unbe77anban polbe7t. 7 eac þý 7urþor ic tiolobe 7riþe 7eornfullice. þ ðu hit for7tanban mihte7t.¹⁵ Ac ic þe wille nu 7ecgan hwelc ge læce7pæ7t i7 minre lare ðe ðu me nu bi77t. Ðe i7 7riðe bite7 on muþe 7 he þe 7i7þ on ða þnotan þonne ðu hi7 æpewt fanba7t. Ac he 7eroba7¹⁶ 7ýþþan he mnaþ. 7 biþ 7riþe liþe on ðam innope. 7 7riþe 7pew to bealcetenne: .¹⁷

^m Boet. lib. iii. prosa 1.—Jam cantum illa finierat, &c.

¹ Cott. æfterne frower boc Boetier. ² Cott. haten. ³ Cott. gebun-
benne. ⁴ Cott. fulpæpe. ⁵ Cott. cleopode. ⁶ Bod. ðoma. ⁷ Bod.
þinpe. ⁸ Cott. apetne. ⁹ Bod. i7. ¹⁰ Bod. 7er7ýrhtum. ¹¹ Cott.
7æbe. ¹² Cott. penbe. ¹³ Cott. minna lara. ¹⁴ Cott. 7i7te. ¹⁵ Cott.
meahte. ¹⁶ Cott. þe 7epebað. ¹⁷ Bod. belcentan.

O, how happy would this mankind be, if their minds were as right, and as established, and as ordered, as the other creatures are! Here endeth the second consolation-book of Boethius, and beginneth the third. Boethius was by another name called Severinus: he was a consul of the Romans.

CHAPTER XXII.

§ I. WHEN Wisdom had sung this lay, then had he bound me with the sweetness of his song, so that I was greatly admiring it, and very desirous to hear him with inward mind: and immediately thereupon I spoke to him, and thus said: O, Wisdom, thou who art the highest comfort of all weary minds! how hast thou comforted me, both with thy profound discourse and with the sweetness of thy song! So much hast thou now corrected and overcome me with thy reasoning, that it now seems to me that not only am I able to bear this misfortune which has befallen me, but even if still greater peril should come upon me, I will never more say that it is without deserving: for I know that I were deserving of more, and heavier. But I am desirous to hear something more of the medicine of these thine instructions. Though thou just now saidst that thou thoughtest that they would seem very bitter to me, I am not now afraid of them, but I am very anxious after them, both to hear, and also to observe: and very earnestly entreat thee that thou wouldest perform to me, as thou a little while ago promisedst me. Then said Wisdom: I knew immediately when thou didst so well keep silence, and so willingly hearest my doctrine, that thou wouldest with inward mind receive and consider it. Therefore I waited very well till I knew what thou wouldest, and how thou wouldest understand it; and, moreover, I very earnestly endeavoured that thou mightest understand it. But I will now tell thee what the medicine of my doctrine is, which thou askest of me. It is very bitter in the mouth, and it irritates thee in the throat, when thou first triest it: but it grows sweet after it enters in, and is very mild in the stomach, and pleasant to the taste.

§ II.ⁿ Ac ðær ðu ongezate hriðre ic þe nu teohhne to læðenne.¹ ic wāt þ̅ þu woldest gripe georne ðider fundian. 7 gripe griplice beon onæles mið ðære gytunze. forþam ic gehyrðe þ̅ þu ær fæderst þ̅ þu gripe geornfull wære hit to gehyrðanne. Ða cwæp þ̅ Moð. Wærst wilt þu me nu gnryst læðan. Ða andwyrðe seo Lefceadwyrger and cwæp. To þæm soðum gefælpum ic tiohhne² þ̅ ic þe læbe. þe³ þin Moð oft ymbe næfref 7 eafref.⁴ 7 ðu⁵ ne mihtest gyt fulrihtne wez ariebian to ðam soðum gefælpum. forþam þin Moð wæs abryzod mið wære anrine ðigra leaƿena gefælda. Ða cwæp þ̅ Moð. Ic ðe healfge þ̅ þu me oðere buton ælcum tƿeon hræt io soðe gefælp rie. Ða cwæp io Lefceadwyrger. Ic wille forlurlice for þinum lufum. Ac ic sceal be gumepe biƿene gume anlicnefge wære ƿigra þe getæcan. of þe þ̅ þing cufne rie. to þam þ̅ þu þa biƿne fƿeotole gefceapge. 7 þonne be wære anlicnefge þara soðena gefælpa þu mæge ongitan þa soðan gefælda. 7 forlætan⁶ wætte him ƿiðerƿearð biƿ. þ̅ rint þa leaƿan gefælpa. and þonne mið ealles moðes geornfullan ingefance huzie⁷ þ̅ þu mæge beƿuman to þam gefælpum þe ece þurhƿuniar⁸.

CAPUT XXIII.^o

ÐA se fignom þa þis ƿell aƿeht⁸ hæfde. þa ongan he eft giddian. 7 þur cwæp. Sƿa hƿa gƿa wille ƿapen ƿertmæne lant. atio æfere of þa þornas. 7 þa fýrfas. 7 þ̅ fearn. 7 ealle þa ƿeod þe he gefio þ̅ þam æcerum beƿizen. þ̅ se hƿate mæge ðy bet ƿeacan. Eac is ðeog biƿen to gefencenne. þ̅ is þ̅ ælcum men þincð huniger bio bƿeað þy ƿeorðra. gif he hƿene æƿ biƿere onbiƿuz. and eft gmylce ƿeƿer biƿ þy þancƿýrðne. gif hit hƿene ær biƿ ftearce fcormaƿ. 7 norðan ƿinðas. 7 micle ƿenas 7 gnaƿas. And þancƿýrðne biƿ eac þæs bæges leoht for þære egerlican ƿiofno þære nihte. þonne hit wære gif nan niht næfe. Sƿa biƿ eac micle þe ƿingumpe io soðe gefæld to habbenne æfter þam eorðum þifges andƿearðan lifes. And eac micle ðy ef þu miht þa soðan gefælpa gecƿapan and to hiora cýppe beƿuman. gif ðu æfere aƿýrtƿalart of ðinum Moða

ⁿ Boet. lib. iii. prosa 1.—Sed quod tu te audiendi, &c.

^o Boet. lib. iii. metrum 1.—Qui serere ingenuum volet, &c.

¹ Cott. tiohge to læðanne. ² Cott. tiohge. ³ Cott. wære. ⁴ Cott. hræfref 7 eac mæz. ⁵ Cott. Ac þu. ⁶ Bod. forlæt. ⁷ Cott. huzige. ⁸ Cott. aƿeð.

§ II. But when thou shouldest perceive whither I now design to lead thee, I knew that thou wouldest very anxiously tend thither, and be very greatly inflamed with that desire. For I heard what thou before saidst, that thou wast very desirous to hear it. Then said the Mind: Whither wilt thou now especially lead me? Then answered Reason, and said: I propose that I should lead thee to the true goods, about which thy mind often meditates, and is greatly moved: and thou hast not yet been able to find the most direct way to the true goods, because thy mind was occupied with the view of these false goods. Then said the Mind: I beseech thee that thou wouldest show me, beyond all doubt, what the true happiness is. Then said Reason: I will gladly, for love of thee. But I must, by some example, teach thee some resemblance of the thing, till the thing be better known to thee; in order that thou mayest clearly view the example, and then, by the resemblance of the true goods, thou mayest know the true goods, and forsake what is contrary to them, that is, the false goods: and then with the anxious thought of all thy mind, strive that thou mayest arrive at those goods, which for ever remain!

CHAPTER XXIII.

WHEN Wisdom had ended this discourse, then began he again to sing, and thus said: Whosoever is desirous to sow fertile land, let him first draw out the thorns, and the furze, and the fern, and all the weeds which he observes to do injury to the field, in order that the wheat may grow the better. Also, this example is to be considered, that is, that to every man honeycomb seems the sweeter, if he, a little before, taste *anything* bitter. And, again, calm weather is the more agreeable, if it a little before be stark storms, and north winds, and much rain and snow. And more agreeable also is the light of the day, for the horrible darkness of the night, than it would be if there were no night. So is also the true happiness much the more pleasant to enjoy, after the calamities of this present life. And, moreover, thou mayest much the sooner discover the true goods, and arrive at the knowledge of them, if thou first rootest out from thy mind the false goods, and removest

ða learan zezælpæ. 7 hi ofætihrt of¹ ðone 3runb. Siððam þu hi þonne zecnapan miht. þonne pæt ic þ þu ne pilnart naner opper þingez ofer þa².

CAPUT XXIV.^p

§ I. ÐA he þa þis leoð arungen hæfþe. þa forlet he þone rang. 7 zezpuzobe ane hpile. 7 onzann 3mealice þencan on his mober ingeþance. anb ður³ cþæp. Ælc deaplic man 3pencþ hine ſelfne mid mihtlicum⁴ 7 manizzealþum ýmbhogum. 7 þeah pillniað ealle þurh mihtlice⁵ papaſ cuman to anum enbe. þ 7 7 hi pilniap þurh ungelice earþnunga cuman to anre eaðizneſſe. þ 7 þonne Gob. 7e 7 3puma 7 enbe ælceſ zober.⁶ 7 he 7 3io hehſte zezælp.⁶ Ða cþæp þ Nob. Ðæt me ðýncþ 7e þ hehſte zob.⁷ þætte man ne ðurfe naner opper zober. ne eac ne pecce ofer þ. 3iððan he þ hæbbe. þ 7 hroſ⁸ eallra oþerra zoba.⁹ forþam hit eall oþru zob¹⁰ utan befehþ. 7 eall on innan him hæfþ. Næpe hit no þ hehſte zob.¹¹ 3if him æniz butan væne. forþam hit hæfþe ðonne to pilnianne 3umer zober¹² þe hit ſelf næfþe. Ða andſpawode 3io Gefzeaðſpinner 7 cþæp. Ðæt 7 3rife 3reotol þ þæt 7 3io hehſte zezælp. forþam hit 7 æþer ze hrofe ze flor ealles zober.¹³ hþæt 7 þ þonne buton 3eo ſeleſte zezælp. þe þa oþra zezælpæ ealle¹⁴ on innan him zezæþe. 7 hi utan ýmbhæfþ.¹⁵ 7 on innan him zehelt. 7 him naner ne bið pana. ne he naner neobðearfe næfþ. Ac hi cumap ealle of him. 7 eft ealle to him. 3pa 3pa ealle pæteru cumað of ðære 3æ. 7 eft ealle cumað to ðære 3æ. N7 nan to þær lýtel æpelm.¹⁶ þ he þa 3æ ne zerece. anb eft of þære 3æ he zelent in on þa eorþan. 7 3pa he biþ 3mugenbe zeonb þa eorðan. oð he eft cýmþ to ðam ilcan æpelme þe he ær ut fleop. 7 3pa eft to ðære 3æ¹⁷.

§ II.^a Ð7 7 nu biſen þara 3opena zezælpæ. papa pilniap ealle deaplice men to bezitanne. ðeah he þurh mihtlice¹⁷ peſez ðencan to cumanne. forþam æghpelc man hæfþ zecýnbelic zob¹⁸ on him ſelfum. forþam ælc Nob pilnap 3ofer zober to

^p Boet. lib. iii. proſa 2.—Tum defixo paululum visu, &c.

^a Boet. lib. iii. proſa 2.—Est enim mentibus hominum, &c.

¹ Bod. of arihð oð. ² Cott. þa. ³ Cott. mihtlicum. ⁴ Cott. mihtlice.

⁵ Cott. goober. ⁶ Bod. zezælpæ. ⁷ Cott. zob. ⁸ Cott. 3popp. ⁹ Cott.

gooba. ¹⁰ Cott. goob. ¹¹ Cott. goob. ¹² Cott. goober. ¹³ Cott. goober.

¹⁴ Cott. ealla. ¹⁵ Cott. ýmbfehð. ¹⁶ Cott. æpilm. ¹⁷ Cott. mihtlice.

¹⁸ Cott. zob.

them from the ground. After thou, then, art able to discover those, I know that thou wilt not desire any other thing besides them.

CHAPTER XXIV.

§ I. WHEN he had sung this lay, he ceased the song, and was silent awhile, and began to think deeply in his mind's thought, and thus said: Every mortal man troubles himself with various and manifold anxieties, and yet all desire, through various paths, to come to one end: that is, they desire, by different means, to arrive at one happiness; that is, then, God! He is the beginning and the end of every good, and he is the highest happiness. Then said the Mind: This, methinks, must be the highest good, so that man should need no other good, nor moreover be solicitous beyond that: since he possesses that which is the roof of all other goods; for it includes all other goods, and has all of them within it. It would not be the highest good, if any *good* were external to it, because it would then have to desire some good which itself had not. Then answered Reason, and said: It is very evident that this is the highest happiness, for it is both the roof and the floor, of all good. What is that, then, but the best happiness, which gathers the other felicities all within it, and includes, and holds them within it: and to it there is a deficiency of none, neither has it need of any; but they all come from it, and again all *return* to it: as all waters come from the sea, and again all come to the sea? There is none in the little fountain which does not seek the sea, and again, from the sea it arrives at the earth, and so it flows gradually through the earth, till it again comes to the same fountain that it before flowed from, and so again to the sea.

§ II. Now this is an example of the true goods, which all mortal men desire to obtain, though they by various ways think to arrive at them. For every man has natural good in himself, because every mind desires to obtain the true good:

beƿitanne. Ac hit biþ aƿerƿneþ miþ ðam lænum ƿodum.¹ forþam hit bið [oƿðælne]² þærto. forþam ſume menn penap þ þæt ſie ſeo ſeleſte ƿerælþ. þ mon ſie ſƿa ƿeliƿ þ he naner þinger mapan ne þurfe. 7 ƿilniað³ hiopa populþ æfter þæm. Sume men penap þ þ ſie þæt hehte ƿob.⁴ þ he ſie hiƿ ƿerþum hiƿ ƿerþena ƿeorþort. 7 eallon mægene ðær tilap. Sume penap þ þ hehte ƿob⁵ ſie on ðam hehtan anpealbe. þa ƿilniað oðer tƿega. oððe hiu ſelpe ƿicrian. oððe hi to ðara ƿicena ſƿeonbƿicpe ƿerþeoban. Sume teohhƿap þ þ betƿt ſƿ þæt mon ſeo ƿoræmæne. 7 ƿæmæne. 7 hæbbe ƿobne⁶ hlƿan. tiliað ðonne þær æƿer ƿe on ſibbe. ƿe on ƿerinne. Manegæ tellað þ to mærtum ƿobe⁷ 7 to mæſtepe ƿerælþe þ mon ſie ſimle bliðe on ðiſſe anbƿarþan liƿe. 7 ſulga eallum hiu liſtum. Sume ðonne ða ðe þaƿ ƿelan ƿilniað. hi hiƿ ƿilniað forþam ðæt hi ƿolbon ðƿ mapan anpealb habban. þ he mihton⁸ þƿ onƿorþlicor þiſſa populþ liſta bƿucan. 7 eac þaƿ ƿelan. Manegæ ſint þaƿa þe for ðƿ ƿilniap anpealþe. ðe hi ƿolbon onmæſte ƿeoþ⁹ ƿe-ƿærian. oððe eft þone hlƿan heopa naman hi ƿilniað þæt hi ƿebnæþan :

§ III.¹ On ſƿelcum. 7 on oþrum ſƿelcum lænum. and hƿeorenþum¹⁰ ƿeorþƿicpum ælceſ menniƿceſ moðeſ inƿerþanc biþ ƿerþenceþ miþ þære ƿeorþfulneſſe and miþ þære tiolunza.¹¹ þenþ þonne þ hit hæbbe ſum healiƿ ƿob¹² ƿerþneþ. ðonne hit hæfþ ƿerunnen¹³ þaƿ ƿolceſ oledunza. On me ƿincð þ hit hæbbe ƿeohot ſume ſƿiþe leaſlice mæne. Sume tiliað miþ micelne ƿeorþfulneſſe ƿiƿa. forþam þ hi þurþ þ mæge mæſt beapna beƿitan. 7 eac ƿƿnſumlice libban. Ða ƿetƿeoþan ſƿeonb.¹⁴ þonne ic ſecge ſeo¹⁵ þæt ðeorþeopðeſte ðƿnƿ eallra þiſſa populþ ƿerælþa. þa ne ſint ſurþon¹⁶ to populþ ƿodum to tellanne. ac to ƿobcunþum. forþam ſeo leaſe ƿƿn hi na forþ ne þinƿr. Ac ſe ƿob þe hi ƿecƿnbelice ƿerþeop to gemazum. forþam ðe ælceſ oþre þinger on þiſſe populþe mon ƿilniað, oððe forþam þe he mæƿ ðurþ þ to anpealbe cuman. oððe to ſumum populþ liſte. buton ðær ƿetƿeoþan ſƿeonþe. þone mon liſaþ hƿilum for liſum 7 for tƿeoþum. ðeah he hiu nanpa

¹ Boet. lib. iii. proſa 2.—In hiſ igitur ceteriſque, &c.

¹ Cott. ƿodum. ² Cott. oft þælne. Bod. of þælne. ³ Cott. ƿinnað.

⁴ Cott. ƿob. ⁵ Cott. ƿob. ⁶ Bod. heah be ƿobe. ⁷ Cott. ƿoobe. ⁸ Cott. meahre.

⁹ Cott. ƿioh. ¹⁰ Bod. hi ƿeorenþum. ¹¹ Cott. tilunza.

¹² Cott. ƿoob. ¹³ Cott. ƿenumen. ¹⁴ Cott. ƿetƿeoþan ſƿeonb. ¹⁵ Cott. ſe.

¹⁶ Cott. ſurþum.

but it is hindered by the transitory goods, because it is more prone thereto. For some men think that it is the best happiness that a man be so rich that he have need of nothing more: and they choose their life accordingly. Some men think that this is the highest good, that he be among his fellows the most honourable of his fellows, and they with all energy seek this. Some think that the supreme good is in the highest power. These desire, either for themselves to rule, or else to associate themselves in friendship with their rulers. Some persuade themselves that it is best that a man be illustrious and celebrated, and have good fame; they therefore seek this both in peace and in war. Many reckon it for the greatest good and for the greatest happiness, that a man be always blithe in this present life, and fulfil all his lusts. Some, indeed, who desire these riches, are desirous thereof, because they would have the greater power, that they may the more securely enjoy these worldly lusts, and also the riches. Many there are of those who desire power because they would gather overmuch money: or again, they are desirous to spread the celebrity of their name.

§ III. On account of such and other like frail and perishable advantages, the thought of every human mind is troubled with solicitude and with anxiety. It then imagines that it has obtained some exalted good when it has won the flattery of the people; and methinks that it has bought a very false greatness. Some with much anxiety seek wives, that thereby they may, above all things, have children, and also live happily. True friends, then, I say, is the most precious thing of all these worldly felicities. They are not, indeed, to be reckoned as worldly goods, but as divine: for deceitful fortune does not produce them, but God, who naturally formed them as relations. For of every other thing in this world man is desirous, either that he may through it attain to power, or else some worldly lust: except of the true friend, whom he loves sometimes for affection and for fidelity, though he expect to himself no other rewards. Nature joins and

oþerra læna¹ ne pene. ꝥ zecýnð zefehþ 7 geluþ ða fpuenð to-
 zæðene mið untobælebblicne luþe. Ac mið ðiſſum popuþs ze-
 fælþum 7 mið ðiſ anþþearþan þelan mon pýncþ oſtop feonð
 ðonne fpeonð. Be þiſan² 7 be manezum pýllecum mæz beon
 eallum monnum cup. ꝥ te ealle þa lichamlican zob bið³ for-
 cuppan ðonne ðæne faple cþæftaſ. Dþæt pe þenað ꝥ mon beo
 þý ſþængna⁴ þe he bið micel on hiſ lichoman. geo fæzgerneſ
 þonne 7 geo hþætneſ þæſ lichoman zebliſtaþ þone mon. 7 aþet.
 7 iio hælu hine zebep luſtbæpne. On eallum þiſum licham-
 licum⁵ zefælizneſſum men ſecaþ anþealbe eabiðneſſe þæſ þe
 him ðincþ. forþam þe æzhpelc man ſpa hþæt ſpa he oþer ealle
 oþne þinz ſpiþot luſaþ. ꝥ he teohhaþ⁶ ꝥ him ſie betſt 7 ꝥ biþ
 hiſ hehſte zob.⁷ þonne he ꝥ þonne begiten hæfþ. þonne tihhaþ⁸
 he ꝥ he mæze beon ſpiðe zefælið. Ne onſace ic nauht ꝥ þa ze-
 fælþa 7 þeo eabiðneſ ſie þæt hehſte zob⁹ þiſeſ anþþearþan luſeſ.
 forþam ðe¹⁰ æzhpilc mann tehhaþ¹¹ ꝥ ꝥ ðing betſt ſie ꝥ he
 ſpiþot oþer oþru þinz luſaþ. 7 þonne he tlohhaþ ꝥ he ſie ſpiþe
 zefælið. zif he ꝥ begitan mæze. ꝥ he þonne ſpiþot pillnað. Du
 ne iſ þe¹² nu zenoz openlice zeeopaþ þaſa leaſena zefælþa
 anlicneſ. ꝥ iſ þonne æhta. 7 peopðſcipe. 7 anþealb. anð zelp¹³
 7 popuþluſt. Be þam popuþluſte Epicuſuſ ſe upþita fæbe. þa
 he ýmbe ealle þaſ oðra zefælþa ſmeabe. þe pe æp nembon. þa
 fæbe he ꝥ ſe luſt pæne ꝥ hehſte zob.¹⁴ forþam ealle þa oþru
 zob. þe pe æp nembon. oleccaþ þam Mobe 7 hit ſet.¹⁵ ſe luſt
 ðonne ana olecþ þam lichoman anum ſpiþot.

§ IV.¹⁶ Ac pe pullað nu zet ſpnecan ýmbe manna zecýnð 7
 ýmbe heopa tilunga. þa nu þeah heopa Mob 7 heopa zecýnð
 ſie aþimmað. 7 hi ſien on ꝥ oſþæle aſigen to ýſele 7 þiðer
 healde. þeah hi pilnað. þæſ þe hi cunnon 7 mazon. þæſ hehſtan
 zobep.¹⁷ Ðpa ſpa oþerþuncen man þat ꝥ he ſceolbe to hiſ hure
 anð to hiſ pæſte. 7 ne mæz þeah ðiðer aþebian. ſpa biþ eac
 þam Mobe ðonne hit bið aþeſiðað mið ðæm ýmbhozum ðiſſe
 popuþbe. hit biþ mið ðam hpilum oþerþenceb 7 zebpelob. to
 þam¹⁷ ꝥ hit ne mæz fullpýht aþebian to zobe. Ne pýncþ þeah

¹ Boet. lib. iii. proſa 2.—Sed ad hominum ſtudia, &c.

² Cott. leana. ³ Cott. þiſ. ⁴ Cott. licumlican zob bioð. ⁵ Cott.
 ſpneþpa. ⁶ Cott. licumlicum. ⁷ Cott. tlohhað. ⁸ Cott. zob. ⁹ Cott. tlohhað.
¹⁰ Cott. þý. ¹¹ Cott. tlohhað. ¹² Cott. þ. ¹³ Cott. zelp. ¹⁴ Cott. zob. ¹⁵ Bod. ſetað. ¹⁶ Cott.
 zobep. ¹⁷ Cott. zebþealb to þon.

cements friends together with inseparable love. But with these worldly goods, and with this present wealth, men make oftener enemies than friends. By these and by many such things it may be evident to all men, that all the bodily goods are inferior to the faculties of the soul. We indeed think that a man is the stronger, because he is great in his body. The fairness, moreover, and the vigour of the body, rejoices and delights the man, and health makes him cheerful. In all these bodily felicities, men seek simple happiness, as it seems to them. For whatsoever every man chiefly loves above all other things, that he persuades himself is best for him, and that is his highest good. When, therefore, he has acquired that, he imagines that he may be very happy. I do not deny, that these goods and this happiness are the highest good of this present life. For every man considers that thing best, which he chiefly loves above other things; and therefore he persuades himself that he is very happy if he can obtain what he then most desires. Is not now clearly enough shown to thee the form of the false goods, that is, then, possessions, dignity, and power, and glory, and pleasure? Concerning pleasure, Epicurus the philosopher said, when he inquired concerning all those other goods, which we before mentioned; then said he that pleasure was the highest good, because all the other goods which we before mentioned gratify the mind and delight it, but pleasure alone chiefly gratifies the body only.

§ IV. But we will still speak concerning the nature of men, and concerning their pursuits. Though, then, their mind and their nature be now dimmed, and they are by that fall sunk down to evil, and thither inclined, yet they are desirous, so far as they can and may, of the highest good. As a drunken man knows that he should *go* to his house and to his rest, and yet is not able to find the way thither, so is it also with the mind, when it is weighed down by the anxieties of this world. It is sometimes intoxicated and misled by them, so far that it cannot rightly find out good.

þam monnum ꝥ hi auht meapþigen þe þær¹ pilnaþ to begitanne ꝥ hi maran ne þurþon tilian. Ac þenap ꝥ hi mægen eall² þær zob³ Ʒezaberian toƷæþe. þætte nan buton þære Ʒefomnunga ne Ʒie. nýton þonne nan [oþer]⁴ zob⁵ ðonne eallra ðara ðeopŷŷþðeŷtena ðinga Ʒezaberunga to heopa anpealbe. ꝥ he naner ðinger buton þæm ne þurþe. Ac ꝥ niŷ nan man ꝥ te Ʒumer eacan ne þurþe buton Gobe anum. Þe hæŷþ on hiŷ azenum Ʒenoh. ne ðearf he naner þinger buton þær þe he on him ŷelfum hæfð. Þenŷt þu nu ꝥ þa ðýrienbe⁶ þenað ꝥ te ꝥ ðing Ʒie ælceŷ þeopŷŷcipeŷ betŷt ŷýþþe þæt te hi⁷ meþemæŷte onƷiton maƷon. neŷe neŷe. ic þæt ꝥ hit niŷ no to forþeonne. Þu mæƷ ꝥ ýfel beon ꝥ te ælceŷ monneŷ inƷepanc þenþ ꝥ te zob⁸ Ʒie. Ʒ æŷter hiƷaþ. Ʒ pilnaþ to begitanne. neŷe niŷ hit na ýfel. ꝥ iŷ ꝥ heŷte zob.⁹ Þŷi niŷ nu anpealb to tellanne to Ʒumum ðara heŷtana Ʒoba ðiŷŷe anþearþan liŷe. Þŷæþer þæt nu Ʒie to talianne þæclíc Ʒ unnýt ꝥ te nýtŷýþþoŷt iŷ eallra ðiŷŷa þopulþ þinga. ꝥ iŷ anpealb. hŷæþer nu zob¹⁰ hliŷa Ʒ forþemæþneŷ Ʒie¹¹ for nauht to tellenne. neŷe neŷe. Niŷ hit nan cýn¹² ꝥ mon ꝥ for nauht telle. forþam þe ælc mon þenþ ꝥ ꝥ betŷt Ʒie ꝥ he ŷŷiþoŷt luŷaþ. Þu ne Ʒiton þe ꝥ nan neapneŷe. ne nan earþoþu. ne nan unþotneŷ. ne nan ŷap. ne nan heŷtneŷ. niŷ nan Ʒeŷælð. Þŷæt ðurþon¹³ þe nu ma ýmbe ða Ʒeŷælða ŷŷneþan. Þu ne þæt ælc man hŷæt þa beop. Ʒ eac þæt ꝥ þa¹⁴ beoð ꝥ heŷte zob.¹⁵ Ʒ ðeah ŷeþ ŷulneah ælc mon on ŷŷiþe lýclum ðingum ða ŷeleŷtan Ʒeŷælþa. forþam he þenþ ꝥ he hie þonne ealle hæbbe. Ʒiŷ he hæfð ꝥ ꝥ he ðonne ŷŷiþoŷt pilnaþ to begitanne. Ðæt iŷ þonne ꝥ hi ŷŷiþoŷt pilnaþ to begitanne. þela. Ʒ þeopŷŷcipe. Ʒ ŷice. Ʒ þiŷŷe þopulþe þulþon. Ʒ Ʒiþ. Ʒ þopulþ luŷt. Ðiŷŷe ealler hi pilnaþ. forþam ðe hi þenap ꝥ hie þurþ þa þing ŷýlon begitan ꝥ him ne Ʒie¹⁶ naner þillan þana. naþer¹⁷ ne þeopŷŷcipeŷ. ne anpealþeŷ. ne forþemæþneŷŷe. ne bliŷŷe. þær ealler hi pilnaþ. Ʒ þel boþ ꝥ hi þær pilnað. ðeah hi miŷclíce¹⁸ hiŷ pilniŷen. Be ðam ðingum mon mæƷ ŷŷeotole onƷitan ꝥ ælc mon ðær pilnaþ ꝥ he mæƷe ꝥ heŷte zob begitan ðær hi hit Ʒecnapan mihtan. oððe on niht ŷecan cuðon. Ac hi hit ne ŷecað on ðone þihterŷtan¹⁹ þeƷ. hit niŷ on ðiŷŷe þopulþe: .

¹ Bod. meapþienbe þær. ² Bod. him aƷen ealle. ³ Cott. zob. ⁴ Bod. heopa. Cott. heopa. ⁵ Cott. zob. ⁶ Bod. ðýreƷian þe. ⁷ Bod. ꝥ. ⁸ Cott. zob. ⁹ Cott. zob. ¹⁰ Cott. zob. ¹¹ Bod. ŷeo. ¹² Cott. hit cýn. ¹³ Bod. þurþe. ¹⁴ Cott. hi. ¹⁵ Cott. zob. ¹⁶ Bod. ŷeo. ¹⁷ Cott. naþer. ¹⁸ Cott. miŷclíce. ¹⁹ Bod. þýhtorŷton.

Nor yet does it appear to those men that they at all err, who are desirous to obtain this, that they need labour after nothing more. But they think that they are able to collect together all these goods, so that none may be excluded from the number. They therefore know no other good than the collecting of all the most precious things into their power, that they may have need of nothing besides them. But there is no one that has not need of some addition, except God alone. He has of his own enough, nor has he need of anything but that which he has in himself. Dost thou think, however, that they foolishly imagine that that thing is best deserving of all estimation, which they may consider most desirable? No, no. I know that it is not to be despised. How can that be evil, which the mind of every man considers to be good, and strives after, and desires to obtain? No, it is not evil: it is the highest good. Why is not power to be reckoned one of the highest goods of this present life? Is that to be esteemed vain and useless, which is the most useful of all these worldly things, that is, power? Is good fame and renown to be accounted nothing? No, no. It is not fit that any one account it nothing; for every man thinks that best which he most loves. Do we not know that no anxiety, or difficulties, or trouble, or pain, or sorrow, is happiness? What more, then, need we say about these felicities? Does not every man know what they are, and also know that they are the highest good? And yet almost every man seeks in very little things the best felicities; because he thinks that he may have them all, if he have that which he then chiefly wishes to obtain. This is, then, what they chiefly wish to obtain, wealth, and dignity, and authority, and this world's glory, and ostentation, and worldly lust. Of all this they are desirous, because they think that, through these things, they may obtain that there be not to them a deficiency of anything wished; neither of dignity, nor of power, nor of renown, nor of bliss. They wish for all this, and they do well that they desire it, though they seek it variously. By these things we may clearly perceive that every man is desirous of this, that he may obtain the highest good, if they were able to discover it, or knew how to seek it rightly. But they do not seek it in the most right way. It is not of this world.

CAPUT XXV.*

ÐA se ƿiſdom þa ðiſ ƿrell aſæb heſbe. þa onzan he eft
 ƿinzan 7 ðuſ cƿæþ. Ic ƿille nu mið zibbum zecýpan hu ƿun-
 doſlice Drihten pelt eallra zerceafta mið ðam bnumblum hiſ
 anpealbeſ. 7 mið hƿilcene endebýðneſſe he zertapolap 7 ze-
 metzað ealle zerceafta. 7 hu he hi hæfð zeheaporaþe 7 zehæfte
 mið hiſ unanbinðenðlicum pacentum. ꝥ ælc zerceaft biþ healb
 on locen ƿiþ hiſe zecýnðe. þæne zecýnðe ðe heo to zerceapen
 ƿæſ. buton monnum. 7 ſumum enẏlum. ða ƿeopþaþ hƿilum of
 hiopa zecýnðe. Ðƿæt ſeo leo. ðeah hio ƿel tam ſe. 7 ƿæſte
 pacentan hæbbe. 7 hiſe maẏſter ƿiðe luſge. and eac onb-
 næbe. zif hi æſne zebýneþ ꝥ heo blobeſ onbiſuð. heo ſorẏit
 ſona hiſe niſan taman. 7 zemonð þæſ ƿilðan zepunan hiſe
 elþana. onẏnð þonne ƿýn 7 hiſe pacentan bſecan. 7 abit
 æpeſt hiſe ladteop. and ƿiððan æẏhpæt ðæſ þe heo zepun mæz.
 ze monna. ze neata. Ða ðop eac ƿuðu fuzlaſ. ðeah hi beon ƿel
 ætmebe. zif hi on ðam ƿuða ƿeopþaþ. hi ſorſeoð heopa lape-
 opaſ 7 ſumap on heopa zecýnðe. þeah heopa lapeopaſ him
 ðonne bioðan þa ilcan mettaſ ðe hi ær tame mið zepenebon.
 þonne ne peccaþ hi þa pa metta. zif hi þæſ ƿuða benuẏon. Ac
 ƿinþ him ƿýnſumpe ꝥ him ſe ƿealb on cpeþe. and hi zehiſan
 oþerpa fuzela ſtemne. Ða bið eac þam tpeopum ðe him ze-
 cýnðe biþ up heah to ſtanðanne. þeah ðu teo hƿelcne boh of
 ðune to þæne eorþan. ſƿelce þu began mæze. ſƿa þu hine
 alætt. ſƿa ſƿunþ he up. 7 ƿriẏað ƿiþ hiſ zecýnðeſ. Ða ðeð
 eac ſeo ſunne. þeah heo ofeſ miðne bæz onſiẏe 7 lute to þæne
 eorþan. eft heo ſecþ hiſe zecýnðe. 7 ſtiẏþ on þa bæẏlan ƿeẏaſ
 ƿiþ hiſe upſýnæſ. 7 ſƿa hie uſop 7 uſop. oððe hio cýmþ ſƿa up
 ſƿa hiſe ýfemeſt zecýnðe bið. Ða ðeþ ælc zerceaft. ƿriẏaþ ƿiþ
 hiſ zecýnðeſ. 7 zepazen biþ zif hi æſne to cuman mæz. Niſ
 nan zerceaft zerceapen þa pa þe ne ƿilniẏe ꝥ hi ƿiþer cuman
 mæze þonan þe hi ær com. ꝥ iſ to ƿæſte 7 to onſorẏneſſe.
 Seo ƿæſt iſ mið Lobe. 7 þæt iſ Lob. Ac ælc zerceaft hpeapfað
 on hiſe ſelfne ſƿa ſƿa hpeol. 7 to þam heo ſƿa hpeapfaþ ꝥ heo
 eft cume þær heo ær ƿæſ. 7 heo ꝥ ilce ꝥ heo ær ƿæſ. ðonecan
 þe heo utan behpeſfeþ ſe. ꝥ ꝥ hio ær ƿæſ. 7 ðo ꝥ ꝥ heo ær
 býbe:.

* *Boet. lib. iii. metrum 2.*—Quantas rerum flectat habenas, &c.

CHAPTER XXV.

WHEN Wisdom had made this speech, then began he again to sing, and thus said: I will now with songs declare how wonderfully the Lord governs all creatures with the bridles of his power, and with what order he establishes and regulates all creatures, and how he has restrained and bound them with his indissoluble chains, so that every creature is kept within bounds with its kind, the kind that it was fashioned to, except men and some angels, who sometimes depart from their kind. Thus the lion, though she be very tame, and have fast chains, and greatly love, and also fear her master; if it ever happen that she tastes blood, she immediately forgets her new tamer, and remembers the wild manner of her parents. She then begins roaring, and to break her chains, and bites first her leader, and afterwards whatsoever she may seize, both of men and of cattle. So do also wood-fowls. Though they be well tamed, if they return to the woods, they despise their teachers, and remain with their kind. Though their teachers then offer them the same meals with which they before allured them *to become* tame: they then care not for those meals, so that they may enjoy the wood. But it seems to them pleasanter, that the weald resound to them, and they hear the voice of other fowls. So is it also with trees, whose nature it is to stand up high. Though thou pull any bough down to the earth, such as thou mayest bend; as soon as thou lettest it go, so soon springs it up, and moves towards its kind. So doth also the sun. Though she after mid-day sink and incline to the earth, again she seeks her kind, and departs by unknown ways to her rising, and so hastens higher and higher, until she comes so far up as her highest nature is. So doth every creature. It tends towards its kind, and is joyful if it ever may come thereto. There is no creature formed which desires not that it may come thither whence it before came, that is, to rest and to tranquillity. The rest is with God, and it is God. But every creature turns on itself like a wheel: and so it thus turns that it may again come where it was before, and be the same that it was before, as often as it is turned round *may be* what it before was, and may do what it before did.

CAPUT XXVI.^a

§ I. ÐA se *ƿirðom* þe ðir leof *arungen*¹ hæfðe. Ða ongan he eft *ƿrellian* 7 þur *cƿæþ*. Eala hæfæt ge eorþlican men.² þeah ge eop ſelfe nu bon neatum gelice for eorpe ðýrge. hæfæt ge þeah mazon hæfæt hƿeo³ ongitan ſpelce eop mæte be eorþum ſum-ſceafte. ꝥ iſ *ƿod*. þone goðan ſuman and þone goðan enbe ælcpe zefælþa ge ongitap ðeah ge hine fullice ne zecnapan.⁴ 7 ſƿa þeah ƿio zecýnð eop tihð to þam angite. ac eop tihþ⁵ ſƿipe manizealð zebƿola of þam andgite. *ƿeþencað* nu hƿæpeſ men mæzen cuman to þam goðum zefælþum ðurh þa⁶ andƿearðan zefælþa. forþam ðe fullneah ealle men cƿeþap ꝥ ſe ſeo⁷ ſe zefælzortca. ſe þe þaſ eorþlican zefelþa ealle⁸ hæfþ. hƿepeſ nu micel feoh. oððe ƿeopþſcipe. oððe eall þeſ andƿearða ƿela. mæze ænigne mon bon ſƿa zefæline ꝥ he nanef þinger marpan ne þurfe.⁹ neſe neſe. ic ƿat ꝥ ꝥ hi ne mazon. Ðƿi nuſ hit þonne on þý ſƿipe ſƿeotol ꝥ ðaſ andƿearðan zob¹⁰ ne ſint na þa goðan zob.¹⁰ forþam ðe hi ne mazon ſellan ꝥ hi zehataþ. Ac licettaþ ꝥ hi zelæſtan ne mazon. þonne hi zehataþ þam þe hi luſian ƿillaþ þa goðan zefælþa. 7 aleozaþ him þeah ma þonne hi him zelæſtan. forþam þe hi heopa nabbap ma þonne hi heopa habban. *ƿeþenc* ðu nu be ðe ſelfum. la Boetiuſ hƿæðeſ ðu æſne auht unrot ƿæne ða þa þu zefælzort ƿæne.¹¹ oððe hƿæðeſ ðe æſne ænizeſ ƿillaþ ƿana ƿæne ða ðu mæſtne ƿelan hæfbert. oððe hƿæðeſ ðin ƿopulð þa eall ƿæne æfter ðinum ƿillaþ. Ða andſƿopode Boetiuſ and cƿæð. Neſe la neſe. Næſ ic næſne zit nane hpile ſƿa emneſ moteſ. þaſ þe ic zemunan mæze. þæt ic eallunga ƿæne opſorþ. ꝥ ic ſƿa opſorþ ƿæne ꝥ ic nane zebneſebneſſe næfðe. ne me næſne zit ne licode eall ꝥ ic ƿiſſe.¹² ne me næſne næſ ealler ſƿa ic ƿolbe. þeah ic hiſ miþe. Ða andſƿopode ſe *ƿirðom* 7 cƿæþ. Ðƿi næſe þu þonne zenoz earpm. 7 zenoz unhiþ.¹³ þeah þe þuhte ꝥ ðu ƿeliþ ƿæne. ðonne þu oþeſ cƿeza. oððe hæfbert ꝥ þu nolbert. oððe næfbert ꝥ þu ƿolbert. Ða andſƿapode Boetiuſ 7 cƿæþ. Eall me ƿæſ ſƿa ſƿa þu ſæbeſt.

^a Boet. lib. iii. *prosa* 8.—Vos quoque, O terrena, &c.

¹ Cott. *arungen*. ² Bod. *hƿæ þaſ ƿeopðlican men*. ³ Cott. *hƿeozu*.

⁴ Cott. *oncnapan*. ⁵ Bod. *teohð*. ⁶ Cott. *þaſ*. ⁷ Cott. *ſe*. ⁸ Cott. *ealla*. ⁹ Cott. *þýrfe*. ¹⁰ Cott. *zobð*. ¹¹ þa þa þu zefælzort ƿæne, *deest in MS. Bod.* ¹² Cott. *ƿiſſe*. ¹³ Cott. *unhýðe*.

CHAPTER XXVI.

§ I. When Wisdom had sung this lay, then began he again to speak, and thus said: O ye earthly men, though ye now make yourselves like cattle by your folly, ye nevertheless can in some measure understand, as in a dream, concerning your origin, that is God. Ye perceive the true beginning, and the true end of all happiness, though ye do not fully know it. And nevertheless nature draws you to that knowledge, but very manifold error draws you from that knowledge. Consider now whether men can arrive at the true goods through these present goods; since almost all men say that he is happiest who possesses all these earthly goods. Can, then, much money, or dignity, or all this present wealth, make any man so happy that he may need nothing more? No, no. I know this, that they cannot. Why, is it not then from this very clear, that these present goods are not the true goods, because they cannot give what they promise? But they pretend to *do* what they are not able to fulfil, when they promise to those who are willing to love them, the true felicities, and tell lies to them more than they perform to them; for they are deficient in more of these *felicities* than they possess of them. Consider now concerning thyself, O Boethius, whether thou wert ever aught uneasy, when thou wert most prosperous? or whether there were ever to thee a want of anything desired, when thou hadst most wealth? or whether thy life were then all according to thy wish? Then answered Boethius, and said: No, O no! I was never yet at any time of so even mind, as far as I can remember, that I was altogether without care: that I was so without care that I had no trouble: nor did all that I experienced ever yet please me, nor was it ever with me entirely as I wished, though I concealed it. Then answered Wisdom, and said: Wast thou not, then, poor enough, and unhappy enough, though it seemed to thee that thou wert rich; when thou either hadst that which thou wouldest not, or hadst not that which thou wouldest? Then answered Boethius, and said: All was to

Ða cƿæþ ƿe ƿiſbom. Ðu ne biþ ælc mon ƿenoz eapm þæſ ðe he næfþ. ðonne hit hine lýrt habban. Ðæt iſ ƿop. cƿæþ Boetiur. Ða cƿæþ ƿe ƿiſbom. Líf he þonne eapm bið. ne he þonne ne bið eabiȝ. ƿop þý he ƿilnað þ̅ he habbe þ̅ he næfð. þý he ƿolbe ƿenoz habban. Ða cƿæð Boetiur. Ðæt iſ eall ƿop þ̅ þu reȝrt. Ða cƿæð ƿe ƿiſbom. Ðu ne hæfberþ þu ðonne ða eapmpe.¹ þa þa þu ƿeleȝort ƿæpe. Ða anbƿapode ic anb cƿæþ. Ic ƿat þ̅ þu ƿop reȝrt. þ̅ ic hi hæfþe. Ða cƿæþ ƿe ƿiſbom. Ðu ne þincþ me þonne nu þ̅ ealle þa ƿelan ƿiſeſ miððaneapber ne maȝon ȝebon ænne mon ƿeliȝne. ƿpa ƿeliȝne þ̅ he ƿenoz habbe anb no mapan ne þurpe.² ȝ ƿpa ƿeah hi hit ȝehataþ ælcum ƿapa þe hi hæfð. Ða cƿæð ic. Niſ nan ðing³ ƿopne þonne þ̅ þu reȝrt:

§ II.^v Ða cƿæþ ƿe ƿiſbom. Ac hƿi ne eapþ þu ðonne hiȝ ȝe-
paſa. Ðu ne miht ðu ȝeſeon ælce ðæȝ þ̅ ða ȝſrenȝnan nimaþ
þa ƿelan of⁴ þam unȝſrenȝnum. Ðƿi biþ eller ælce ðæȝ ȝſelc
ȝeoſunȝ. ȝ ȝſelce ȝeſlitu. ȝ ȝemot. ȝ ðomaſ. buton þ̅ ælc bit
ðæȝ neaplaceſ ðe him on ȝenumen biþ. oððe eft oþpeſ ȝitſaþ.
Ða anbƿapode⁵ ic. ȝ cƿæþ. Lenoh ƿýhte þu ȝſýnaſt. ƿpa hit iſ
ƿpa þu reȝrt. Ða cƿæþ he. For þiſum þingum beþeaſ ælc mon
ſultumer to eacan him ȝelfum þ̅ he mæȝe ȝehealban hiȝ ƿelan.
Ða cƿæþ ic. Ðpa oðȝæcð þæſ. Ða cƿæþ he. Líf he nauht næfþe
þæſ þe he onðrebe þ̅ he ƿorleoran þorpte. þonne ne ðorpte he
na mapan ſultumer þonne hiȝ ȝeſeſ. Ða cƿæþ ic. Soþ þu reȝrt.
Ða onſac ƿe ƿiſbom ȝaplice. ȝ cƿæþ. Eala þ̅ me þincþ ƿiþer-
peapb þing ælceſ monneſ ȝepunan ȝ ælceſ monneſ ƿillan þ̅⁶ ic
nu ȝecȝan ƿille. þ̅ iſ. þætte þonan ðe hi teohhlaþ þ̅ hi ȝcýlan
eabiȝnan ƿeorþan. þ̅ hi ƿeorþaþ ðonan eapmpan ȝ eapȝnan.⁷
ƿorðam ȝiſ hi lýcleſ hƿæt habbaþ. þonne beþurfon hi þ̅ hi
oleccan þæm æfter ȝriþe þe æniȝne ƿuhte maſe habbað. ȝam
hi þýrfon. ȝam hi ne þurfon. hi ƿillaþ ƿeah. Ðƿæp iſ ðonne ȝeo
ȝemetȝunȝ. oððe hƿa hæfþ hi. oððe hƿonne cýmþ heo. þ̅ heo
mæȝe abriſan þa eormpo⁸ ȝſam þæm ƿeleȝum eallunȝa. ȝpa he
maſe hæfþ. ȝpa he ma monna⁹ oleccan ȝeal. Ðƿæpeþ þa ƿelȝan
nu næfpe ne hiniȝe.¹⁰ ne ne þýrpte. ne ne cale.¹¹ ic pene
ƿeah þ̅ þu ƿille nu cpeþan þ̅ þa ƿelȝan habban mið hƿam hi
mæȝen þæt eall ȝebetan. Ac ƿeah þu nu ȝpa cpeþe. hit ne
maȝon þa ƿelan eallunȝa ȝebetan. ƿeah hi ȝume hƿile mæȝen.

^v Boet. lib. iii. proſa 3.—Atqui hoc quoque, &c.

¹ Cott. ȝumpe. ² Cott. þýrpe. ³ Cott. þapa. ⁴ Cott. on. ⁵ Cott.
anðſpſpe. ⁶ Cott. þe. ⁷ Bod. eapmpan. ⁸ Cott. ȝumpe. ⁹ Bod.
mapan. ¹⁰ Cott. hiniȝe. ¹¹ Cott. kale.

me as thou hast said. Then said Wisdom: Is not every man poor enough in respect of that which he has not, when he is desirous to have it? That is true, said Boethius. Then said Wisdom: But if he is poor, he is not happy, for he desires that he may have what he has not, because he wishes to have enough. Then said Boethius: That is all true which thou sayest. Then said Wisdom: Hadst thou not, then, poverty when thou wert richest? Then answered I, and said: I know that thou sayest truth, that I had it. Then said Wisdom: Does it not appear to me, then, that all the riches of this middle-earth are not able to make one man wealthy? so wealthy that he may have enough, and may not need more? And nevertheless they promise it to every one who possesses them. Then said I: Nothing is truer than what thou sayest.

§ II. Then said Wisdom: But why, then, art thou not an assenter to this? Canst thou not see every day, that the stronger take riches from the weaker? Wherefore else is every day such sorrow, and such contentions, and assemblies, and judgments; except that every one demands the spoil which is taken from him, or, again, covets that of another? Then answered I, and said: Thou arguest rightly enough; so it is as thou sayest. Then said he: On these accounts every man has need of help in addition to himself, that he may keep his riches. Then said I: Who denies it? Then said he: If he had nothing of that which he fears he may be obliged to lose, then he would not have occasion for any more help than himself. Then said I: Thou sayest truly. Then retorted Wisdom sharply, and said: O, how inconsistent, in every man's custom and every man's will, does that thing appear to me, which I will now mention; that is, that from whence they persuade themselves that they shall become happier, they from thence become poorer and weaker! For, if they have any little, then it behoves them to cringe for protection to those who have anything more. Whether they need, or whether they need not, they yet crave. Where, then, is moderation, or who has it, or when will it come, that it may entirely drive away miseries from the wealthy? The more he has, the more men he must cringe to. Do the rich never hunger, nor thirst, nor become cold? But I suppose thou wilt say that the rich have wherewith they may remedy all that. But though thou say so, riches cannot altogether

forþam þe hi ſculon ælce ðæz eacan¹ ꝥ mon ælce ðæz panap. forþam þe reo menniſce ꝥæbl. þe næfne gefýlles ne biþ. pilnaþ ælce ðæz hƿæt hƿez þiſe² poruþ þelan. æzþer ze nægler. ze meter. ze þiſyncer. ze manezna þinga to eacan þam. forþam niſ nan mon gpa þelig. ꝥ he mapan ne þýſe. Ac reo zitrunz ne cann³ zemec. ne næfne ne biþ zehealben on þæne niþþearfe. ac pilnaþ ſimle mapan þonne he þurpe. Ic nat hƿ⁴ ze fulcruþaþ þam hƿeorenþan þelan. nu hi ne mazon eorpe ꝥæble eop fram abon. Ac ze ecaþ eorpe eumðe⁵ miþ þam þe hi eop to cumap :-.

§ III.^w Ða re ſiſþom þa þiſ ſpell aſeþ hæfþe. þa ongan he eft zibbian.⁶ ꝥ þuſ ſingende cƿæþ. Ðƿelc ſremu býþ þam þelzan zitſene ꝥ he zegaderize ungerum þiſa þelena ꝥ ælcer zimcýnney zenoz begite. ꝥ þeah he epiſe hiſ land miþ ðurenþ ſula. ꝥ þeah eall þer miþþaneapþ ſie hiſ anpealbe unþerþeodeþ. ne læt he hiſ nanpuht of þiſ miþþaneapþe miþ him mape þonne he bnohte hiþer :-.

CAPUT XXVII.*

§ I. TƿA⁷ ðing mæz re peorþſcipe ꝥ re anpealb zebon. ziſ he becýmþ to þam býrgan. he mæz hine zebon peorþne. ꝥ anbýrn eopnum býrgum. Ac þonecan⁸ þe he pone anpealb forlæt. oððe re anpealb hine. þonne ne biþ he nauþer þam býrgan ne peorþ. ne anbýrne. Ðƿæþer nu re anpealb hæbbe pone þear ꝥ he aſiſiſe⁹ unþearþ. ꝥ aſýſiſe¹⁰ of ſicna manna Wode. ꝥ plantize ðær cƿæſtaſ on. Ic ƿat þeah ꝥ re eorþlica anpealb næfne ne ſæpp þa cƿæſtaſ. ac liſþ anb zadrþaþ unþearþ. ꝥ ðonne hi zegadrþaþ hæfþ.¹¹ þonne eopaþ¹² he hi naller ne hiþ. forþam þaſa ſicna manna unþearþ manize men zefeop. forþam þe hi manize cunnon. anb manize him miþ beoð. forþam þe ſimle ſeopaþ ýmbe pone anpealb. ꝥ hine eac forſeop. ðonne þe zefeoð ꝥ he cýmð to ðam þýſneſtan. ꝥ to þam þe uſ unpeorþſce biop. for þam þingum þær zio ꝥ re ſiſa Latuluſ hine zebealg. ꝥ gpa ungeſnæglice ſonecƿeð Nonium ðone ſican. for-

^w Boet. lib. iii. metrum 3.—*Quamvis fluente dives, &c.*

^x Boet. lib. iii. proſa 4.—*Sed dignitates honorabilem, &c.*

¹ Cott. ýcan. ² Cott. hƿær hƿugu býſſer. ³ Cott. con. ⁴ Bod. hu. ⁵ Cott. ꝥæble. ⁶ Cott. zibbian. ⁷ Cott. tu. ⁸ Bod. þanecan. ⁹ Bod. aſýſe cýge. ¹⁰ Bod. þýſiſe. ¹¹ ac liſþ anb zadrþaþ unþearþ ꝥ þonne hi zegadrþaþ hæfþ, deest in MS. Bod. ¹² Bod. anb þonne eopaþ.

remedy it, though they somewhere may. For it behoves them every day to add, what man every day lessens; because human want, which is never satisfied, requires each day something of this world's wealth, either of clothing, of meat, of drink, or of many things besides. Therefore no man is so wealthy that he needs not more. But covetousness neither knows limit, nor ever is bounded by necessity; but desires always more than it needs. I know not why ye confide in these perishable riches, when they are not able to remove your poverty from you, but ye increase your poverty whenever they come to you.

§ III. When Wisdom had made this speech, then began he again to sing, and thus singing said: What profit is it to the rich miser, that he gather an infinite quantity of these riches, and obtain abundance of every kind of jewel: and though he till his land with a thousand ploughs; and though all this middle-earth be subject to his power! He will not take with him from this middle-earth any more of it than he brought hither.

CHAPTER XXVII.

§ I. Two things may dignity and power do, if it come to the unwise. It may make him honourable and respectable to other unwise persons. But when he quits the power, or the power him, then is he to the unwise neither honourable nor respectable. Has, then, power the custom of exterminating vices, and rooting them out from the mind of great men, and planting therein virtues? I know, however, that earthly power never sows the virtues, but collects and gathers vices; and when it has gathered them, then it nevertheless shows, and does not conceal them. For the vices of great men many men see: because many know them, and many are with them. Therefore we always lament concerning power, and also despise it, when we see that it cometh to the worst, and to those who are to us most unworthy. It was on these accounts that formerly the wise Catulus was angry, and so immoderately censured Nonius the rich, be-

þam he hine gemette sittan on zenenebum scrīþwæne. micel riðo mid Romparum pær þ̅ pær nane oþre on ne settan.¹ buton þa peorþetan. Ða forþeah ge Latulur hine for þi he þær on sittan sceolde. forþam he hine rihte gwiþe ungerceabwigne 7 gwiþe ungemetfæstne. Ða ongan ge Latulur him gwiþettan on. ge Latulur pær hepetoga on Rome. gwiþe gerceabwīg man. ne forþape he no þone oþerne gwa gwiþe. gif he nan rice ne nænne anwealb næfde :

§ II.^v Ðreþer þu nu mæge ongitan hu micelne unweorþscipe ge anwealb² brengeþ þam unmedeman. gif he hine unberfeþ. forþam ælce monnes yfel biþ ðy openne. gif he anwealb hæfþ. Ac gerege me nu. ic arciþe þe þu Boetius. hwi þu gwa manigwealb yfel hæfber 7 gwa micle unweorne on þam rice þa hwile þe ðu hit hæfber. oððe forþwi þu hit eft winum unwillan³ forlete. Ðu ne wast þu þ̅ hit næf for nanum oþrum winum. buton forþam ðe ðu nolber on eallum ðingum beon gewære pær unrihtwigan cýninges⁴ willan Ðeobrices. forþam þe þu hine ongeate on eallum winum unweorþne pær anwealber. gwiþe sceamleasne 7 ungewære.⁵ buton ælcum godum⁶ weare. forþam we ne mazon nauht eare fecgan þ̅ þa yfelan rien gode.⁷ weah hi anwealb habban. Ne wære þu weah na awrigen from Ðeobrice. ne he ðe na ne forþape. gif ðe licobe hwi ðyriþ 7 hwi unrihtwignes gwa wel gwa hwi ðyregum deorlingum ðyde. Luf þu nu gewære sumne gwiþe wine man. þe hæfde gwiþe goda⁸ oferhyða. and wære weah gwiþe earum 7 gwiþe ungeræliþ. hweþer ðu wolber cweþan þ̅ he wære ungyriþe anwealber 7 weorþscipes. Ða andgropede Boetius 7 cwæþ. Nege la nege. gif ic hine welcne gemete.⁹ ne cwæþ ic næfre þ̅ he ge unweorþe anwealber 7 weorþscipes. Ac ælce me winceþ þ̅ he ge gyriþe þe on rihte worulde iþ. Ða cwæþ ge Wiþom. Ælc cwæft hæfþ hwi grundwige. 7 þa gife 7 þone¹⁰ weorþscipe þe he hæfþ. he forgyfþ gwiþe hwepe ælcum þara¹¹ ðe hine lufað. gwa gwa Wiþom iþ ge hehsta cwæft. 7 ge¹² hæfþ on him weore oþre cwæftas. þara iþ an weorþscipe. oþer metung.¹³ þriððe iþ ellen. weorþe riht-

^v Boet. lib. iii. prosa 4.—Atqui minus eorum patebit, &c.

¹ Cott. for þam hit pær þa gwiþe micel riðo mid Romparum þ̅ wep nane oðre an ne wæton. ² Bod. ap. ³ Cott. unpullum. ⁴ Bod. þuner.

⁵ Bod. ungewære. ⁶ Cott. godum. ⁷ Cott. goode. ⁸ Cott. gooba.

⁹ Cott. mette. ¹⁰ Bod. þarige þone. ¹¹ Cott. þæme þe. ¹² Cott.

he. ¹³ Cott. gemetung.

cause he observed him to sit in an ornamented chair of state. It was a great custom among the Romans that no others should sit therein, except the most worthy. Then Catulus despised him, because he should sit therein; for he knew him to be very unwise, and very intemperate. Then began Catulus to spit upon him. Catulus was a consul in Rome, a very wise man. He would not have despised the other so greatly, if he had not possessed any rule, or any power.

§ II. Canst thou now understand how great dishonour power brings on the unworthy when he receives it? for every man's evil is the more public when he has power. But tell me now, I ask thee, Boethius, why thou hadst such manifold evil, and such great uneasiness in authority, whilst thou hadst it? or why thou, again, didst unwillingly relinquish it? Dost thou not know that it was for no other reasons but that thou wouldest not in all things be conformable to the will of the unrighteous king Theodoric; because thou didst find him in all respects unworthy of power, very shameless, and unrelenting, without any good conduct? For we cannot easily say that the wicked are good, though they have power. Yet thou wouldest not have been driven from Theodoric, nor would he have despised thee, if his folly and his injustice had pleased thee, as well as it did his foolish favourites. If thou now shouldest see some very wise man, who had very excellent dispositions, and was, nevertheless, very poor, and very unhappy, wouldest thou say that he were unworthy of power and dignity? Then answered Boethius, and said: No, O no! If I found him such, I would never say that he were unworthy of power and dignity. But methinks that he would be worthy of all that is in this world. Then said Wisdom: Every virtue has its proper excellence: and the excellence and the dignity which it has, it imparts immediately to every one who loves it. Thus wisdom is the highest virtue, and it has in it four other virtues; of which one is prudence, another temperance, the third is fortitude, the fourth justice. Wisdom makes its lovers wise, and

ƿurges. Se ƿurðom geðer hƿ lufienðas ƿure. 7 ƿære.¹ 7 gemet-
færte. 7 gefylðige. 7 rihtƿre. 7 ælces goðes² þearf he gefyllþ
ðone ðe hine lufað. ꝥ ne maƿon ðon þa þe ðone anpealb habbaþ
þurfe ƿorulbe. ne maƿon hi nænne cræft forƿitan þam þe hi³
lufað of hƿora pelan. 7if hi hme on heora gecýnðe nabbað. Be
þam iƿ riþe fpeotol ꝥ þa ƿican on ðam ƿorulþepelan nabbap
nænne fundor cræft. Ac him biþ ƿe pela utane cumen. 7 he
ne mæƿ utane nauht aƿner habban. Lieþenc nu hƿæþer ænig
mon beo apý⁴ unpeorþra þe hine manige men forƿior.⁵ 7if
þonne ænig mon apý unpeorþra biþ. þonne biþ ælc ðýri man
þe⁶ unpeorþra. þe he mape riçe hæfþ ælcum ƿurum men. Be
þam iƿ zenog fpeotol. ꝥ ƿe anpealb 7 ƿe pela ne mæƿ hƿ
pealbend⁷ zebon no þý peorþron.⁸ Ac he hine geðer þý unpe-
orþran⁹ þe he him tocýmþ. 7if he ær ðe bohte. fpa biþ eac ƿe
pela 7 ƿe anpealb þý ƿýrpa. 7if ƿe ne ðeah þe hine ah. æƿþer
hƿora biþ ðý forcuþra 7if hi hi gemetap :

§ III.² Ac ic þe mæƿ eaþe zereccan be fumepe birne. ꝥ þu
miht zenog fpeotole onƿiton ꝥ þiƿ antþearbe hiƿ iƿ riþe anlic
fceabe. 7 on þære fceabe nan mon¹⁰ ne mæƿ begitan þa forþan
gefælpa. Þu ƿenft þu nu. 7if hƿelc riþe riçe mon ƿýrþ aþurfen
of hiƿ earbe. oþþe on hiƿ hlaforþes ærenbe færþ. cýmþ ðonne
on ælpeoðig folc. þær þær hine nan man ne can. ne he nænne¹¹
mon. ne fupþum ꝥ geðeobe ne can. ƿenft ðu mæƿe hiƿ¹² riçe
hine þær on lanbe ƿýrþne zebon. Ac ic ƿat ꝥ he ne mæƿ. Líf
þonne ƿe peorþfcrpe þam pelan gecýnðe ƿære. 7 hiƿ aƿen ƿære.
oþþe eft ƿe pela þær pelegan aƿen ƿære. þonne ne mihte he hine
na¹³ forlætan. ƿære ƿe man on fpealcum lanbe fpealce he ƿære
þe he ahte. þonne ƿære hiƿ pela anb hiƿ peorþfcrpe mið him.
Ac forþam þe ƿe pela 7 ƿe anpealb hiƿ aƿene ne beoþ. for þý
hi hine forlætað.¹⁴ 7 forþý þe hi nan gecýnðelic goð¹⁵ on him
felsum nabbap. for ðý hi loƿiap fpa fpa fceabu. oþþe fmecc. þeah
ƿe leaƿa pena anb fto ƿæbelre þara ðýrigena monna ctohhie ꝥ
ƿe anpealb fæ¹⁶ ꝥ hehƿte goð.¹⁷ Ac hit biþ eall oþer. þonne þa
ƿican beoþ oþer tƿega. oþþe on ælpeobe.¹⁸ oððe on hƿora

² Boet. lib. iii. prosa 4.—Atque ut agnoscas veram, &c.

¹ Bod. peorþe. ² Cott. goober. ³ Bod. hine. ⁴ Cott. aþe. ⁵ Bod. forþreon. ⁶ Cott. ðýrig mon þý. ⁷ Bod. anpealb. ⁸ Cott. peorþpan. ⁹ Bod. ƿýrpan. ¹⁰ Cott. forþam on þam nan mon. ¹¹ Bod. ne ænne. ¹² Cott. hiƿ pela 7 hiƿ. ¹³ Cott. no. ¹⁴ Bod. forlætan. ¹⁵ Cott. goð. ¹⁶ Cott. 7 ƿe pela fæ. ¹⁷ Cott. goob. ¹⁸ Cott. ellenbe.

prudent, and moderate, and patient, and just, and it fills him who loves it with every good quality. This they cannot do who possess the power of this world. They cannot impart any virtue to those who love them, through their wealth, if they have it not in their nature. Hence it is very clear that the rich in worldly wealth have no proper dignity: but the wealth is come to them from without, and they cannot from without have aught of their own. Consider, now, whether any man is the less honourable because many men despise him. But if any man be the less honourable, then is every foolish man the less honourable, the more authority he has, to every wise man. Hence it is sufficiently clear that power and wealth cannot make its possessor the more honourable. But it makes him the less honourable when it comes to him, if he were not before virtuous. So is also wealth and power the worse, if he be not virtuous who possesses it. Each of them is the more worthless, when they meet with each other.

§ III. But I may easily instruct thee by an example, so that thou mayest clearly enough perceive that this present life is very like a shadow, and in that shadow no man can attain the true felicities. How thinkest thou, then? If any very great man were driven from his country, or goeth on his lord's errand, and so cometh to a foreign people where no man knows him, nor he any man, nor even knows the language, thinkest thou that his greatness can make him honourable in that land? But I know that it cannot. But if dignity were natural to wealth, and were its own, or again, wealth were the rich man's own, then could not it forsake him. Let the man who possessed them be in whatsoever land he might, then would his wealth and his dignity be with him. But because the wealth and the power are not his own, therefore they forsake him; and because they have no natural good in themselves, therefore they go away like shadows or smoke. Yet the false opinion, and the imagination of foolish men, persuades them that power is the highest good. But it is entirely otherwise. When the great are either among foreigners, or in their own country among wise men; then

agenre gecýðpe¹ mið gerceaðwrum monnum. þonne bið ægðer
 ge þam wra. ge þam ælpeoðegan hiſ ƿela ƿor nauht. riððan hi
 ongiſaþ ꝥ hi næron ƿor nanum cƿærte gecopene.² buton ƿor
 byreger folcer hepinge. Ac ƿær hi ænixe ƿuht ægner oððe ge-
 cýnbeliceſ gobeſ an³ heora anpealðe hæfðon. þonne hæfðen hi
 ꝥ mið him. þeah he ƿæt ƿice ƿorleſen. ne ƿorleſon hi no ꝥ ge-
 cýnbelice goba.⁴ Ac riðle him ƿolbe ꝥ fylgean ꝥ hi riðle ƿeorpe
 gebon. ƿæron hi on ƿelcum lanbe ƿelce hi ƿæron :

§ IV.^a Nu þu miht ongiſan ꝥ ge ƿela ꝥ ge anpealð nænne
 mon ne maſan on ellenðe ƿeorðne gebon. ic ƿæt þeah þu ƿene
 ƿæt hi on heora ægenre cýðpe ealne ƿeſ mægen. Ac þeah þu
 hiſ ƿene. ic ƿæt ꝥ hi ne maſon. Ðit ƿær geoa⁵ geonð ealle
 Romana mearce ꝥ heſetogan. ꝥ bomeſaſ. ꝥ þa maſmhýrðas.
 ðe ꝥ ƿeoh heolbon. þe mon ðam ƿeðmonnum on geape ſellan
 ſceolðe. and ða ƿiſeſtan⁶ ƿitan hæfðon mæſtne ƿeorðſcipe. Nu
 þonne oðer tƿeſa. oððe þara nan niſ. oððe hi nanne ƿeorðſcipe
 nabbap. giſ hiſa æniſ iſ. Ða hit bið be ælcum þara ƿinga þe
 ægen goba⁷ ꝥ gecýnbelic nabbap on him ſelfum. oððe hƿile hit
 bið to tælenne. oððe hƿile hit bið to heſuganne. Ac hƿæt ƿiſcþ
 þe þonne on þam ƿelan ꝥ on þæm anpealðe ƿýnſumer oððe
 nýſſýrþeſ. nu hi naner ðingeſ genog nabbap. ne hi nauht ægner
 gobeſ⁸ nabbap. ne nauht þurhþumenðeſ heora ƿealbenðum
 ſellan na maſon :

CAPUT XXVIII.^b

ÐA ge ſiſðom þa þiſ ſpell aſæð hæfðe. þa ongan he eft
 giððigan⁹ ꝥ þiſ cƿæþ. Ðeah nu ge unrihtſiſa cýning Nepon
 hine geſcýrpte mið eallum þam ƿlitegeſtum ƿæðum. ꝥ mið
 ælceſ cýnneſ giðmum geſlenge. hu ne ƿær he þeah ælcum
 ƿitum laþ ꝥ unpeorþ. ꝥ ælceſ unþeaſeſ ꝥ ƿiſenlurteſ full. Ðƿæt
 he þeah ƿeorððe hiſ ðeoplingaſ mið miðlum ƿelum. Ac hƿæt
 ƿær him þý bet. Ðelc geſceaðwiſ mon mihte cƿeþan ƿæt he
 aþý ƿeorðna ƿære þeah he hine ƿeorððe :

^a Boet. lib. iii. proſa 4.—Sed hoc apud exteras nationes, &c.

^b Boet. lib. iii. metrum 4.—Quamvis ſe Tyrio ſuperbus oſtro, &c.

¹ Cott. cýðpe. ² Cott. gecopenne. ³ Cott. goober on. ⁴ Cott.
 goob. ⁵ Cott. gio. ⁶ Bod. ſeſtan. ⁷ Cott. goob. ⁸ Cott. goober.

⁹ Cott. giðbbian.

either to the wise, or to the foreigners, is his wealth for naught, when they learn that they were chosen for no virtue, but through the favour of foolish people. But if they in their power had anything of proper or natural good, then would they have that with them, even if they should lose the power. They would not lose the natural good, but that would always follow them, and always make them honourable, let them be in whatsoever land they might.

§ IV. Now thou mayest understand that wealth and power cannot make any man honourable in a foreign country. I wot, however, thou mayest think that they always can in their own country. But though thou mayest think it, I know that they cannot. It was formerly, through all the territories of the Romans, that consuls, and judges, and the treasurers, who kept the money, which they were every year to give to the soldiers, and the wisest senators, had the greatest honour. But now, either none of these exists, or they have no honour, if any one of them exists. So it is with respect to every one of those things which have not in themselves proper and natural good. One while it is to be censured, another while it is to be praised. But what of delightful or of useful appears to thee, then, in wealth and in power, when they have enough of nothing, nor have anything of proper good, nor can give anything durable to their possessors?

CHAPTER XXVIII.

WHEN Wisdom had made this speech, then began he again to sing, and thus said: Though the wicked king Nero decked himself with all the most splendid clothes, and adorned himself with gems of every kind, was he not, nevertheless, to all wise men, loathsome and unworthy, and full of all vice and debauchery? Yet he enriched his favourites with great riches: but what was to them the better? What wise man could say that he was the more honourable, when he had enriched him?

CAPUT XXIX.^o

§ I. ÐA ge fīrdom þa þīr leop arungen hæfde. Ða ongan he eft
 ſpellīgan¹ 7 þuſ cƿæþ. Ðƿæþer þu nu ſene ꝥ þær cýninges ge-
 ferſnæben. 7 ge ſela. 7 ge anſealb. þe he gīf hīr deorlīngum.
 mæge ænigne mon geþon ſeligne oððe ſealbentne. Ða and-
 ſƿoreþe ic 7 cƿæþ. forþī ne magon hī :. Ðræt īr on ðīſſe
 anþreapþan līfe ſýnſumpe 7 betere ðonne þær cýninges folgaþ.
 7 hīr neaſeſt. 7 ſiððan ſela 7 anſealb :. Ða andſƿoreþe ge
 fīrdom and cƿæð. Sege me nu. hƿæþer þu ærne gehýrþeſt ꝥ
 he angum þara. þe ær īr ƿære. eallunga þurhſunobe. oððe
 ſenſt ðu hƿæþer hīne ænig þara ealne ſez habban mæge þe
 hīne nu hæfð. Ðu ne ƿeſt ðu ꝥ te ealle bec ſint fulle² þara
 biſna þara monna þe ær īr ƿæran. and ælc mon ƿat þara ðe
 nu leopoþ ꝥ manegum cýninge onhƿearf ge anſealb 7 ge ſela.
 oð þæt³ he eft ƿearf ƿæbla. Eala ea īr ꝥ þonne forþeornfullic
 ſela þe nauþer ne mæg ne hīne ſelſne gehealban. ne hīr hlæpob.
 to ðon ꝥ he ne þurfe⁴ mapan⁵ ſultumer. oððe hī beoþ bezen
 forhealben. Ðu ne īr ꝥ þeah ſeo eorpe hehte geſælþ þara
 cýninga anſealb. 7 þeah gīf þam cýninge æniges ſīllan ƿana biþ.
 þonne lýtlaþ ꝥ hīr anſealb. 7 ecþ hīr erimþa. for þý biþ ſīmla
 ða eorpe geſælþa on ſumum þingum ungerælþa.⁶ Ðræt þa
 cýningaſ. þeah hī manegna⁷ ðeoba⁸ ſealban.⁹ ne ſealþaþ hī þeah
 eallra þara þe hī ſealban ſolbon. Ac beoþ forþam ſſipe¹⁰ earpe
 on heopa Mobe. forþý hī nabbap ſume þara þe hī habban
 ſolbon. forþam ic ƿat ꝥ ge cýning þe gīteſe biþ. ꝥ he hæfþ
 mapan¹¹ erimþe þonne anſealb. forþam cƿæþ ſeo ſum cýning
 þe unſihtlice ſenz to ſice. Eala hræt ꝥ bið geſæliz mon ðe
 hīm ealneſez ne hanzað nacob ſſeornb ofeſi þam heafde be
 ſmalan þræðe. ſpa ſpa me¹² ſīmla gīr¹³ býðe. Ðu þīncþ þe nu
 hu þe ge ſela 7 ge anſealb licize. nu hý næſſe ne biþ butan
 ege. 7 eapſomum. 7 ſongum. Ðræt þu ƿat þæt ælc cýning
 ſolbe beon¹⁴ butan ðīrum. 7 habban ðeah anſealb gīf he mīhte.

^o Boet. lib. iii. proſa 5.—An vero regna Regumque, &c.

¹ Cott. ſpellian.

² Cott. fulla.

³ Bod. oðþe ꝥ.

⁴ Cott. þýpſe.

⁵ Cott. unſælþa.

⁶ Cott. mænig ſep.

⁷ Cott. þioba.

⁸ Cott. ſealben.

⁹ Bod. ſpa.

¹⁰ Cott. mapon.

¹¹ Bod. næ.

¹² Cott. gīr ſīmla.

¹³ Cott. bion.

CHAPTER XXIX.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said: Dost thou think that the king's familiarity, and the wealth and the power which he gives to his favourites, can make any man wealthy or powerful? Then answered I, and said: Why cannot they? What in this present life is pleasanter and better than the king's service and his presence, and moreover wealth and power? Then answered Wisdom, and said: Tell me, now, whether thou hast ever heard, that it always remained to any one who was before us? or thinkest thou that any one who now has it, can always have it? Dost thou not know that all books are full of examples of the men who were before us, and every one knows concerning those who are now living, that from many a king power and wealth go away, until he afterwards becomes poor? Alas! is that, then, very excellent wealth, which can preserve neither itself nor its lord, so that he may not have need of more help, lest they should both be lost? But is not this your highest felicity—the power of kings? And yet if to the king there be a want of anything desired, then that lessens his power, and augments his misery. Therefore these your felicities are always in some respects infelicities! Moreover kings, though they govern many nations, yet they do not govern all those which they would govern; but are very wretched in their mind, because they have not some of those things which they would have: for I know that the king who is rapacious has more wretchedness than power. Therefore a certain king, who unjustly came to empire, formerly said: O, how happy is the man to whom a naked sword hangs not always over the head by a small thread, as to me it ever yet has done! How does it now appear to thee? How do wealth and power please thee, when they are never without fear, and difficulties, and anxieties? Thou knowest that every king would be without these, and yet have power if he

Ac ic wæt þæt he ne mæg. Ðy ic wunðrige. forþhy hi gilpan
 fælcet anweald. Ðwæþer ðe nu ðince þæt ge man micelne anweald
 hæbbe 7 ge fære geseallig. þe fæmle wilnað ðær ðe he begitan ne
 mæg. oððe weneð ðu þæt ge feol fære geseallig. þe fæmle mid
 micelum² weneð fære. oððe eft ge þe ærwe ondræst. ge ðone
 ðe hine ondræst. ge ðone þe hine na³ ne ondræst. Ðwæþer þe
 nu wince þæt ge mon micelne anweald hæbbe. ðe him fælfum
 winc þæt he nænne næbbe. færa færa nu manegum men winc þæt he
 nænne næbbe buton he hæbbe manigne man þe him hefe.⁴
 Ðwæt wille þe nu mare⁵ færecan be þam cýninge 7 be his fol-
 gendum. buton⁶ þæt ælc geseallig man mæg witan þæt hi beof full
 earme 7 full unmihtige. Ðu mægan þa cýningas ofweacan oððe
 forhelan hiopa⁷ unmihte. þonne hi ne mægan⁸ nænne weof-
 fære forþwunzan buton heora fegna fultume :

§ II.^d Ðwæt wille þe nu elles færcan be ðam⁹ ðeznum. buton
 þæt þæt wæs oft gebyrd þæt hi weofod befealde ælcne are. ge
 færfum fære weofe. fram heora¹⁰ leasum¹¹ cýninge. Ðwæt we
 witan þæt ge unrihtiga cýning Nepon wolde hatan his ægenne
 mægum. 7 his forfæder acellan. fære nama fære Seneca.
 ge fære udriga. Ða he ða onfunde þæt he deað beon fæolde. Ða
 deað he ealle¹² his æhta wif his weofe. þa wolde ge cýning fære
 onfon. ne him his weofe geunnan. Ða he þa þæt ongear. þa ge-
 ceaf he him þone deað þæt him¹³ mon oflete blode on þam¹⁴
 earme. 7 þa dyde mon færa. Ðwæt we eac geherdon þæt Papinianus
 fære Antoninus ðam Kære ealra his deoflinga¹⁵ beforðort.
 7 ealles his folces mægtne anweald¹⁶ hæfde. Ac he hine het ge-
 bindan and riððan ofwean. Ðwæt ealle men witan þæt ge Seneca
 fære Nepon. 7 Papinianus Antonie þa weofortan. 7 þa leo-
 fertan. 7 mægtne anweald¹⁷ hæfdon. ge on hiopa hifebe. ge
 buton. 7 deað buton ælcne fælfæ færfum færfæ. Ðwæt hi
 wilodon begen eallon mægene¹⁸ þæt þa hlafordas naman færa
 hwæt færa hi hæfdon 7 leton hi libban. ac hi ne mihton¹⁹ þæt
 begitan. forþam þara cýninga fælfæweofe fære to þam heafde
 þæt heora²⁰ eafmetto ne mihton nauht forstanðan. ne hupu

^d Boet. lib. iii. prosa 5.—Nam quid ego de Regum familiaribus, &c.

¹ Cott. fæ. ² Cott. micel. ³ Cott. no. ⁴ Bod. hipe. ⁵ Cott. ma nu. ⁶ Cott. butan. ⁷ Cott. heopa. ⁸ Cott. magon. ⁹ Cott. fæm. ¹⁰ Cott. fram hiopa. ¹¹ Bod. leofan. ¹² Cott. ealla. ¹³ Cott. hine. ¹⁴ Cott. fæm. ¹⁵ Cott. dyplinga. ¹⁶ Cott. mægtne anweald. ¹⁷ Cott. anweald. ¹⁸ eallon mægene, desunt in MS. Cott. ¹⁹ Cott. mihten. ²⁰ Cott. hiopa.

might. But I know that he cannot: therefore I wonder why they glory in such power. Does it seem to thee that the man has great power, and is truly happy, who always desires that which he cannot obtain? Or thinkest thou that he is really happy who always goes with a great company? Or again, he who dreads both him that is in dread of him, and him that is not in dread of him? Does it seem to thee that the man has great power who seems to himself to have none, even as to many a man it seems that he has none, unless he have many a man to serve him? What shall we now say more concerning the king, and concerning his followers, except that every rational man may know that they are full miserable and weak? How can kings deny or conceal their weakness, when they are not able to attain any honour without their thanes' assistance?

§ II. What else shall we say concerning thanes, but this, that it often happens that they are bereaved of all honour, and even of life, by their perfidious king? Thus we know that the wicked king Nero would hate his own master, and kill his foster-father, whose name was Seneca. He was a philosopher. When, therefore, he found that he must die, he offered all his possessions for his life, but the king would not accept of it, or grant him his life. When he learned this, he chose for himself the death, that they should let for him blood from the arm; and they did so. We have also heard that Papinianus was to Antoninus the Cæsar, of all his favourites the most beloved, and of all his people had the greatest power. But he gave order to bind, and afterwards to slay him. Yet all men know that Seneca was to Nero, and Papinianus to Antoninus, the most worthy and the most dear; and they had the greatest power, both in their court and elsewhere, and nevertheless, without any guilt, they were destroyed! Yet they both desired, most earnestly, that the lords would take whatsoever they had, and let them live, but they could not obtain it: for the cruelty of those kings was so severe, that their submission could naught avail, nor indeed would their high-mindedness, howsoever they might do,

heora ofermetta. dydon swa hweper swa hy¹ dydon. ne dohte him ða napper ðeah hi sceolbon þæt seorh aletan. forþan² ge þe hir ær tibe ne tiolaþ. ðonne biþ hir on tibi untolað.³ Ðu licap ðe nu ge anpealb⁴ 7 ge pela. nu ðu gehyrneb hæfjt þæt hine man⁵ napper⁶ buton⁷ ege habban ne mæg. ne forlætan ne mot þeah he wille. oþþe hweat forrtob seo menig þara fpeonba þam deorlingum⁸ þara cýninga. oððe hwæt forrtent heo sængum men. forþam⁹ ða fpienb cumap miþ ðam¹⁰ pelan. 7 eft miþ þam pelan gewitað. buton swiþe seara. Ac þa fpynd¹¹ þe hine ær for þam¹² pelan lufiaþ. þa gewitaþ eft miþ þam pelan. 7 georfaþ ðonne to feontum. buton þa seapan þe hine ær for lufum¹³ 7 for treorum lufebon þa hine folbon ðeah lufen þeah he eapm wære. þa him pumiaþ. Ðwelc 7 fýfpa pol oððe sængum men mape ðapu þonne he hæbbe on h7 geferrædbenne and on h7 neperfe feonb on fpeonber anlicnerfe :

§ III.^o Ða ge firtom þ7 spell apleht¹⁴ hæfþe. þa ongan he eft ringan 7 þ7 cwæp. Ðe þe wille fullice anpealb a7an. he sceal tlian wæpjt þ he hæbbe anpealb h7 ægæw mober. 7 æ fte to ungerfenlice unbeppeob h7 unþearum. 7 abo of h7 Wode ungerfenlice ýmbhogan. forlæste þa georunga h7 eorupa. Ðeah he nu mæge ofer eallne miþban gearb. from eafterearþum oð ferteapone. from Inbeum. þ 7 ge fupæjt enbe þ7fjer miþbaneapber. of þæt iland þe þe hatað Thyle. þæt 7 on þam norþþerjt enbe ð7fjer miþbaneapber. þær ne biþ napper ne on fumaþa niht. ne on fmitra bæ7. þeah he nu þær eallor wealbe. næfþ he no þe maran anpealb. 77 he h7 ungeþancef anpealb næfþ. and 77 he hine ne wapenap þ7 þa unþearap þe þe ær ýmbfpræcon :

CAPUT XXX.¹

§ I. ÐA ge firtom þa þa fette a7ungen hæfþe. þa ongan he eft rec7an fpell 7 cwæp. 77 ungerfenlic fulbor ð7fje worulbe 7 fwe lea7. be þam¹⁵ wæg geol¹⁶ ringenbe fum fceop. ða he

^o Boet. lib. iii. metrum 5.—Qui se uolet esse potentem, &c.

¹ Boet. lib. iii. prosa 6.—Gloria uero quam fallax sæpe, &c.

² Cott. hi. ³ Cott. forþæm. ⁴ Bod. unloð. ⁵ Cott. anpalb. ⁶ Cott. mon. ⁷ Cott. napper ne. ⁸ Cott. butan. ⁹ Cott. diorlingum. ¹⁰ Cott. forþon. ¹¹ Cott. fpienb. ¹² Cott. þæm. ¹³ Bod. luum. ¹⁴ Cott. apleht. ¹⁵ Cott. þæm. ¹⁶ Cott. 7io.

have availed them either, but they were obliged to lose life. For he who does not take timely care for himself, will at length be destitute. How doth power and wealth now please thee, now thou hast heard that a man neither can have it without fear, nor can part with it though he wish? What did the crowd of friends avail the favourites of those kings, or what avails it to any man? For friends come with wealth, and again with wealth go away, except very few. But the friends who before, for wealth's sake, love any one, go away afterwards with the wealth, and then turn to enemies. But the few, who before loved him for affection and for fidelity, these would, nevertheless, love him though he were poor. These remain to him. What is a worse plague, or greater hurt to any man, than that he have, in his society and in his presence, an enemy in the likeness of a friend?

§ III. When Wisdom had made this speech, then began he again to sing, and thus said: Whosoever desires fully to possess power, ought to labour first that he may have power over his own mind, and be not indecently subject to his vices; also let him put away from his mind unbecoming anxieties, and desist from complaints of his misfortunes. Though he reign over all the middle-earth, from eastward to westward, from India, which is the south-east end of this middle-earth, to the island which we call Thule, which is at the north-west end of this middle-earth, where there is neither night in summer nor day in winter; though he rule even all this, he has not the more power, if he has not power over his mind, and if he does not guard himself against the vices which we have before spoken about.

CHAPTER XXX.

§ I. WHEN Wisdom had sung this song, then began he again to make a speech, and said: Worthless and very false is the glory of this world! Concerning this a certain poet

forſtreah þiſ anſearðe liſ. he cƿæþ.¹ Eala fulþor² þiſſe forfulðe.
ea. forþhƿ³ ðe haƿan⁴ ðýſige men mið leaſne ſcemne fulþor. nu
þu nane eaƿt.⁵ forþam⁶ þe ma manna hæfþ micelne gylp.⁷ ⁊
micelne⁸ fulþor. ⁊ micelne ſeorþſcipe. for ðýſigeſ folceſ ſenan.
þonne he hæbbe for hiſ ƿeſýrhtum. Ac ƿeſeſe⁹ me nu hƿæt
unſeſenlicne ſe þonne þ. oððe forþhƿ¹⁰ hi ne¹¹ maƿan heora¹²
ma ſceamigan ðonne fægnian.¹³ ðonne hi ƿeheoraþ þ him man
on lihp. ðeah mon nu hƿone ƿoþra¹⁴ mið ſihtte heſige. ne ſceal
he na ðe ƿafor¹⁵ to unſemetlice fægnian þæſ folceſ forða. Ac
þæſ he ſceal fægnian.¹⁶ þ hi him ſoð on ſecƿƿap. ðeah he nu
þæſ fægnize þ hi hiſ naman bræðan. ne biþ he no þe ƿafor¹⁷
ſƿa bræð ſƿa¹⁸ he teohƿap.¹⁹ forþam hi hine ne maƿon to-
bræðan ƿeoub ealle eorþan. þeah hi on ſumum lande mæzen.
forþam þeah he ſeo²⁰ anum ƿehepeð. ðonne biþ he oþrum
unhepeð. þeah he on ðam lande ſeo mæpe. ðonne biþ he on
oþrum unmape.²¹ forþam iſ ðæſ folceſ hliſa folcem men for
nauht to habbenne. forþam hit²² to ælcum men²³ ne cýmþ
be hiſ ƿeſýrhtum. ne hƿu nanum ealne ƿeƿ ne ƿuniaþ.²⁴
ſeſenc nu æſeſt be ðam ƿeþýnbum. ƿiſ hƿa þæſ gylp.²⁵ hu
iðel ⁊ hu unnýt ſe gylp²⁶ biþ. forþam ðe ælc mon ƿat þ ealle
men of anum fæðer comon ⁊ of anſe meþer. Oððe eſt be
ðæſ folceſ hliſan ⁊ be heora heſinge.²⁷ ic na²⁸ hƿæt ſe ðæſ
fægniaþ.²⁹ ðeah ða nu forþemæpe ſeon.³⁰ ðe folcſce men
heſigað. ðeah beoþ³¹ þa forþemæppan³² ⁊ ſihtlicpan to he-
ſigenne. þa ðe beoþ³³ mið cƿæſtum ƿeſýrþoðe.³⁴ forþam³⁵ ðe
nan mon ne biþ mið ſihtte for oþpeſ ƿoðe. ne for hiſ cƿæſtum
no ðý mæppa ne no ðý ƿehepeþra³⁶ ƿiſ he hine ſeſ næfþ.
þƿæþeþ ðu nu beo aþý fæſeppa for oþpeſ manneſ fæſepe. biþ
men ſul lýtle þý bet þeah he ƿoðne fæðer hæbbe. ƿiſ he ſeſ
to nauhte ne mæz. forþam ic læpe þ ðu fæzenize oþeppa
manna ƿoþeſ³⁷ ⁊ heora æþelo to þon ſiþe þ ðu ne tilize ðe

¹ Cott. þa cƿæð he. ² Cott. fulþup. ³ Cott. forþhƿ. ⁴ Cott. haƿen. ⁵ Cott. nan neap. ⁶ Cott. forþam. ⁷ Cott. ƿielp. ⁸ Cott. micel. ⁹ Cott. ſeſe. ¹⁰ Cott. forþhƿ. ¹¹ Bod. hine. Cott. hi. ¹² Cott. hioa. ¹³ Cott. fægnian. ¹⁴ Cott. ƿoþra. ¹⁵ Cott. no þý hƿæþor. ¹⁶ Cott. fægnian. ¹⁷ Cott. þý hƿæþor. ¹⁸ ſƿa, deest in MS. Cott. ¹⁹ Cott. tihhað. ²⁰ Cott. ſe. ²¹ Bod. læſſe. ²² Bod. hi. Cott. he. ²³ men, deest in MS. Cott. ²⁴ Cott. ƿunað. ²⁵ Bod. ƿelpð. ²⁶ Cott. gýlp. ²⁷ Bod. heſige. ²⁸ Bod. ƿat. ²⁹ Bod. fæginað. ³⁰ Cott. ſien. ³¹ Cott. bioð. ³² Bod. forþemæpan. ³³ Cott. bioð. ³⁴ Cott. ƿeſupþoðe. ³⁵ Cott. forþam. ³⁶ Cott. hepeþpa. ³⁷ Cott. ƿoþeſ.

formerly sung. When he contemned this present life, he said: O glory of this world! Alas! why do foolish men call thee with false voice, glory, when thou art none! For man more frequently has great renown, and great glory, and great honour, through the opinion of foolish people, than he has through his deservings. But tell me now, what is more unsuitable than this: or why men may not rather be ashamed of themselves than rejoice, when they hear that any one belies them? Though men even rightly praise any one of the good, he ought not the sooner to rejoice immoderately at the people's words. But at this he ought to rejoice, that they speak truth of him. Though he rejoice at this, that they spread his name, it is not the sooner so extensively spread as he persuades himself; for they cannot spread it over all the earth, though they may in some land; for though it be praised in one, yet in another it is not praised. Though he in this land be celebrated, yet is he in another not celebrated. Therefore is the people's esteem to be held by every man for nothing; since it comes not to every man according to his deserts, nor indeed remains always to any one. Consider first concerning birth: if any one boast of it, how vain and how useless is the boast; for every one knows that all men come from one father and from one mother. Or again, concerning the people's esteem, and concerning their applause. I know not why we rejoice at it. Though they be illustrious whom the vulgar applaud, yet are they more illustrious and more rightly to be applauded who are dignified by virtues. For no man is really the greater or the more praiseworthy for the excellence of another, or for his virtues, if he himself has it not. Art thou ever the fairer for another man's fairness? A man is full little the better though he have a good father, if he himself is incapable of anything. Therefore I advise that thou rejoice in other men's good and their nobility, so far only, that thou ascribe it not to thyself as thine own. Be-

geþrum agnes. forþam¹ ðe ælces monnes god² ʒ his æþelo biop ma on ðam Mobe. ðonne on þam³ flæsce. Ðæt an ic sæc seah gober⁴ on þam æþelo. ꝥ manigne mon sceamaþ ꝥ he peorþe⁵ ʒyrra ðonne his elþran særon. ʒ forþam hiza ealle⁶ mægne ꝥ he wolde þara beçtana sumes deapes ʒ his cwearcas ʒepon :⁷

§ II.⁸ Ða se ʒyrbom ða ðis ʒpell aseh⁹ hæfde. Ða ongan he ʒingian ymbe ꝥ ilce ʒ cwearp. Ðwæt ealle men hæfðon ʒelicne ʒnuman. forþam hi ealle coman of anum fæder ʒ of anre mæder. ealle hi beop ʒit ʒelice acennebe. mʒ ꝥ nan ʒunþor. forþam ðe an Gob is fæder eallra ʒercearfa. forþam he hi ealle ʒerfeop ʒ ealra feld. Se ʒelf þære ʒuman leoh¹⁰. ʒ ðam monan. ʒ ealle tungla ʒeret. Ðe ʒerfeop men on eorþan. ʒe-zaþerode ða fawla ʒ ðome lichoman mid his þam anwealde. ʒ ealle menn ʒerfeop emn æþele on ðære ʒuman ʒecynde. Ði ofermobize ʒe ðonne ofer oþre men for eorþum ʒebýrðum buton anweorce. nu ʒe nanne ne mazon metan unæþelne. ac ealle ʒint emn æþele. ʒif ʒe willað þone ʒuman fcearf ʒeþencan. ʒ ðone ʒcýppenð. ʒ ʒyþan eoper⁹ ælces acennebneffe. Ac þa ʒyht æþelo bið on þam Mobe. næf on þam flæsce. ʒra ʒra se ær ʒeðon. Ac ælc mon ðe allunza unbepreobes bið unfeapum. forþæt his ʒceppenð. ʒ his ʒuman fcearf. ʒ his æþelo. ʒ ðonan ʒyrr anæþelad of ꝥ he ʒyrr unæþele :¹¹

CAPUT XXXI.^h

§ I. ÐA se ʒyrbom ða ðis leop¹⁰ arungen hæfde. þa ongan he eft ʒecgan ʒpell. ʒ þis cwearp. Ðwæt gober¹¹ mazon se ʒecgan on þa flæsclican unfeapaf. forþam ʒra hpa ʒra hi forþætcan ʒile. he fceal ʒeþolian miccle neapaneffe ʒ manize ʒearfoþu. forþam ʒeo oferfýll ʒimle fet unfeapaf. ʒ ða unfeapaf habbaþ oferþearfe hneofungza. ʒ ʒeo hneofungz ne beop na butan ʒorze ʒ buton neaponeffe. Eala eap hu maniza abla. ʒ hu micel ʒap. ʒ hu micle¹² ʒæccan. ʒ hu micle unpotneffe ʒe hæfþ. Ðe þone ponpillan hæfþ on ðisse ʒopulbe. ʒ hu micle ma ʒenʒ ðu ꝥ hi

⁸ Boet. lib. iii. metrum 6.—Omne hominum genus, &c.

^h Boet. lib. iii. prosa 7.—Quid autem de corporis voluptatibus, &c.

¹ Cott. forþam.

² Cott. good.

³ Cott. þæm.

⁴ Cott. gober.

⁵ Cott. ʒeþe.

⁶ Bod. eallon.

⁷ Bod. ʒeþeon.

⁸ Cott. aseh.

⁹ Bod. et Cott. eopfer.

¹⁰ Cott. hoð.

¹¹ Cott. gober.

¹² Cott.

micle.

cause every man's good, and his nobility, is more in the mind than in the flesh. This only, indeed, I know of good in nobility; that it shames many a man, if he be worse than his ancestors were; and therefore he strives with all his power to reach the manners of some one of the best, and his virtues.

§ II. When Wisdom had finished this speech, then began he again to sing about the same, and said: Truly all men had a like beginning, for they all came from one father and from one mother: they are all, moreover, born alike. That is no wonder, because one God is father of all creatures; for he made them all, and governs them all. He gives light to the sun, and to the moon, and places all the stars. He has created men on the earth, joined together the soul and the body by his power, and made all men equally noble in their original nature. Why do ye then lift up yourselves above other men, on account of your birth, without cause, since ye can find none unnoble, but all are equally noble, if ye are willing to remember the creation, and the Creator, and moreover the birth of every one of you? But true nobility is in the mind, not in the flesh, as we have before said. But every man, who is altogether subject to vices, forsakes his Maker, and his first origin, and his nobility, and thence becomes degraded till he is unnoble.

CHAPTER XXXI.

§ I. WHEN Wisdom had sung this lay, then began he again to make a speech, and thus said: What good can we say of the fleshly vices? For whosoever will yield to them shall suffer great anguish and many troubles. For intemperance always nourishes vices, and vices have great need of repentance, and repentance is not without sorrow and without anguish. Alas! how many diseases, and how great pain, and how great watching, and how great sadness, has he who possesses wicked lust in this world! And how much more

ƿcȳlon habban æfter þiſſe ƿoruldbe eblean heora ƿeapnunga.¹ ƿƿa ƿƿa ƿiſ acenþ beapn ȳ þƿopaþ² micel eapƿorþu. æfter þam ðe heo ær micelne luſt ƿurh teah. ƿor þȳ ic na³ hƿæt þa ƿoruld luſtaſ mȳnege⁴ bƿenȳaþ heora⁵ luſtȳendum. Liſ nu hƿa⁶ cƿiþ þ̅ ƿe reo⁷ ȳeſæliz. ƿe ðe hiſ ƿoruld luſtum⁸ eallum fulȳaþ. hƿi nȳle⁹ he cƿeþan eac þ̅ ða nȳtenu ȳeon ȳeſælize.¹⁰ ƿorþam¹¹ ðe heora¹² ƿilla to nanum oþrum þingum niſ aþenod. buton to ȳiſerneſſe ȳ to ƿrænneſſe. Sƿiþe ȳeſunȳum¹³ hit biþ þ̅ mon ƿiſ hæbbe¹⁴ ȳ beapn. Ac þeah manize beapn beoþ ȳeſcȳneþ¹⁵ to heora¹⁶ elbƿena ƿorþȳrðe. ƿorþam þe maniz ƿiſ ſƿelt¹⁷ ƿor hiſe beapne ær heo hit ƿorþbȳnȳan¹⁸ mæȳe. ȳ ƿe leorƿodon eac þ̅ hƿilum ȳebȳnebe ſƿiþe unȳeunelic ȳ unȳe-cȳndelic ȳfel. þ̅ ða beapn ȳeſceoreþon betƿuh him ȳ ſieþeþon ȳmbe ðone fæþer. ȳe ſurþon.¹⁹ þ̅ ȳȳſe ƿæſ. ƿe ȳeheorþon²⁰ ȳeo ȳeapa on ealþum ſƿellum. þ̅ ſum ſunu ofloȳe hiſ fæþer. ic na²¹ humeta. buton ƿe ƿiton þ̅ hit unmenȳſclc²² ðæb ƿæſ. Ðƿæt ælc mon mæȳ ƿitan hu heſiz ſonȳ men beoþ reo ȳemen hiſ beapna. ne ðearf ic ðe ðeah þ̅ ſecȳan. ƿorþam ðu hit hæſſt aſanbað be²³ ƿe ſelfum. Be þæne hæſegan²⁴ ȳemenne beapna. cƿæþ min mæȳiſter Eupȳriþeſ. þ̅ hƿilum ȳebȳnebe ðam heapð-ſæleȳum.²⁵ þ̅ him þæne betere þæt he beapn næſþe ðonne he hæſþe :

§ II.¹ Ða ƿe ſiſþom ða þiſ ſƿell aƿeht hæſþe. ða onȳan he eſt ȳiðbian.²⁵ ȳ þiſ ſinȳende cƿæþ. Ðƿæt ƿe ȳfela ƿilla un-rihtc hæmebeſ ȳebneþð ſulneah ælceſ libbenbeſ monneſ Moð. Ðƿa ƿƿa reo beo ſceal loſian. þonne heo hƿæt ȳriſinȳa ſinȳþ. ƿƿa ſceal ælce ſaſl ƿorþeorðan æfter ðam unrihtc hæmebe. buton ƿe mon hƿeoſſe to ȳobe :

¹ Boet. lib. iii. metrum 7.—Habet omnis hoc voluptas, &c.

¹ Cott. eapnunga.

² Cott. beapneacen ƿiſ þƿopað.

³ Bod. ƿar.

⁴ Cott. mȳnȳe.

⁵ Cott. hiopa.

⁶ hƿa, deest in MS. Cott.

⁷ Cott.

⁸ Bod. luſtaſ.

⁹ Cott. nele.

¹⁰ Cott. netenu ſien ȳeſæleȳu.

¹¹ Cott. ƿorþam.

¹² Cott. hiopa.

¹³ Cott. ȳȳnȳum.

¹⁴ Cott. hæbbe.

¹⁵ Cott. ȳeſcȳneþ.

¹⁶ Cott. hiopa.

¹⁷ Cott. ƿorþbȳnȳan.

¹⁸ Cott.

¹⁹ Cott. ſurþum.

²⁰ Cott. heþdon.

²¹ Cott. unmen-

²² Bod. aſunden bi.

²³ Cott. hiſegan.

²⁴ Cott. heapð-

²⁵ Bod. ȳeðbian.

thinkest thou they shall have after this world, *as the retribution of their deserts?* even as a woman brings forth a child, and suffers much trouble, after she formerly has fulfilled great lust. Therefore I know not what joy the worldly lusts bring to their lovers. If any one say that he is happy who fulfils all his worldly lusts, wherefore will he not also say that the cattle are happy, for their desire is extended to no other things, but to gluttony and to lust. Very pleasant is it that a man have wife and children. But nevertheless many children are begotten for their parents' destruction. For many a woman dies by reason of her child, before she can bring it forth. And we have also learned that formerly a most unusual and unnatural crime happened, that the children conspired together, and lay in wait for the father. And moreover, what was worse, we have heard, long ago in ancient histories, that a certain son slew his father. I know not in what manner, but we know that it was an inhuman deed. Besides, every one may know, how heavy trouble to a man is the care of his children. I need not, however, say that to thee, for thou hast experienced it of thyself. Concerning the heavy care of children, said my master Euripides, that it sometimes happened to the unhappy, that it would be better for him that he had not children, than that he had.

§ II. When Wisdom had ended this speech, then began he again to sing, and thus singing, said: Alas! the evil desire of unlawful lust disquiets the mind of almost every living man. As the bee shall perish when she stings anything angrily, so shall every soul perish after unlawful lust, unless the man turn to good.

CAPUT XXXII.*

§ I. ÐA ge *ſi*rbom ða þiſ leop aſungen hæfðe. þa ongan he eft ſpelligan¹ 7 ðuſ cſwæp. Forþam niſ nan tſeo þ þæſ and-
 weariða pela amepþ 7 læt² ða men ðe beop aſihte to þam
 goſum geſælþum. 7 he nænne ne mæg gebringan³ þær he him
 gehet. þ iſ æt ðam hehſtan goðe.⁴ Ac ic ðe mæg mið ſeaum
 poſbum geſecgan hu manegna yſela ða pelan ſint geſylðe.
 Ðwæt þu ðonne mæne mið þære ziſtunge þæſ ſeoſ. nu þu hit
 na hu elleſ begitan ne miht. buton þu hit ſoſtſele. oððe ge-
 neaſige. oððe abeſecge. 7 þær þær hit ðe wep⁵ þonne weaſp
 hit oſpum. Ðu wolbeſt nu beon⁶ ſoſemære on weoſþſe. ac
 ziſ þu þ þ habban wilt. þonne ſcealt þu oleccan ſwiðe eaſmlice
 and ſwiðe eaðmoliſe þam⁷ þe þe to þam geſultumian mæge.
 Liſ þu ðe wilt bon manegna beteran 7 weoſþan. ðonne ſcealt
 þu ðe lætan aneſ wýſan. Ðu ne iſ þ ðonne ſum ðæl eſmþa.⁸
 þæt mon ſwa weſelice⁹ ſeyle culþian to ðam¹⁰ þe him ziſan
 ſeyle. Anwealþeſ þu wílneſt. ac ðu hine næſne oſſoſne ne be-
 ziſt. ſoſ weoðegum. 7 get¹¹ ma ſoſ ðinum azenum monnum
 7 magum.¹² Liſeſ þu ziſneſt. ac þu hine ne miht habban
 oſſoſne. ſoſþam ðu ſcealt habban ſimle hwæt hweð¹³ wiðe-
 weaſþeſ 7 ungeteſeſ.¹⁴ Ðu wolbeſt nu beſcan ungemetlice
 weanneſe. ac ðe wílþ ðonne ſoſſeon Loðeſ¹⁵ weoſe. ſoſþam
 þe þu weſige¹⁶ flæge haſaþ þin anwealð. na læſ þu hiſ. Ðu mæg
 mon eaſmliſe geþeſon. þonne mon hine unweoðe¹⁷ hiſ
 weſeþan flæge. 7 nelle hiſ geſeawþan ſaule. Ðweþeſ ge nu
 weon¹⁸ maþan on eoſpum lichoman ðonne elpenð. oððe geſe-
 wean¹⁹ ðonne leo oððe weaſp. oððe ſwiſþan þonne tiſniſ þ beoſ.
 7 ðeah þu weſe eallra monna weſneſt on wite. and þonne
 wolbeſt geoſmlice æfteſ *ſi*rbome ſwýſan. oþþæt þu fullice
 niht ongeate. ðonne mihteſt²⁰ þu ſeoſole onziſton þ ealle ða

* Boet. lib. iii. proſa 8.—Nihil igitur dubium eſt, &c.

¹ Cott. ſpellian. ² Cott. mýpð 7 let. ³ Cott. mæge þingan. ⁴ Cott. goðe.

⁵ Bod. wea. ⁶ Cott. wion. ⁷ Cott. þeom. ⁸ Cott. ýmþa.

⁹ Cott. weſelice. ¹⁰ Cott. þeom. ¹¹ Cott. ge. ¹² Cott. mægum.

¹³ Cott. hweð. ¹⁴ Cott. ungeteſeſ. ¹⁵ Cott. goðe Loðeſ. ¹⁶ Cott. weſe.

¹⁷ Cott. unweoðe. ¹⁸ Cott. wion. ¹⁹ Bod. weſeþa.

²⁰ Cott. mehteſt.

CHAPTER XXXII.

§ I. WHEN Wisdom had sung this lay, then began he again to speak, and thus said: Therefore there is no doubt that this present wealth obstructs and hinders those men who are intent upon the true felicities; and it can bring no one where it promised him, that is, to the highest good. But I can in a few words declare to thee with how many evils these riches are filled. What meanest thou, then, by covetousness of money; when thou no how else canst acquire it, unless thou steal it, or take it by force, or find it hid: and wheresoever it increases to thee, it decreases to others? Thou wouldest, then, be illustrious in dignity? But if thou wilt have this, then must thou very meanly, and very humbly, flatter him who is able to help thee thereto. If thou wilt make thyself greater and more honourable than many, then must thou suffer thyself to be inferior to one. Is not this, then, somewhat of misery, that a man must so anxiously cringe to him who has the power of giving to him? Of power thou art desirous? But thou never obtainest it without danger, on account of foreigners, and still more on account of thine own men and kindred. Of glory thou art desirous? But thou canst not have it without care: for thou shalt have always something adverse and inconvenient. Thou wouldest, then, enjoy immoderate lust? But then thou art desirous to despise God's servants, inasmuch as thy vile flesh has the mastery of thee, not thou of it. How can any man conduct himself more wretchedly than when he subjects himself to his vile flesh, and will not to his rational soul? If, then, ye were greater in your body than the elephant, or stronger than the lion or the bull, or swifter than the tiger, that wild beast; and if thou wert of all men the fairest in beauty, and then wouldest studiously seek after wisdom, until thou couldest perfectly understand it; then mightest thou clearly perceive

mæzno 7 þa cræfta7. ðe pe ær ýmbe 7ppæcon. ne 7int to 7iþmetanne¹ 7iþ ðære 7aple cræfta ænne. Ðræt nu 7i7ðom i7 an anlepe cræ7t þære 7aple. 7 ðeah pe 7iton ealle þ̅ he 7ie² betera þonne ealle ða oþre cræfta7. ðe pe ær ýmbe 7ppæcon :

§ II.¹ Behealþa7 nu ða 7ið7ilne77e. 7 þa 7æ77ne77e. 7 ða h7æb7epne77e 7i77e7 heofene7. ðonne ma7an 7e on7iton þ̅ he i7 ealle7 nauht 7iþ hi7 7ceoppenð to metenne 7 7iþ hi7 7ealbennð. Ac h7i ne læte 7e eo7 þonne a77eotan. þ̅ 7e ne 7unð7ien 7 ne he7izen þ̅ te unnýt7e i7. þ̅ i7 þe7 eo7þlica 7ela. 77a 77a 7e heofon i7 betera anb healic7a 7 7æ7e77a ðonne eall hi7 unnun7. buton monnum anum. 77a i7 þæ7 monne7 lichoma betera 7 ðeo77ý777a ðonne ealle hi7 æhta. Ac hu micle 7ince þe ðonne 7eo 7apl betere 7 ðeo77ý777e ðonne 7e lichoma. Alc 7e7ceapt i7 to a7ianne be hipe anbepne.³ 7 7ýmle 7io he77e 77iþo77 7o7þæm⁴ i7 7e 7obcunba an7ealb⁵ to a7ianne. 7 to 7ýnð7ianne. 7 to 7eo7þianne o7e7 ealle⁶ oþra 7e7ceapta. ðe 7lite þæ7 lichoman i7 77iþe 7lionbe.⁷ 7 77iþe 7e77e. anb 77iþe anlic eo7þan blo77um. ðeah nu h7a 7eo⁸ 77a 7æ7e7. 77a 77a Alcibiade7 7e æðelun7 þæ7. 7i7 h7a biþ 77a 7ceap77ene⁹ þ̅ he mæ7e hine ðuph7eon. 77a 77a Ari7totele7 7e uð7ita 7æðe þæt ðeo7 þære. þ̅ mihte ælc 7uht 7uph7eon. 7e 77eo7a. 7e 7upþum 7eana7. þæt ðeo7 þe hatað lox. 7i7 ðonne h7a þære 77a 7ceap77ene þ̅ he mihte ðone cniht ðuph7eon¹⁰ ðe pe ær ýmbe 7ppæcon. ðonne ne 7uhte he him no innon¹¹ 77a 7æ7e7 77a he utan 7uhte. þeah ðu nu h7am 7æ7e7 7ince. ne biþ hit no þý 7a7o7¹² 77a. ac 7eo un7e7ceap77ine7 heo7a ea7ena hi mý7þ¹³ þ̅ hi ne ma7on on7iton þ̅ hi þe 7ceap7a7 utan. næ7 innan. Ac 7e7encap nu 77iþe 7eo7nlice 7 7e7ceap77ice 7meap¹⁴ h7elc þæ7 7læ77lican 7ob¹⁵ 7ien. 7 ða 7e7ælþa þe 7e nu un7emetlice 7ilniap. ðonne ma7on 7e 77eotole on7eotan þ̅ þæ7 lichoman 7æ7e7 7 hi7 777eon ða ma7on beon a7eo77eð¹⁶ mið þ7eo7a ða7a 7e77e. 7o7þam ic þe 7e7ce eall þ̅ ic þe æ7 7ehte.¹⁷ 7o7þam ic 7olbe þe openlice 7e7e7can on ðam enbe ði7e7 capitulan. þ̅te ealle þæ7 anb7eap7ban 7ob¹⁸ ne ma7on 7elæ77can heo7a lupenbum þ̅

¹ Boet. lib. iii. prosa 8.—Respicite celi spatium, &c.

² Cott. metanne.

³ Cott. i7.

⁴ Bod. anb epne.

⁵ 7ýmle 7io

he77e 77iþo77 7o7þæm, desunt in MS. Bod. ⁶ Cott. an7alb. ⁷ Cott. ealla. ⁸ Bod. 7lo7enbe. ⁹ Cott. 7ie. ¹⁰ Cott. 7ceap77ene. ¹¹ Cott. 7uph7yon.

¹² Cott. innan.

¹³ Cott. h7æ7þo7.

¹⁴ Bod. ea7an hi

ame77eð. ¹⁵ Cott. 7mea7eð. ¹⁶ Cott. 7oob. ¹⁷ Cott. 7e7e7can. ¹⁸ Cott. 7e7e7can.

¹⁹ Cott. 7ehte.

²⁰ Cott. 7oob.

that all the powers and the faculties which we have before spoken about, are not to be compared with any one of the faculties of the soul. Indeed, wisdom is one single faculty of the soul, and yet we all know that it is better than all the other faculties, which we have before spoken about.

§ II. Behold now the amplitude, and the firmness, and the swift course of this heaven. Then may ye understand that it is absolutely nothing, compared with its creator, and with its ruler. Why then suffer ye it not to warn you, that ye should not admire and praise that which is less perfect, that is, earthly wealth? Even as the heaven is better, and higher, and fairer than all which it includes, except men alone; so is man's body better and more precious than all his possessions. But how much thinkest thou, then, the soul better, and more precious than the body? Every creature is to be honoured in its measure, and always the highest in the greatest degree. Therefore is the heavenly power to be honoured, and to be admired, and to be adored above all other things. The beauty of the body is very fleeting, and very frail, and very like the flowers of the earth. Though any one be as fair as Alcibiades, the noble youth, was: if any one be so sharp-sighted, that he can see through him, as Aristotle the philosopher said that wild beast was, which could see through everything, both trees, and even stones, which wild beast we call lynx; if, then, any one were so sharp-sighted that he could see through the youth whom we have before spoken about, then would he not appear to him so fair within as he outwardly seemed. Though thou seem fair to any one, it is not the sooner so; but the imperfection of their eyes hinders them, so that they cannot observe that they behold thee outwardly, not inwardly. But consider now very carefully, and inquire rationally, what these fleshly goods are, and these felicities which ye now immoderately desire. Then may ye evidently perceive that the fairness of the body, and its strength, may be taken away by three days' fever. I therefore say to thee all that I have before said to thee, because I would clearly prove to thee, in the conclusion of this chapter, that all these present goods cannot perform to their lovers that which they promise them,

hi him gehatap. ꝥ iſ ꝥ hehte zob¹ ꝥ hi him gehatap. Deah hi nu zegaderigen ealle þar anbearnban zob.² nabbap hi no ðe napor fullfremob zob³ on þam. ne hi ne mazon gebon heora lufienþar gpa pelize gpa gpa hi polbon :.

§ III.^m Ða ge fīrbom ða þīr gpell aheht hæfte. þa ongan he eft zibbizen. 7 þur ringenbe cƿæp. Eala þa. hu heſiſ 7 hu gſe-cenðlic ꝥ ðyriſ iſ ðe ða earman men geðƿeap 7 alæst of þam rihtan pege. ge peſ iſ Gob. Ðƿæþer ge nu ſecan zob on tƿeopum. ic ƿat ðeah ꝥ ge hit þæp ne ſecap. ne finbe ge hit no. forþam ðe ealle men ƿiton ꝥ hit þæp ne ƿeact. ðe ma þe zimmar ƿeap on ƿinzeapbum. Ðƿæþer ge nu ſettan eoþer nett on ða hehtan ðune. ðonne ge ſiſian ƿillap. ic ƿat ðeah ꝥ ge hit þæp ne ſettap. Ðƿæþer ge nu eoþer humbar anb eoþer net ut on ða gæ lædon. ðonne ge huntian ƿillap. ic ƿene þeah ꝥ ge hi ðonne ſetton up on ðunum. 7 mnon ƿuþum. Ðƿæt ꝥ iſ ƿuaboplic þæt zeornfulle men ƿiton ꝥ hi ſculon ſecan be gæ ƿapoþe. 7 be æa ofnum æzþer ge hƿite zimmar. ge ƿeabe. 7 ælceſ cýnner zimcýa. 7 hi ƿiton eac on hƿelcum ƿæteþum 7 on æghƿelcra ea muþum hi ſculum ſecan ſiſcar. 7 ealne þīrne anbearnban pelan hi ƿiton hƿæp hi ſecan ſculum. 7 þone gſiþe unapnotenlice ſecap. Ac hit iſ gſiþe earmlíc ðing ꝥ ða ðyſegan men ſint ælceſ ðomeſ gpa blind. ꝥ hi nýton hƿæp ða goþan zergælþa ſint gehýbbe. ne ſurþum nane lurt-bærneſſe nabbad hi to ſecanne. ac ƿenap ꝥ hi mæzon on þiſſum lænan 7 on ðiſum deablicum ðingum ſinðan ða goþan zergælþa. ꝥ iſ Gob. Ic nat nu hu ic mæge heora ðyriſ eall gpa gſeotole aſeccan 7 gpa gſiþe zetælan gpa ic polbe. forþam hi ſint earman 7 ðyriſgan 7 ungeræliſgan ðonne ic hit aſecan mæge. Felan 7 ƿeoþſſeþer hi ƿillniap. 7 ðonne hi hine habbaþ. ðonne ƿenad hi gpa ungeriſfulle þæt hi habban ða goþan zergælþa :.

CAPUT XXXIII.ⁿ

§ I. GENOL ic ðe hæbbe nu zeneht⁴ ýmbe þa anlicneſſa 7 ýmbe ða ſceapþa þæne goþan zergælþe. Ac ziſ þu nu gſeotole gecnapan miht ða anlicneſſa þæne goþan zergælþe. ðonne giþþan

^m Boet. lib. iii. metrum 8.—Eheu, quam miseros tramite devio, &c.

ⁿ Boet. lib. iii. prosa 9.—Hactenus mendacis formam, &c.

¹ Cott. 500b. ² Cott. 500b. ³ Cott. 500b. ⁴ Cott. geƿeact.

that is, the supreme good which they promise them. Though they collect together all these present goods, they have not the sooner perfect good therein; neither can they make their lovers as wealthy as they wish.

§ III. When Wisdom had ended this speech, then began he again to sing, and thus singing, said: Alas! how grievous and how dangerous the error is which seduceth miserable men and leads them from the right way! The way is God. Do ye seek gold on trees? I know, however, that ye seek it not there, neither find ye it; for all men know that it grows not there, any more than jewels grow in vineyards. Do ye set your net on the highest hill, when ye are minded to fish? But I know that ye set it not there. Do ye carry out your hounds and your net into the sea, when ye wish to hunt? I think, however, that ye then place them upon hills and in woods. Truly it is wonderful that diligent men know that they must seek on the sea-shore and on river banks both white jewels and red, and gems of every kind; and they know also in what waters, and in what rivers' mouths they must seek fishes, and they know where they must seek all this present wealth, and incessantly seek it. But it is a very miserable thing that foolish men are so destitute of all judgment, that they know not where the true felicities are hid, nor indeed have they any desire to seek them! But *they* think that in these frail and perishable things they can find the true happiness, that is, God! I know not how I can their folly all so plainly declare, and so greatly censure as I would, for they are more miserable, and more foolish, and more unhappy than I can explain. Wealth and honour they desire; and when they have it, then think they, so unwise! that they have the true happiness!

CHAPTER XXXIII.

§ I. ENOUGH I have now declared to thee concerning the resemblances and concerning the shadows of the true happiness. But if thou canst now clearly understand the resemblances of the true happiness, then afterwards it is necessary

17 þearf þ̅ ic þe hi ſelfe geſece.¹ Ða anbrypbe ic 7 cƿæp. Nu
 ic onzite openlice ƿætte ælcef zober² zenoz ni7 on ðiſum
 populb ƿelan. ne æltæpe anpealb ni7 on nanum populb ƿice. ne
 7e goþa ƿeopþſcipe ni7 on ðiſſe populbe. ne þa mæ7tan mæ7þa
 ne 7int on þýſſe populb zýlpe. ne 7eo heh7te bli7 ni7 on þam
 flæ7clicum luſtum. Ða anbrypbebe 7e 7i7bom 7 cƿæp. Ðƿæþer
 þu nu fullice onzite forþþi hit þonne 7pa 7eo.³ Ða anbrypbebe
 ic 7 cƿæp. Ðeah ic hi7 nu hƿæt hƿe7⁴ onzite. ic ƿolbe ðeah hit
 fullicor 7 openlicor of ðe onzitan. Ða anbrypbebebe 7e 7i7bom
 7 cƿæp. 7enoz 7ƿeotol hit i7 ƿætte zob⁵ i7 anpealb 7 unto-
 bælic. ƿeah hine ðý7ize men on maniz bælan.⁶ ðonne hi
 ðƿeligenbe⁷ 7ecaþ þ̅ heh7te zob on ða 7ampan⁸ ze7ceafra.
 Ðƿæþer þu nu ƿene þ̅ 7e nahter⁹ mapan ne ðurfe. 7e ðe
 mæ7tne anpealb hæfþ þiſſe populbe Ða anbrypbebe ic eft 7
 cƿæp. Ne 7ecge ic no þ̅ he nahter¹⁰ mapan ne ðurfe. forþam
 ic ƿæt þ̅ nan ni7 7pa¹¹ ƿeli7 þ̅ he 7umer eacan ne þurfe. Ða
 anbrypbebebe 7e 7i7bom anb cƿæp. 7enoz niht ðu 7e7t. ðeah hƿa
 anpealb hæbbe. zi7 oþer hæfþ mapan. beþearf 7e un7cpenzra
 þæ7 7cpenzpan fultumer. Ða cƿæp ic. Call hit i7 7pa ðu 7e7t.
 Ða cƿæp 7e 7i7bom. Ðeah mon nu anpealb 7 zenýht to tƿæm
 þinzum nemne. ðeah hit i7 an. Ða cƿæp ic. Ðƿa me ðincþ. Ða
 he cƿæp. 7en7t þu nu þ̅ 7e anpealb 7 þ̅ zenýht 7eo¹² to for-
 7eonne. oððe eft 7ƿiþor to ƿeopþianne ðonne oþpe zob.¹³ Ða
 cƿæp ic. Ne mæ7 nænne mon þæ7 tƿeo7an þ̅ te anpealb 7 ze-
 niht i7 to ƿeopþianne. Ða cƿæp he. Uton nu. zi7 þe 7pa þince.
 zeecan¹⁴ þone anpealb 7 þ̅ zenýht. ðon þæ7 ƿeopþſcipe to. 7
 zeƿeccan þonne þa þneo to anum. Ða anbrypbebe ic anb cƿæp.
 Uton þæ7 forþam hit i7 goþ. Ða cƿæp he. Ðƿæþer þe þonne
 þýnce unpeopþ 7 unmæ7lic 7eo gezæberunz ðara þneo7a þinga.
 ðonne þa þneo bi7 to anum gebon. oþþe hƿæþer hit ðe eft
 þince eallra þinga ƿeopþlicort 7 mæ7licort. zi7 þu ænizne mon
 cuþe7t ðara þe hæfþe ælcef þinze7¹⁵ anpealb. 7 ælcne ƿeopþ-
 ſcipe hæfþe. 7pa forþ þ̅ he na mapan ne þorſte. zeþenc nu hu
 ƿeopþlic 7 hu forþmæ7lic ðe ƿolbe 7e mon þincan. anb ðeah he
 nu þa þneo hæfþe. zi7 he næpe hli7eabi7.¹⁶ ðonne ƿæpe him

¹ Cott. getæce.² Cott. goober.³ Cott. 7ie.⁴ Cott. hƿugu.⁵ Bod. et Cott. 7rob.⁶ Cott. toðælan.⁷ Cott. ðƿolienbe.⁸ Cott.⁹ 7æmpan.¹⁰ Cott. nauhter.¹¹ Cott. þæ7.¹² Cott.¹³ 7ie.¹⁴ Cott. oðru goob.¹⁵ Cott. ecan.¹⁶ Cott. þince7.¹⁷ Bod.

hli7 zeabi7.

that I show thee itself. Then answered I, and said: Now I plainly perceive that there is not enough of every good in these worldly riches; nor is perfect power in any worldly authority; nor is true dignity in this world; nor are the greatest honours in this world's glory; nor is the highest pleasure in the fleshly lusts. Then answered Wisdom, and said: Dost thou fully understand why it is so? Then answered I, and said: Though I understand it in some measure, I would nevertheless learn it more fully and more distinctly from thee. Then answered Wisdom, and said: It is sufficiently clear that good is single and indivisible, though foolish men divide it into many, when they erring seek the highest good in the worse creatures. But dost thou think that he has need of nothing more, who has the greatest power in this world? Then answered I again, and said: I do not say that he has need of nothing more, for I know that no one is so wealthy that he needs not some addition. Then answered Wisdom, and said: Thou sayest rightly enough. Though any one have power, if another have more, the weaker needs the aid of the stronger. Then said I: It is all as thou sayest. Then said Wisdom: Though any one call power and abundance two things, it is nevertheless one. Then said I: So I think. Then he said: Thinkest thou now that power and abundance is to be despised? or, again, more to be esteemed than other goods? Then said I: No man can doubt of this, that power and abundance is to be esteemed. Then said he: Let us now, if it so seem to thee, make an addition to the power and the abundance; let us add dignity thereto, and then account the three as one. Then answered I, and said: Let us do so, for it is true. Then said he: Does the assemblage of these three things, then, seem to thee worthless and ignoble, when the three are united together? or whether, again, does it seem to thee of all things the most worthy and the most noble? If thou knewest any man who had power over everything, and had all dignity, even so far that he needed nothing more, consider, now, how honourable and how eminent the man would seem to thee; and yet, though he had the three, if he were not celebrated, then would there never-

ðeah rumer peorðcipeſ pana. Ða cſæp ic. Ne mæg ic þæs opracan. Ða cſæp he. Ðu ne iſ þ ðonne zenog ſreotol. þ pe ſculon bon ða hlſeabizneſſe to ðam þrim. 7 bon þa feoper to anum. Ða cſæp ic. Ðæt iſ cſyn. Ða cſæp he. Ðſæſen þu nu pene þ ſe auht bliſe ſie ðe ealle þaſ feoper hæſþ. ſiſte beoþ ſeo bliſ. 7 mæg bon eall þ þ he ſile. and naner ðingef mapan ne beſearf¹ ðonne he hæſþ. Ða cſæp ic. Ne mæg ic naſſſe geþencan 7iſ he ſſelc ſæſe. 7 þ eall hæſþe. hponon him æniſ unpotneſ cuman ſceolbe. Ða cſæp he. Ðſa þeah iſ to geþencenne. þ þa ſiſ þing ðe pe æſ 7imbe ſſſæcon. þeah hi tonembe ſeon² mið ſorþum. þ hit iſ eall an ðing. ðonne hi zegaderobe beoþ. þ iſ anpealb. 7 zen7ht. 7 ſone mæſneſ. 7 peorþcipe. 7 bliſ :

§ II.^o Ða ſiſ ðing. ðonne hi ealle zegaderobe beoð. ðonne. biþ þ Gob. ſorþam ða ſiſ ealle nan menniſc man ſullice habban ne mæg ða hſile ðe he on ſiſſe ſorþulbe biþ. Ac þonne ða ſiſ þing. ſſa pe æſ cſæbon. ealle³ zegaderobe beoþ.⁴ ðonne beoþ hit eall an ðing. 7 þ an þing biþ Gob. 7 he-þiþ anpealb untobæleb. þeah hi æſ on maniſ tonemneb ſæſe. Ða andſporobe ic 7 cſæp. Ðiſeſ ic eom ealley geþaſa. Ða cſæp he. Ðeah nu Gob anpealb ſeo⁵ and untobæleb. ſſa ſſa he iſ. ſe menniſca geþola hine tobælp on monſ mið heora unniſttum ſorþum. Ælc mon tiohhap him þ to ſeleſtum zoobe ðæt þ he⁶ ſſiſoſt luſaþ. ðonne luſaþ ſum þæt. ſum eller hſæt. þ biþ þonne hiſ zob þ he þæſ ſſiſoſt luſaþ. ðonne hi ðonne heora zob on ſſa maniſe⁷ bælaſ tobælaþ. ðonne metaþ hi naupen ne zob ſelſne. ne þone bæl zobef ðe hi ſſiſoſ luſaþ. ðonne hi hine ſelſne bon ealne ætſæbere. nabbap ðonne naupen ne hine ealne. ne ðone bæl ðe hi þæſ of býdon. For ði ne ſint ælc mon þ he ſeſþ. ſor þ7 he hit on ſiht ne ſeſþ. ge ſeſap þæſ ge ſintan ne maſan. ðonne ge ſeſap eall zob on anum zoobe.⁸ Ða cſæp ic. Ðæt iſ ſoþ. Ða cſæp he. Ðonne ſe mon ſæbla biþ. ne ſillnaþ he naner anpealbeſ. ac ſillaþ⁹ pelan. 7 ſlihþ ða ſæble. Ne ſſinſþ he nauht æſſen ðam.¹⁰ hu he ſonemæſoſt ſeo.¹¹ ne nan mon eac ne beſit þæt he æſſen ne ſſinſþ.¹² he ðonne ſſinſþ ealle¹³

^o Boet. lib. iii. proſa 9.—Hoc igitur, quod eſt unum, &c.

¹ Cott. beapſ. ² Cott. ſſen. ³ Cott. eall. ⁴ Cott. bioð. ⁵ Cott. ſie. ⁶ Cott. geſelertum þ þ he. ⁷ Cott. moniſe. ⁸ Cott. zoob on anum zoobe. ⁹ Cott. he ſillað. ¹⁰ Cott. þæm. ¹¹ Cott. ſie. ¹² Cott. ſinð. ¹³ Cott. ſinð ealla.

theless be to him a deficiency of some dignity. Then said I: I cannot deny it. Then said he: Is it not, then, sufficiently clear that we should add celebrity to the three, and make the four as one? Then said I: That is proper. Then said he: Dost thou think that he is blithe who has all these four? The fifth is pleasure, and *that any one* may do whatsoever he will, and need nothing more than he possesses? Then said I: I can never imagine, if he were such and had all this, whence any trouble should come to him. Then said he: But it must, then, be considered that the five things which we have before spoken about, though they are separately named in words, that it is all one thing when they are collected together, that is, power, and abundance, and glory, and dignity, and pleasure.

§ II. These five things, when they are all collected together, then, that is God. For all the five no human being can fully have while he is in this world. But when these five things, as we before said, are all collected together, then is it all one thing, and that one thing is God: and he is single and undivided, though they before were, in many, separately named. Then answered I, and said: Of all this I approve. Then said he: Though God be single and undivided, as he is, human error divides him into many, by their vain words. Every man proposes to himself for the supreme good that which he chiefly loves. Then one loves this, and one another thing. That, then, is his good, which he chiefly loves. But when they divide their good into so many parts, then find they neither good itself, nor the part of good which they chiefly love. When they add it all together, they then have neither all of it, nor the part which they separated therefrom. For this reason every man finds not what he seeks, because he seeks it not rightly. Ye seek where ye cannot find, when ye seek all good in one good. Then said I: That is true. Then said he: When the man is poor, he is not desirous of power, but wishes for wealth, and flies from poverty. He labours not for this, how he may be most illustrious; nor, moreover, does any one obtain that which he labours not for. But he labours all his

his populb æfter þam¹ pelan. and forlæt manigne populb lurt
 riþ þam² ðe he þone pelan bezite 7 zehealbe. forþam³ þe his
 hine lýrt ofer ealle oþre⁴ ðing. Líf he hine ðonne bezit. ðonne
 þyncþ him þ he næbbe zenog. buton he hæbbe eac anpealb⁵
 þær to. forþam⁶ þe him þincþ þ he ne mæge ðone pelan buton
 anpealbe⁷ zehealban. Ne him eac næfre zenog ne þincþ ær he
 hæbbe eall þ hine lýrt. forþam⁸ ðe ðone pelan⁹ lýrt anpealber.¹⁰
 7 ðone anpealbe¹¹ lýrt peorþriceper. 7 þone peorþricepe lýrt
 mæriþa. Siððan he þær pelan full biþ. þonne þincþ him þ he
 hæbbe ælcne pillan. gif he hæbbe anpealb. 7 zerelf¹² eallne
 ðone pelan æfter ðam anpealbe. buton he hine mið lætran
 bezitan mæge. 7 forlæt ælcne oþerne peorþricepe riþ ðam þe
 he mæge to þam anpealbe cuman. 7 ðonne zetibeþ¹³ oft. þonne
 he eall riþ anpealbe zerealb hæfþ þ þ he hæfðe. þ he næfþ
 nauþer ne ðone anpealb. ne eac þ þæt he riþ realbe. ac riþþ
 ðonne iwa earm þ he næfþ furþon¹⁴ þa neob þearfe ane. þ iþ
 riht. 7 pæða. pilnap ðeah þonne þære neaðþearfe. næf ðæg an-
 pealber. 7e iþræcon ær be ðam iþ zerelfum. þ iþ pela. 7
 anpealb. 7 peorþricepe. 7 fornemærner. 7 pilla. Nu hæbbe þe ze-
 neht¹⁵ be pelan. 7 be anpealbe. and þ ilce þe mazon neccan be
 þam þrim þe þe unapeht¹⁶ habbaþ. þ iþ peorþricepe. 7 forne-
 mæriþer. 7 pilla. Ðar¹⁷ iþneo þing. 7 ða tpa.¹⁸ ðe þe ær nemdon.
 þeah hpa pene¹⁹ þ he on heora anpa hpylcum mæge habban
 fulle²⁰ zerælpa. ne býþ hit no ðy hpaþor iwa. ðeah hi his
 pilnigen. buton hi þa iþ ealle habban. Ða andþporobe ic 7
 cpæþ. Ðræt iculon þe ðonne ðon. nu þu cpiht þ þe ne mazon
 on ðæpa²¹ anpa hpylcum þ hehrtce zob²² habban and ða fullan
 zerælpa. ne þe hupu ne þenap þ upe anpa hpylc ða iþ ealle
 ætzeðere bezite. Ða andþporobe he 7 cpæþ. Líf hpa pilnap þ
 he ða iþ ealle hæbbe. ðonne pilnap he þara hehtana zerælpa.
 Ac he ne mæg ða fullice bezitan on þiþre populbe. forþam
 ðeah he ealle ða iþ zerælpa bezite. ðonne ne biþ hit ðeah þ
 hehrtce zob.²³ ne ða reletan zerælpa. forþam he ne beoþ ece.
 Ða andþporobe ic 7 cpæþ. Nu ic onzite zenog ipeotole þ ða
 reletan zerælpa ne iinb on ðiþre populbe. Ða cpæþ he. Ne

¹ Cott. þæm. ² Cott. þæm. ³ Cott. forþæm. ⁴ Cott. eal oþru.
⁵ anpalb. eac, deest in MS. Cott. ⁶ Cott. forþæm. ⁷ Cott. an-
 palbe. ⁸ Cott. forþon. ⁹ Cott. pelegan. ¹⁰ Cott. anpalber. ¹¹ Cott.
 anpalbe. ¹² Cott. zerælð. ¹³ Cott. zerbyneð. ¹⁴ furþum. ¹⁵ Cott.
 gereahht. ¹⁶ Cott. unpeht. ¹⁷ Cott. Ða. ¹⁸ Cott. tu. ¹⁹ Bod.
 pæpe. ²⁰ Cott. fulla. ²¹ Bod. þæpe. ²² Cott. zob. ²³ Cott.
 zob.

life for wealth, and foregoes many a worldly pleasure in order that he may acquire and keep wealth, because he is desirous of that above all other things. But if he obtain it, he then thinks that he has not enough, unless he have also power besides: for he thinks that he cannot keep the wealth without power. Nor, moreover, does there ever seem to him enough, until he has all that he desires. For wealth desires power, and power desires dignity, and dignity desires glory. After he is full of wealth, it then seems to him that he may have every desire if he have power: and he gives all the wealth for power, unless he is able to obtain it for less; and foregoes every other advantage, in order that he may attain to power. And then it often happens, that when he has given all that he had for power, he has neither the power, nor moreover that which he gave for it, but at length becomes so poor that he has not even mere necessities, that is, food and clothing. He then is desirous of necessities, not of power. We before spoke of the five felicities, that is, wealth, and power, and dignity, and renown, and pleasure. Now have we treated of wealth and of power; and the same we may say of the three which we have not treated of: that is, dignity, and renown, and pleasure. These three things, and the two which we before named, though any man think that in any one soever of them he can possess full happiness, it is not the sooner so, though they hope for it, unless they have all the five. Then answered I, and said: What ought we then to do? since thou sayest that we cannot in any one soever of these have the highest good, and full happiness: and we do not at all think that any one soever of us can obtain the five all together. Then answered he, and said: If any one desire that he may have all the five, then desireth he the highest felicities; but he cannot fully obtain them in this world. For though he should obtain all the five goods, it nevertheless would not be the supreme good, nor the best happiness, because they are not eternal. Then answered I, and said: Now I perceive clearly enough, that the best felicities are not in this world.

þearf nan man on þisse anbearnþan life grynian æfter ðam
roþum geseþlum. ne þær penan ꝥ he her mæge goð¹ genoz
fmdan. Ða cweþ ic. Soþ ðu geyt :

§ III.² Ða cweþ he. Ic wene nu ꝥ ic ðe habbe genoz geseþ
ymbe þa leaþan geseþla. Ac ic wolbe nu ꝥ ðu wenest þin mge-
þanc fram þam leaþan geseþlum. þonne ongyt þu gise nape³
ða roþan geseþla þe ic þe ær gehet ꝥ ic ðe eorpan wolbe. Ða
cweþ ic. Ie fupþum ða byrge⁴ men ongyt þætte fulla ge-
seþla sint. ðeah he þær ne sien þær he heora wenaf. Ðu me
gehete nu lytle ær ꝥ þu hi woldest me getæcan. Ac þær me
ðincþ ꝥ ꝥ beo seo soþe 7 seo fullfremede geseþ. ðe mæg
alcum hipe folgera sellan þurhþunzenðne pelan.⁵ 7 ece an-
pealb. 7 ringalne þeorþfripe. 7 ece mæpþe.⁶ 7 fulle genyht. ge
fupþum ꝥ ic cwepe iie seo soþe geseþ ðe an þissa fipa mæg
fulllice forþifan. forþam ðe on alcum anum hi sint ealle.
forþam ic secge þaþ worð ðe. for þý ic wille ꝥ þu wite
ꝥ ge cipe gise fæst 7 on minum Wobe. fpa fæst ꝥ h7
me nan man geþeligan⁷ ne mæg. Ða cweþ he. Eala cniht.
hwæt⁸ þu eart geseþ 7 þu hit fpa ongyten hæfst. Ac ic wolbe
ꝥ wit grynþebon gyt æfter ðam þe þe pana 7. Ða cweþ ic. Wæt
7 ꝥ þonne. Ða cweþ he. Wenst þu hwæþer ænig þissa anbearn-
ðana gooba þe mæg sellan fulle geseþla. Ða anbearnþe ic.
7 cweþ. Nat ic nan wuht on þýr anbearnþan life þe fpele gýfan
mæg. Ða cweþ he. Ðaþ anbearnþan goð⁹ sint anlicnefsta ðær
ecan gober.⁹ næf full goð.¹⁰ forþam hi ne mazon for goð¹¹ 7
full goð¹² forþifan heora folgerum. Ða cweþ ic. Ic eom genoz
pel geþafa ðær þe þu fægt. Ða cweþ he. Nu þu ðonne fæst
hwæt ða leaþan geseþla sint. anb hwæt þa roþan geseþla sint.
nu ic wolbe ꝥ þu leornobest hu þu mihtest becuman to ðam
roþum geseþlum. Ða cweþ ic. Ðu ne gehete þu me geyrn ær
ꝥ þu hit woldest me getæcan. 7 me lyfte nu ꝥ gise georne ge-
heoran.¹³ Ða cweþ he. Wæt fculon þe nu ðon to þam¹⁴ ꝥ þe
mægon cuman to ðam roþum geseþlum. Wæþer þe fcydon
biððan ðone gobcunþan fultum. ægþer ge on læffan. ge on
mapan. fpa fpa upe uprita fæðe Plato. Ða cweþ ic. Ic wene ꝥ
þe fcydon biððan ðone fæþer eallra þunga. forþam ge ðe hine

² Boet. lib. iii. prosa 9.—Habet igitur, inquit, et formam, &c.

¹ Cott. æf mæge goob. ² Cott. hwæþe. ³ Cott. byrgan. ⁴ þurhþunzenðne pelan, desunt in MS. Bod. ⁵ Cott. mæpþa. ⁶ Cott. geþellan. ⁷ Cott. þý. ⁸ Cott. goob. ⁹ Cott. gober. ¹⁰ Cott. goob. ¹¹ Cott. goob. ¹² Cott. goob. ¹³ Cott. geþepan. ¹⁴ Cott. þon.

Then said he: No man needs in this present life to seek after the true felicities, nor think that here he can find sufficient good. Then said I: Thou sayest truly.

§ III. Then said he: I think that I have said enough to thee about the false goods. But I am desirous that thou shouldest turn thy attention from the false goods; then wilt thou very soon know the true goods, which I before promised thee that I would show thee. Then said I: Even foolish men know that full goods exist, though they may not be where they suppose them. Thou promisedst me, a little while ago, that thou wouldest teach me them. But of this I am persuaded, that that is the true and the perfect happiness, which can give to all its followers permanent wealth, and everlasting power, and perpetual dignity, and eternal glory, and full abundance. And moreover, I say that is the true happiness which can fully bestow any of these five; because in every one they all are. I say these words to thee, because I am desirous that thou shouldest know that the doctrine is well fixed in my mind: so fixed, that no man can draw me aside from it. Then said he: O, child, how happy art thou that thou hast so learned it! But I am desirous that we should still inquire after that which is deficient to thee. Then said I: What is that, then? Then said he: Dost thou think that any of these present goods can give thee full happiness? Then answered I, and said: I know nothing in this present life that can give such. Then said he: These present goods are images of the eternal good, not full good, because they cannot give true good nor full good to their followers. Then said I: I am well enough assured of that which thou sayest. Then said he: Now thou knowest what the false goods are, and what the true goods are, I would that thou shouldest learn how thou mayest come to the true goods. Then said I: Didst thou not formerly promise me that thou wouldest teach it me? and I am now very anxiously desirous to hear it. Then said he: What ought we now to do, in order that we may come to the true goods? Shall we implore the divine help as well in less as in greater *things*, as our philosopher Plato said? Then said I: I think that we ought to pray to the Father of all things: for he who is unwilling to pray to

bibban nýle. ðonne ne gemet he hine. ne furþon¹ rihtne peƷ riþ hiƷ ne aƷeab. Ða cƷæþ he. Ðriþe riht² ðu reƷt. anb onƷan þa riƷƷan anb ðuƷ cƷæþ.

§ IV.^a Eala Ðrihten. hu micel Ʒ hu Ʒunþerlic þu eaƷþ. ðu þe ealle þine Ʒerceafta. Ʒerepenlice Ʒ eac unƷerepenlice. Ʒunþerlice ƷerceoƷe Ʒ Ʒerceaþriþlice heona ƷeltƷt. ðu þe tiða fram miðþaneapþeƷ Ʒuman oþ ðone enþe enþebýrþlice ƷerettetƷt. ƷƷa þ̅ te hi æƷþe Ʒe forð Ʒapaþ. Ʒe eftcumaþ. þu þe ealle ða unƷtillan Ʒerceafta to þinum Ʒillan aƷtýpaƷt. Ʒ ðu Ʒelf Ʒimle Ʒtille anb unapenþeblic ðuþhƷunaƷt. forþamþe nan mihtƷiƷna þe niƷ. ne nan þin Ʒelica. ne þe nan neobðeaƷ ne læpþe to Ʒýpcanne þ̅ þ̅ ðu ƷorhtetƷt. ac mið þinum aƷenum Ʒillan. Ʒ mið þinum aƷenum anpealþe þu ealle ðinƷ ƷeporhtetƷt. ðeah ðu heona naneƷ ne beƷorþte. Ðriþe Ʒunþerlic iƷ þ̅ Ʒecýnþ þineƷ ƷobeƷ. forþamþe hiƷ iƷ eall an. ðu Ʒ ðin ƷobneƷ. þ̅ Ʒob na uton cumen to þe. ac hiƷ iƷ ðin aƷen. ac eall þ̅ þe ƷobeƷ habbaþ on þiƷte Ʒopulþe. þ̅ uƷ iƷ uton cumen. þ̅ iƷ Ʒrom þe. næƷt þu nanne anþan to nanum þinƷe. forþamþe nan cƷæƷtƷiƷna iƷ ðonne þu. ne nan þin Ʒelica. forþam þu ealle Ʒob mið þineƷ aneƷ Ʒeþeahte ƷepohtetƷt Ʒ ƷeporhtetƷt. Ne biƷnobe þe nan man. forþam ðe nan ær þe næƷ. þaƷa þe auht oððe nauht Ʒorhtte. Ac þu ealle þinƷ ƷeporhtetƷt Ʒriþe Ʒobe Ʒ Ʒriþe ƷæƷene. Ʒ þu Ʒelf eaƷt þ̅ hehtte Ʒob Ʒ þ̅ ƷæƷeneƷte. ƷƷa ƷƷa þu Ʒelf ƷepohtetƷt. þu ƷeporhtetƷt þiƷne miðþan ƷeaƷþ. Ʒ hiƷ ƷeltƷt ƷƷa ƷƷa ðu Ʒilt. Ʒ þu Ʒelf ðæht eall Ʒob ƷƷa ðu Ʒilt. Ʒ ealle Ʒerceafta þu ƷeƷceoe him Ʒelice. Ʒ eac on Ʒumum þinƷum unƷelice. ðeah þu ða ealle Ʒerceafta ane naman Ʒenemþe. ealle þu nemþet to-Ʒæþene anb hete Ʒopulþ. Ʒ þeah ðone anne noman ðu toðælþet on ƷeoƷeƷ Ʒerceafta. an þæra iƷ eoƷþe. oþeƷ ƷæteƷ. þiƷbbe lýt. ƷeoƷþe ƷýƷ. ælcum þaƷa ðu ƷerettetƷt hiƷ aƷene Ʒunþer-ƷeoƷe. Ʒ þeah ælc iƷ riþ oþre Ʒenemneþ. Ʒ riþriþlice Ʒebunden mið þinum bebobe. ƷƷa þ̅ heona nan oþre meapce ne oþeƷeobe. Ʒ Ʒe cýle ƷeþƷopobe riþ ða hæto. Ʒ þ̅ Ʒæt riþ ðam ðriƷum. eoƷþan Ʒecýnþ Ʒ ƷæteƷeƷ iƷ cealb. Ʒie eoƷþ iƷ ðriƷƷe Ʒ cealb. Ʒ þ̅ ƷæteƷeƷ Ʒæt Ʒ cealb. Ʒie lýt. ðonne iƷ Ʒenemneþ þ̅ hiƷ iƷ æƷþe Ʒe cealb. Ʒe Ʒæt. Ʒe ƷeaƷm. niƷ hiƷ nan ƷunþeƷ. forþamþe hiƷ iƷ ƷerceaƷen on þam miðle beƷƷux ðæpe ðriƷƷan Ʒ þæpe cealþan eoƷþan. Ʒ þam haƷan Ʒýne. þ̅ ƷýƷ iƷ ýƷemeƷt oþeƷ eallum þiƷŷum Ʒopulþ Ʒerceaftum. Ʒunþerlic iƷ þ̅ þin Ʒeþeaht.

^a Boet. lib. iii. metrum 9. — O qui perpetuū mundum, &c.

¹ Cott. Ʒurþum.

² Cott. rihte.

him, will not find him, nor moreover will he pursue the right way towards him. Then said he: Very rightly thou sayest; and began then to sing, and thus said:

§ IV. O Lord, how great and how wonderful thou art! Thou who all thy creatures visible and also invisible wonderfully hast created, and rationally governest them! Thou, who times, from the beginning of the middle-earth to the end, settest in order, so that they both depart and return! Thou, who all moving creatures according to thy will stirrest, and thou thyself always fixed and unchangeable remainest! For none is mightier than thou, nor any like thee! No necessity taught thee to make that which thou hast made, but by thine own will and by thine own power thou madest all things, though thou didst need none of them. Very wonderful is the nature of thy good, for it is all one, thou and thy goodness. Good is not come to thee from without, but it is thine own. But all that we have of good in this world is come to us from without, that is, from thee! Thou hast no envy to anything, because no one is more skilful than thou, nor any like thee; for thou, by thy sole counsel, hast designed and wrought all good! No man set thee an example, for no one was before thee, who anything or nothing might make. But thou hast made all things very good, and very fair, and thou thyself art the highest good and the fairest. As thou thyself didst design, so hast thou made this middle-earth, and dost govern it as thou wilt; and thou thyself dost distribute all good as thou wilt. And thou hast made all creatures like to each other, and also in some respects unlike. Though thou hast named all these creatures *separately* with one name, thou hast named them all together, and called *them* World. Nevertheless, that one name thou hast divided into four elements. One of them is earth; another, water; the third, air; the fourth, fire. To every one of them thou hast set its own separate place, and yet every one is with other classed, and peaceably bound by thy commandment; so that no one of them should pass over another's boundary, and the cold suffer by the heat, and the wet by the dry. The nature of earth and of water is cold; the earth is dry and cold, and the water wet and cold. But the air is distinguished, that it is either cold, or wet, or warm. It is no wonder; because it is *created in the midst*, between the dry and the cold earth and the hot fire. The fire is uppermost over all these worldly

þ þu hæfst ægþer gebon. ge ða zerceafta zemærige beþrix him. ge eac zemengðe. þa ðrugan eorþan 7 ða cealban umben þam cealban pætere 7 þ þætan. þ þæt hnerce 7 flogenbe pæter hæbbe flon on þære færtan eorðan. forþamþe hit ne mæg on him felfum zertanban. Ac geo eorþe hit helt 7 be fummum bæle ffilgð. 7 for þam fyre heo biþ gelehct þ hio znepp 7 blepp and felfmar þringð. forþam gif þ pæter hi ne zepþænde. ðonne ðrugobe hio 7 fupbe toþrifan mid þam finbe fpa fpa ðurt oððe axe. ne mihte nanpuht libbenðer ðære eorþan þrucan. ne þæf pætere. ne on nauþnum earbigan. for cile. gif þu hi hpæt hpezuninga riþ fýr ne zemengðert. Fumþorlice cþæfte þu hit hæfst zerceapen þ þ fýr ne forþærniþ. þ pæter 7 ða eorþan. nu hit zemengðe 7 riþ ægþer. ne eft þ pæter and geo eorþe eallunga ne aþpærceþ þ fýr. þæf pætere agnu cýr 7 on eorþan. 7 eac on lýfte. 7 eft buþan þam roþore. ac ðæf fýre azen fcebe 7 ofen eallum populb zerceaftum zerfenlicum. 7 þeah hit 7 zemengðe riþ ealle zerceafta. 7 ðeah ne mæg nane þara zerceafta eallunga oncuman. forþamþe hit næfþ leape ðæf ælmihigan. fio eorþe ðonne 7 herize 7 ricneþonne ofna zerceafta. forþam hio 7 niþor ðonne æniz ofnu zerceaft buton þam roþore. forþam fe roþor hine hæfþ ælce ðæg utane. ðeah he hipe naper ne zemealæce. on ælcere ftope he 7 hipe emn neah. ge ufan. ge neofon. ælc ðara zerceafta. þe fe zerfýrn ær ýmbe fpaæcon. hæfþ hir azenne earþ on funþron. 7 ðeah 7 ælc riþ ofen zemengðe. forþamþe nan ðara zerceafta ne mæg bion buton ofenne. ðeah hio unpreotol fe on ðære ofenne. fpa fpa nu pæter 7 eorþe. fint fpiþe earfoþe to zerfonne oððe to ongitonne ðýrgum monnum on fýre. 7 fpa þeah hi fint þær riþ zemengðe. fpa 7 eac þær fýr on ðam fcanum 7 on þam pætere. fpiþe earfoþe hæfþ. ac hit 7 ðeah þara. Ðu zebunbe þ fýr mid fpiþe unabinbenblicum facentum. þ hit ne mæg cuman to hir azenum earþe. þ 7 to þam mærtan fýre ðe ofen 7 7. þýlæt hit folæte þa eorþan. 7 ealle ofne zerceafta apfinbað for ungemerlicum cýle. gif hit eallunga fnom zerite. Ðu zerfapolabeft eorþan fpiþe fumþorlice 7 færtlice þ heo ne helt on nane healf. ne on nanum eorþlic þinge ne fcent. ne nanpuht eorþlice hi ne healt. þ hio ne fize. 7 niþ hipe ðonne eþre to feallanne of ðune ðonne up. Ðu eac þa þnefealban fapla on zepþærnum limum. fcynerc. fpa þ þære

creatures: Wonderful is thy counsel, which thou hast in both respects accomplished: both hast bounded the creatures between themselves, and also hast intermixed them: the dry and the cold earth under the cold and the wet water, that the soft and flowing water may have a floor on the firm earth, because it cannot of itself stand; but the earth holds it, and in some measure imbibes, and by that moistening it becomes wet, so that it grows, and blossoms, and produces fruits. For if the water moistened it not, then would it become dry, and would be driven by the wind like dust or ashes. Nor could anything living enjoy the earth, or the water, or dwell in either for cold, if thou didst not a little mix them with fire. With wonderful skill thou hast caused it, that the fire burns not the water and the earth, when it is mixed with both: nor, again, the water and the earth entirely extinguish the fire. The water's own region is on the earth, and also in the air; and again above the sky. But the fire's own place is above all visible worldly creatures; and though it is mixed with all elements, nevertheless it cannot altogether overcome any one of the elements, because it has not leave from the Almighty. The earth, then, is heavier and thicker than other elements, because it is lower than any other creature except the sky: for the sky extends itself every day outwardly, and though it approaches it nowhere, it is in every place equally nigh to it, both above and beneath. Every one of the elements which we formerly spoke about has its own region apart, and yet is every one mixed with other; because no one of the elements can exist without another, though it be imperceptible in the other. Thus water and earth are very difficult to be seen or to be perceived by ignorant men in fire, and yet they are nevertheless mixed therewith. So is there also fire in stones and in water; very difficult to be seen, but it is nevertheless there. Thou hast bound the fire with very indissoluble chains, that it may not come to its own region, that is, to the greatest fire which is over us; lest it should forsake the earth, and all other creatures should perish by excessive cold, if it should altogether depart. Thou hast established earth very wonderfully and firmly, so that it does not incline on any side, nor stand on any earthly thing, nor does anything earthly hold it that it may not sink; and *it is not easier for it to fall downwards than upwards. Thou also movest the threefold soul in agreeing limbs; so that*

raple þý lægge ne býþ on ðam lærtan fínge. ðe on eallum þam
 lichoman. for ði ic cræþ þ̅ ȝio ȝapul ȝæne þ̅uiofealb. forþam þe
 uppitan ȝecȝap þ̅ hio hæbbe ð̅uio ȝecýnb. an ðara ȝecýnda iȝ þ̅
 heo biþ ȝilnizebe. oþer þ̅ hio biþ iȝrienbe. þ̅uioðbe ȝæt hio biþ
 ȝerceanþ̅iȝ. ȝ̅a ðara ȝecýnbu habbaþ netenu. ȝ̅a ȝame ȝ̅a men.
 oþer ðara iȝ ȝilnunȝ. oþer iȝ iȝrunȝ. ac ȝe mon ana hæfþ ȝe-
 rceanþ̅iȝneȝe. nalleȝ nan oðru ȝerceanȝ. forþi he hæfþ oȝer-
 þunȝen ealle ða eorþlican ȝerceanȝa mið ȝeþeahȝe ȝ mið anb-
 ȝite. forþam ȝeo ȝerceanþ̅iȝneȝ ȝceal ȝealban æȝþer ȝe ðæȝe
 ȝilnunȝa ȝe þæȝ ȝ̅iȝneȝ. forþam hio iȝ ȝ̅ynþerlic cræft ðæȝe
 raple. ð̅a þu ȝerceanȝe ða ȝaule þ̅ hio ȝceolbe ealne ȝeȝ h̅reap-
 ȝian on h̅iȝe ȝelȝne.¹ ȝ̅a ȝ̅a eall þ̅eȝ noþor h̅eȝeȝ. oððe ȝ̅a ȝ̅a
 h̅eol onh̅eȝeȝ. ȝ̅eaeȝenbe ȝ̅mb h̅iȝe ȝceoppenb. oððe ȝ̅mbe h̅i
 ȝelȝe. oððe ȝ̅mbe ðaȝ eorþlican ȝerceanȝa. ðonne hio þonne
 ȝ̅mbe h̅iȝe ȝcippenb ȝ̅eap. ðonne bið hio oȝer h̅iȝe ȝelȝne. ac
 þonne hio ȝ̅mbe h̅i ȝelȝe ȝ̅meað. þonne biþ hio on h̅iȝe ȝelȝne.
 anb unþer h̅iȝe ȝelȝne hio biþ þonne. ðonne heo luȝap þaȝ
 eorþlican þ̅iȝ. ȝ ðara þunþ̅iaȝ. þ̅̅æt þu D̅rihten ȝorȝeafe
 þam ȝap̅lum earb on h̅ioȝonum. ȝ him þ̅aȝ ȝ̅iȝȝe ȝeop̅lice ȝ̅iȝa.
 ælceȝe be h̅iȝe ȝeeap̅nunȝe. ȝ ȝeþert þ̅ he ȝcinap ȝ̅iȝe beop̅hte.
 ȝ ðeah ȝ̅iȝe miȝt̅lice biȝhtu. ȝume beop̅htor. ȝume unb̅ȝhtor.
 ȝ̅a ȝ̅a ȝceopp̅an. ælc be h̅iȝ ȝeeap̅nunȝa. þ̅̅æt þu D̅rihten ȝe-
 ȝæþerap̅t ða h̅ioȝon̅licon rap̅la ȝ ða eorþlican lichoman. ȝ h̅i on
 ð̅iȝȝe þor̅ulbe ȝemeng̅eȝt. ȝ̅a ȝ̅a h̅i ȝ̅iȝom ðe h̅iþer comon. ȝ̅a
 h̅i eac to ðe h̅ionan funþ̅iaȝ. Ðu ȝ̅ylþert þaȝ eorþan mið miȝt̅-
 licum c̅ýȝ̅penum netena. ȝ h̅i ȝ̅iþþan aȝeop̅e miȝt̅licum ȝæþe
 ȝ̅eop̅a ȝ ȝ̅ýȝta. Forȝ̅iȝ nu D̅rihten ur̅um Moþum þ̅ h̅i moton
 to þe aȝȝan þ̅uȝ ðaȝ earfoþu þ̅iȝȝe þor̅ulbe. ȝ of þ̅iȝȝum bi-
 reȝum to þe cuman. ȝ openum eazum up̅eȝ Moþeȝ ȝe moten
 ȝeȝeon ðone æþelan æþelm eal̅a ȝoba. þ̅ eap̅t Ðu. Forȝ̅iȝ ur̅
 ðonne hale eazan up̅eȝ Moþeȝ. þ̅ ȝe h̅i þonne moton aȝæȝtnian
 on þe. ȝ toþ̅riȝ þone miȝt ðe nu hanȝap befor̅an up̅eȝ Moþeȝ
 eazum. ȝ onliht þa eazan mið ð̅inum leohte. forþam þu eap̅t
 ȝio biȝhtu þ̅aȝ ȝoþan leohteȝ. ȝ þu eap̅t ȝeo ȝeȝte þ̅aȝȝe ȝoþ-
 æȝtna. anb þu ȝeþert þ̅ h̅i þe ȝeȝeop̅. þu eap̅t eal̅a þ̅iȝȝa
 ȝ̅uma ȝ enbe. Ðu þ̅iȝȝe ealle þ̅iȝȝe buton ȝeȝ̅ince. Ðu eap̅t
 æȝþer ȝe ȝeȝ. ȝe lab̅eop̅. ȝeo ȝio ȝ̅or̅e þe ȝe ȝeȝ to liȝþ. þe ealle
 men to funþ̅iaȝ:

¹ Bod. et Cott. ȝelȝne.

there is not less of the soul in the least finger than in all the body. I said that the soul was threefold, because philosophers say that she has three natures. One of these natures is, that she has the power of willing; the second is, that she is subject to anger; the third, that she is rational. Two of these natures beasts have, the same as men. One of them is will, the other is anger. But man alone has reason, and not any other creature. Therefore he has excelled all earthly creatures by thought and by understanding. For reason should govern both will and anger, because it is the peculiar faculty of the soul. So hast thou created the soul that she should always turn upon herself, as all this sky turns, or as a wheel turns round, inquiring about her maker, or about herself, or about these earthly creatures. When she inquires about her maker, then is she above herself. But when she inquires about herself, then is she in herself. And she is beneath herself when she loves these earthly things and admires them. Thou, O Lord, hast given to souls a dwelling in the heavens, and on them thou bestowest worthy gifts, to every one according to its deserving: and causest them to shine very bright, and yet with very varied brightness, some brighter, some less bright, even as the stars, every one according to its desert. Thou, O Lord, bringest together the heavenly souls and the earthly bodies, and unitest them in this world. As they from thee came hither, so shall they also to thee hence tend. Thou filledest this earth with various kinds of animals, and afterwards didst sow it with various seed of trees and plants! Grant now, O Lord, to our minds, that they may ascend to thee through these difficulties of this world, and from these occupations come to thee; and *that* with the open eyes of our mind we may see the noble fountain of all goods. That art thou! Grant to us, then, sound eyes of our mind, that we may fix them on thee; and drive away the mist that now hangs before the eyes of our mind, and enlighten the eyes with thy light: for thou art the brightness of the true light, and thou art the quiet rest of the just, and thou wilt cause that they shall see thee. Thou art of all things the beginning and the end. Thou supportest all things without labour. Thou art both the way and the guide, and the place that the way leads to. All men tend to thee!

CAPUT XXXIV.*

§ I. ÐA ge ƿiſdom þa þiſ leop and þiſ gebeb aſunzen hæfþe. þa onzan he eft ſpellian and þuſ cƿæþ. Ic ſene þæt hit ſie nu ærert þearf. þ̅ ic þe geſece hƿær þ̅ hehſte zob iſ. nu ic þe ær hæfþe geſeht¹ hƿæt ic ƿær. oððe hƿýlc þ̅ mebe me zob ƿær. hƿýlc þ̅ ummebe me. ac² aner þinſer ic ðe ƿolbe ærert acſian.³ Ðreþer þu ſene þ̅ æniſ ðinſ on þiſſe ƿoſulbe ſƿa zob ſie þ̅ hit ðe mæge forziſan fulle geſælþa. ðý⁴ ic þe acſige þý ic nolbe þ̅ unc beſſice ænezu leaſ anlicner for ƿoþa geſælþa. for þý nan mon ne mæſ oþþracan þ̅ ſum zob ne ſie þ̅ hehſte. ſƿa ſƿa ſum mical æpelm 7 ðioþ. 7 iſnon manize bſocaf 7 ſiþan⁵ of. for ðý mon cſiþ be ſumum zobe þ̅ hit ne ſie full zob. forþam him biþ hƿær hƿez⁶ pana. and þeah ne biþ ealler butan. forþam ælc þinſ ƿýſþ to nauhte ziſ hit nauht zober on him næfþ. be þý þu miht onziſtan þ̅ of þam mæſtan zobe cumað ða læſſan zob. næf of þam læſſan þæt mæſte. ðe⁷ ma þe ſeo ea mæſ ƿeoþþan to æpelme. ac ſe æpelm mæſ ƿeoþþan to ea. and ðeah ſeo ea cýmð eft to þam æpelme. ſƿa cýmð ælc zob of Lobe. and eft to him. and he iſ þæt fulle zob. 7 þ̅ fullſmebe. þ̅ naner ƿiſlan pana ne biþ. Nu ðu miht ſƿeotole onziſtan þ̅ þ̅ iſ Lob ſelf. Ðri ne miht þu geþencan. ziſ nan ƿuht full næpe. þonne næpe nan ƿuht pana. 7 ziſ nan ƿuht pana næpe. þonne næpe nan ƿuht⁸ full. for þý biþ æniſ full þinſ. þe ſum biþ pana. 7 for þý biþ æniſ þinſ pana. ðe ſum biþ full. ælc þinſ biþ fullort on hiſ azenum eapða. Ðý ne miht þu ðonne geþencan ziſ on ænezum þiſſa eoþþlicena zoba æniſer ƿiſlan 7 æniſer zober pana iſ. ðonne iſ ſum zob full ælcer ƿiſlan. 7 niſ naner zober pana. Ða andſƿopobe ic 7 cƿæþ. Ðiþe ſihtlice 7 ſiþe geſceadþiſlice þu hæfſt me ofercumen 7 geſanzen. þ̅ ic ne mæſ no ƿiþceþan. ne ſupþum onzean þ̅ geþencan. buton þ̅ hit iſ eall ſƿa ſƿa ðu geſiſt:

§ II.⁹ Ða cƿæþ ſe ƿiſdom. Nu ic ƿolbe þ̅ þu þohtert geonlice oþþe þ̅ þu onzeate hƿær ſeo fulle geſælþ ſie. Ðu ne

* Boet. lib. iii. proſa 10.—Quoniam igitur quæ ſit imperfecti, &c.

¹ Boet. lib. iii. proſa 10.—Quo vero, inquit, habitat, &c.

² Cott. geſeah. ³ hƿýlc þ̅ ummebe me ac, deſunt in MS. Bod. ⁴ Cott. acſian.

⁵ Cott. þe. ⁶ Cott. ſiþa. ⁷ Cott. hƿugu. ⁸ Cott. þon. ⁹ pana 7 ziſ nan ƿuht pana næpe. þonne næpe nan ƿuht, deſunt in MS. Bod.

CHAPTER XXXIV.

§ I. WHEN Wisdom had sung this lay and this prayer, then began he again to speak, and thus said: I think that it is now, in the first place, necessary that I show thee where the highest good is, now I have already shown thee what it was; or which was the perfect good, *and* which the imperfect. But one thing I would first ask thee: Whether thou thinkest that anything in this world is so good that it can give thee full happiness? For this reason I ask thee, because I am unwilling that any false resemblance should impose upon us for the true happiness. For no man can deny that some good is the highest: as it were a great and deep fountain, and from *which* many brooks and rivers flow. We therefore say concerning any good, that it is not full good, because there is in it a deficiency of something; and yet it is not entirely without *good*, for everything comes to naught if it has no good in it. Hence thou mayest learn that from the greatest good come the less goods; not from the less the greatest, any more than the river may become a fountain. But the fountain may become a river, and yet the river comes again to the fountain! So every good comes from God, and again to him, and he is the full and perfect good, which is not deficient in any will. Now thou mayest clearly understand that this is God himself. Why canst thou not imagine, *that* if nothing were full, then would nothing be deficient: and if nothing were deficient, then would nothing be full? Therefore is anything full, because some is deficient; and therefore is anything deficient, because some is full. Everything is fullest in its proper station. Why canst thou not then conceive, that if in any of these earthly goods there is a deficiency of any will and of any good, then is some good full of every will, and is deficient in no good? Then answered I, and said: Very rightly and very rationally thou hast overcome and convinced me, so that I cannot contradict, or even imagine *anything* contrary to it, but that it is all even as thou sayest.

§ II. Then said Wisdom: Now I would that thou shouldst consider *studiously* until thou discover where the full happi-

part þu nu þ eall moncýn iſ anmoblice geþaſa þ Goo iſ fuma ealra goba 7 pealbenb eallra geſceapta. he iſ þ hehſte zob.¹ ne nænne monn nu þæſ ne tpeoþ. foſþam þe he nauht nýton betere. ne fuþþum nauht emn zobef. foſþam uſ reþþ ælc geſceabſiſneſ 7 ealle men þ ilce anbettaþ þ Goo ſie þ hehſte zob. foſþam þe hi tæcniap þ eall zob on him ſý.² foſþæm ziſ hit ſpa næpe. ðonne næpe he þ þ he gehaten iſ. oþþe æniſ þiſ æſ pæpe. oþþe æltæppe. ðonne pæpe þæt betere ðonne he. Ac foſþam þe nan ðiſ næſ æſ þonne he. ne æltæppe ðonne he. ne ðeoppeopþpe ðonne he. foſþam he iſ fuma. 7 æpelm. 7 hpoſ eallra goba. zenoz ſpeotol hit iſ. þæt þ fulle zob þæſ. æþþam þe þ pana. þ³ iſ to geſeþanne þ ſe hehſta zob iſ⁴ ælcef zobef fullaſt. þý læſ pe lenſ ſpneceſ⁵ ýmbe ðonne þe þýpſon.⁶ Se ilca Goo iſ. ſpa ſpa þe æſ ſæþon. þ hehſte zob. 7 ða ſeleſtan geſælþa. nu hit iſ openlice cup. þ þa ſeleſtan geſælþa on nanum oþþum geſceapſum ne ſiſt. buton on Gooe. Ða cæþ iſ. Ic eom geþaſa :

§ III.⁷ Ða cæþ he. Ic þe heaſſe þ þu geſceabſiſlice þ onziſe þ te Goo iſ full ælcpe fullſpneceſneſſe. 7 ælcef zobef. 7 ælcpe geſælþe. Ða cæþ iſ. Ic ne mæſ fullice onziſtan. foſ hþi þu eſt reſt þ ilce þ þu æſ ſæþeſt. Ða cæþ he. Foſþý ic hit þe ſeſe eſt. þý ic nolbe þ þu þenbeſt þ ſe Goo ðe ſæþeſ iſ 7 fuma eallra geſceapta. þ him ahponan utane come hiſ ſeo heahe zobneſ.⁸ ðe he full iſ. Ne ic eac nolbe þ þu þenbeſt þ te oþeſ pæpe hiſ zob 7 hiſ geſælþ. oðeſ he ſeſ. foſþam ziſ þu þenſt þ him ahponan utan comon ða zob ðe he hæſþ. ðonne pæpe þ þiſ betere ðe hit him ſpam come. ðonne he. ziſ hit ſpa pæpe. Ac þ iſ ſpþe ðýſlic 7 ſpþe micel ſýnn þ mon þæſ þenan ſeole⁹ be Gooe. oððe eſt þenan þ æniſ þiſ æſ him pæpe. oððe betere ðonne he. oþþe him ſelic. Ac þe ſeolon¹⁰ bion geþaſan¹¹ þ ſe Goo ſie eallra ðiſga betſt. Lſ þu nu geſeſt þ Goo ſie¹² ſpa ſpa on monnum biþ. oððeſ biþ þe mon. þ biþ ſapl 7 lichoma. oððen biþ hiſ zobneſ. þa geſæþnap Goo 7 eſt ætſæþne gehelt 7 gemetſap. ziſ þu ðonne geſeſt þ hit ſpa ſie on Gooe.¹³ ðonne ſealt þu nebe geſeoſon¹⁴ þ ſum anpealb¹⁵

¹ Boet. lib. iii. proſa 10.—Sed quæſo, inquit, &c.

² Bod. Lob. ³ Cott. ſien. ⁴ Bod. ne pene þ. ⁵ Cott. ſie. ⁶ Bod. ſpneceſan. ⁷ Cott. ýmb þonne þe ne þýpſen. ⁸ Cott. hi ſio hea goodneſ. ⁹ Cott. ſýle. ¹⁰ Cott. ſeolon. ¹¹ Bod. geþaſa. ¹² Cott. geſiſt þ te an Lob ſie. ¹³ Cott. goobe. ¹⁴ Cott. geſeoſan. ¹⁵ Cott. anpealb.

ness is. Dost thou not then know that all mankind is unanimously consenting that God is the origin of all goods, and the ruler of all creatures? He is the highest good; nor do any men doubt it, for they know nothing better, nor indeed anything equally good. Therefore every argument informs us, and all men confess the same, that God is the highest good: for they show that all good is in him. For if it were not so, then he would not be that which he is called. Or if anything were more ancient or more excellent, then would that be better than he. But because nothing was more ancient than he, nor more excellent than he, nor more precious than he, therefore is he the origin, and the source, and the roof of all goods. It is sufficiently evident that the perfect good was before the imperfect. This *then* is to be acknowledged, that the highest good is fullest of every good, that we may not speak longer about it than we need. The same God is, as we before said, the highest good and the best happiness; since it is evidently known that the best felicities are in no other things but in God. Then said I: I am convinced *of it*.

§ III. Then said he: I beseech thee that thou wouldest rationally understand this, that God is full of all perfection, and of all good, and of all happiness. Then said I: I cannot fully comprehend why thou again sayest the same thing which thou saidst before. Then said he: For this reason I say it to thee again, because I am unwilling that thou shouldest suppose that God, who is the father and origin of all creatures; that the supreme goodness of him, of which he is full, came to him from without. Nor moreover am I willing that thou shouldest suppose that his good and his happiness were one thing, and himself another. For if thou thinkest that the good which he has, came to him from without, then would that thing from which it came to him be better than he, if it were so. But it is very foolish, and a very great sin, that any one should thus think of God; or moreover think that anything was before him, or better than he, or like him. But we must be convinced that God is of all things the best. If thou then believest that God is like as it is among men, *that* one thing is the man, that is soul and body, *and* another is his goodness, which God joins and afterwards holds together and

ƿie ƿara ðonne hiƿ. þæt ðonne hiƿ ƿpa ƿeƿomnige ƿpa he þone
 urne ðeƿ. Ðƿæt ælc ƿing ðe toƿceaben biƿ ƿrom oppum. biƿ
 oƿer. oƿer þ ƿing. ðeah hi ætƿæþene ƿien. Liƿ þonne hƿeic
 ƿing toƿceaben biƿ ƿrom ðam¹ hehƿtan ƿobe.² ðonne ne biƿ þ
 no þ hehƿte ƿob.³ þ iƿ ðeah micel ƿyn to ƿeƿencenne be Loðe.
 þ ænig ƿob ƿie buton on him. oððe ænig ƿrom him abæleð.
 ƿorþamþe nan ƿuht niƿ beƿene ðonne he. ne eƿn ƿob him.
 Ðƿilc ƿing mæg beon beƿene þonne hiƿ ƿœoppenð. Forþam ic
 ƿecge mið ƿihtne ƿeƿceabƿiƿeƿte. þ þ ƿie þ hehƿte ƿob on hiƿ
 æƿenpe ƿeƿcynðe. þ te ƿƿuma iƿ eallra ƿinga. Ða cƿæþ ic. Nu
 þu hæƿt me ƿiþe ƿihte oƿeƿſeahƿe.⁴ Ða cƿæþ he. Ðƿæt ic
 þonne æƿ ƿæbe þ þ hehƿte ƿob ƿ io hehƿte ƿeƿælþ an ƿæpe.
 Ða cƿæþ ic. ƿpa hit iƿ. Ða cƿæþ he. Ðƿæt ƿille þe ðonne ƿecƿan
 hƿæt þ ƿie eƿleƿ butan Loð. Ða cƿæþ ic. Ne mæg ic þæƿ
 oƿƿacan. forþamþe ic hiƿ ƿæƿ æƿ ƿeƿara:.

§ IV.^a Ða cƿæþ he. Ðƿæþen ðu hit æƿeotolon onƿiton
 mæge. ƿiƿ ic ðe ƿume biƿne ƿet⁵ ƿecge. Liƿ nu ƿpa ƿob ƿæron.⁶
 ðe ne mihton æt ƿonne bion. ƿ ƿæron þeah buta ƿobe.⁷ hu ne
 ƿæpe hit ðonne ƿenoh ƿeotol. þ hiopa⁸ næpe naƿen þ oƿer.
 for þý ne mæg þæt fulle ƿob bion no toðæleð. hu mæg hit
 beon æƿþen ƿe full. ƿe ƿana. forþam þe oƿeƿaþ þ ƿ io fulle-
 ƿælþ ƿ ƿob. þ hi ƿien an ƿob ƿ þ ƿie þ hehƿte. ða ne mazon
 næƿpe ƿeopþan toðæleðe. Ðu ne ƿeolon⁹ þe þonne nebe bion
 ƿeƿaran þ ƿ io hehƿte ƿeƿælþ ƿ io heahe ƿobcunðer an ƿie. Ða
 cƿæþ ic. Niƿ nan ƿing ƿeþne þonne þæt. ne mazon þe nanƿuht
 ƿinðan beƿene¹⁰ þonne Loð. Ða cƿæþ he. Ac ic ƿolbe ƿet mið
 ƿumpe biƿne þe beþenƿan utan þ þu ne mihtƿt nænne ƿeƿ
 ƿinðan oƿer. ƿpa ƿpa upƿitena ƿeƿuna iƿ. þ hi ƿillaþ ƿimle hƿæt
 hƿeƿu niƿeƿ ƿ ƿelðcuþeƿ eopman. þ hi mægen mið ðý æƿeoan þ
 Moð ƿara ƿeþenðna:.

§ V.^v Ðu ne hæƿþon þe æƿ ƿeƿeht¹¹ þ ða ƿeƿælþa anb ƿ io
 ƿobcunðer an ƿæpe. þe þe ðonne þa ƿeƿælþa hæƿþ. ðonne hæƿþ
 he æƿþen þe þe ðone æƿþen hæƿþ. Ðu ne biƿ þe ðonne full
 eabiz. Ðu ne ƿæƿ þu nu hƿæt¹² þe oƿeƿaþ þ þe bio ƿiƿ þe
 ƿiƿþom hæƿþ. ƿ ƿuhtƿiƿ ðe ƿuhtƿiƿneƿte hæƿþ. ƿpa þe oƿeƿaþ eac

^a Boet. lib. iii. prosa 10.—Respice, inquit, an hinc quoque, &c.

^v Boet. lib. iii. prosa 10.—Nam quoniam beatitudinis, &c.

¹ Cott. þæm.

² Cott. goode.

³ Cott. goob.

⁴ Bod. oƿeƿnehtne.

⁵ Bod. ƿeotma. ⁶ Cott. tu goob ƿæpen. ⁷ Cott. buta goode. ⁸ þ hiopa,
desunt in MS. Bod. ⁹ Cott. ƿeolon. ¹⁰ Cott. meþempe. ¹¹ Cott.

ƿeƿeht. ¹² Cott. þ.

regulates; if thou believest that it is so with God, then must thou of necessity believe that some power is greater than his, which may join together what belongs to him, as he does what appertains to us. Besides, whatsoever is distinct from another thing is one, *and* the thing another, though they be together. If therefore anything is distinct from the highest good, then that is not the highest good. It is, however, great sin to imagine concerning God that any good can be external to him, or any separated from him; because nothing is better than he, or equally good with him. What thing can be better than its creator? Therefore I say with right reason, that that is the highest good in its own nature, which is the origin of all things. Then said I: Now thou hast very rightly instructed me. Then said he: But then I before said, that the highest good and the highest happiness were one. Then said I: So it is. Then said he: What shall we then say? What else is that but God? Then said I: I cannot deny this, for I was before convinced of it.

§ IV. Then said he: Perhaps thou mayest more clearly apprehend it, if I still give thee some instance. If therefore two goods existed, which might not be together, and were nevertheless both good, would it not be then sufficiently evident that neither of them was the other? Therefore the full good cannot be divided. How can it be both full and deficient? Hence we say that the full happiness and good, are one good, and that is the highest. They can never be separated. Must we not then necessarily be convinced that the highest happiness and the supreme divinity are one? Then said I: Nothing is more true than that. We are not able to discover anything better than God. Then said he: But I would still prepare thee by some example, so that thou mayest not find any way of escaping; as the manner of philosophers is, that they always wish to declare something new and strange, that they may thereby awaken the mind of the hearers.

§ V. Have we not already proved that happiness and the divinity were one? He then who has happiness, has both in having either. Is he not, then, full happy? Knowest thou not, moreover, what we say, that any one is wise who has wisdom; and righteous, who has righteousness? So we also say that

þ þ rie Lōb. þe þa ȝobnerre hæfþ ȝ ða ȝerǣlpa. ȝ ælc ȝerǣlȝ mon biþ Lōb. ȝ þeah iſ an Lōb.¹ ſe iſ ſtemn ȝ ſtaðol ealpa ȝoba. ȝ of ðæm cumað eall ȝob. ȝ eft hi ſunðiaþ to him. ȝ he pelt eallpa. þeah he nu rie ſe ſpuma ȝ ſe ſtaðol eallpa ȝoba þe of him cumað.² ſpa ſpa ealle ſteorpan peorþaþ onlihte ȝ ȝebirhte of ðære ſunnan. ſume þeah beorhtor. ſume unbeorhtor. ſpa eac ſe mona. ſpa miclum he liht ſpa ſio ſunne hine ȝerſcniþ. ðonne hio hine ealne ȝeonbyrcniþ ðonne biþ he eall beorht. Ða ic þa þiſ ſpell onȝeat. þa pearþ ic aȝelpæb.³ ȝ ſwiþe aȝæpæb. ȝ cſæp. Iſ þiſ la ſunðorlic. ȝ ſiſum. ȝ ȝerſceablic⁴ ſpell þ þu nu ſerȝt. Ða cſæp he. Niſ nan puht pȳnſumpe ne ȝerȳpe ðonne þ þiſ ȝ þiſ⁵ ſpell ymbe iſ. ȝ þe nu ymbe ſpneccan pillað. ſorþam me ðincþ ȝob þ þe hit ȝemenȝen to þam ærpan. Ða cſæp ic. Ðræt iſ þ la :

§ VI.^w Ða cſæp he. Ðræt þu ſerȝt þ ic ðe ær ſæbe þ ſio roðe⁶ ȝerǣlþ ſære ȝob. ȝ of ðære ſorpan ȝerǣlþe cumað eall ða oppe⁷ ȝob ðe þe ær ymbe ſpneccan. ȝ eft to. ſpa ſpa of ðære ſæ cȳmþ þ pæter innon þa eorþan. and þær aſerȝceap. cȳmþ ðonne up æt ðam æpelme. pȳnþ ðonne to bnoce. ðonne to ea. ðonne anblanȝ ea. of hit pȳnþ eft to ſæ. Ac ic polbe þe nu acſian hu ðu þiſ ſpell unberȝtanðen hæfberȝ. Ðræper ðu pene þ þa ſiſ ȝob. ðe þe of ær ymbe ſpneccan. þ iſ anpealb. ȝ peorþſcipe. ȝ ſoræmæpner.⁸ ȝ ȝenȳht. ȝ bliſ. Ic polbe ſiton hſæper ðu penberȝ þ ðaſ ȝob pæron limu þære ſorpan ȝerǣlþe. ſpa ſpa moneȝu limu beoþ⁹ on anum men. ȝ peorþaþ ðeah ealle to anum lichoman. oððe þu penberȝ þ hſȳlc¹⁰ an ðara ſiſ ȝoba porhte ða ſorpan ȝerǣlþe. ȝ ſiððan þa ſeoper ȝoob pæron hipe ȝob. ſpa ſpa nu ſapl ȝ lichoma pȳncað anne mon. ȝ ſe an mon hæfþ manȝe lim. ȝ ðeah to ðam tſam.¹¹ þ iſ to ðære ſaple ȝ to þam lichoman. belimpað ealle þaſ þær monner ȝoob. ȝe ȝaſlice. ȝe lichomlice.¹² Ðæt iſ nu þær lichoman ȝob. þ mon ſie ſæȝer. ȝ ſcnaȝ. ȝ lanȝ. ȝ bſaþ. ȝ manȝe opſu ȝob to eac þam.¹³ ȝ ne biþ hit ðeah ſe lichoma ſelf. ſorþam ðeah he ðara ȝoba hſȳlc ſorleorȝe. ðeah he biþ þ he ær¹⁴ pæſ. þonne iſ ðære ſaple ȝob pæriſcipe. ȝ ȝemetȝunȝ. ȝ ȝepȳlb. ȝ pȳhtſpner. ȝ

^w Boet. lib. iii. proſa 10.—Cum multa, inquit, beatitudo, &c.

¹ Bod. ȝ þe þeah iſ Lōb. ² Cott. ȝoobna and ealpa ȝooba þeah iſ menȝ ȝoob þe of him cȳmð. ³ Cott. aȝelpæb. ⁴ Cott. ȝerſceabſpneccan.

⁵ Bod. þiſ. ⁶ Bod. þe. ⁷ Cott. oðru. ⁸ Bod. ſoræmæpner. ⁹ Bod.

man hunð lima bioð. ¹⁰ Bod. hſȳlc. ¹¹ Cott. þæm tſam. ¹² Cott. ȝaſlice ȝe lichomlice. ¹³ Cott. eac þæm. ¹⁴ Cott. æpſu.

that is God which has goodness and happiness: and every happy man is a God. And yet there is one God who is the stem and foundation of all goods, and from whom cometh all good, and again they tend to him, and he governs all. He is, moreover, the origin and the foundation of all goods which proceed from him. Thus all the stars are lighted and made bright by the sun: some, however, more brightly, some less brightly. So also the moon gives light in such measure as the sun shines upon him. When she shines upon him all over, then is he all bright. When I heard this speech, I was astonished and greatly afraid, and said: This, indeed, is a wonderful and delightful and rational argument which thou now usest. Then said he: Nothing is more delightful or more certain than the thing which this argument is about, and which we will now speak of, for methinks it good that we mix it with the preceding. Then said I: Oh! what is that?

§ VI. Then said he: Thou knowest that I before said to thee that the true happiness was good; and *that* from the true happiness come all the other goods, which we have before spoken about, and again *return to it*. Thus, from the sea the water enters into the earth, and then becomes fresh. It then comes up at the fountain, then runs to the brook, then to the river, then along the river till it returns to the sea. But I would now ask thee how thou hast understood this discourse. Whether thou thinkest that the five goods, which we have often before mentioned, that is, power, and dignity, and renown, and abundance, and pleasure; I would know whether thou thoughtest that these goods were members of the true happiness, as there are many members in one man, and yet all belong to one body; or whether thou thoughtest that any one of the five goods constituted the true happiness, and then the four *other* goods were its good, as soul and body constitute one man, and the one man has many members, and nevertheless to these two, that is, to the soul and to the body, belong all these goods of the man, both ghostly and bodily. This then is the good of the body, that a man be fair, and strong, and tall, and broad, and many other goods in addition to these; and yet it is not the body itself, because if that loses any of these goods, it is nevertheless what it was before. Then the good of the soul is prudence, and temperance, and *patience*, and justice, and wisdom, and many like virtues,

ƿiſdom. and manege ſpelce cƿæſtaſ. 7 ƿa ðeah biþ oþer ƿio
 ƿap. oþer biþ hiƿe cƿæſtaſ. Ða cƿæþ ic. Ic ƿolde þ þu me
 ƿæberc zet ſƿeotolon ƿimbe ða oþre zob¹ þe to ðære ƿoran ze-
 ƿælpe belimƿaþ. Ða cƿæþ he. Ne ƿæbe ic þe ær þ þu zerælp
 zob ƿære. Lýre. cƿæþ ic. þu² þ ƿæberc þ hio þ hehƿte
 zob ƿære. Ða cƿæþ he. Eaſt ðu nu zet zepæta þ te anƿeald.
 7 ƿeopþſcipe. 7 ƿonemæpneſ. 7 zenýht. 7 bliſ. 7 ƿeo eaðizneſ.
 7 þ hehƿte zob. þ ða ſien ealle³ an. 7 þ an ðonne ƿie zob. Ða
 cƿæþ ic. Ðu ƿille ic nu þæſ oþracan. Ða cƿæþ he. Ðƿæpæn
 ðincþ þe ðonne þ þa ðing ſien. þe þara ƿorena zerælpæ limu. ðe
 ƿio zerælp relf. Ða cƿæþ ic. Ic ƿat nu hƿæt þu ƿolberc ƿitan.
 ac me lýrte bet þ þu me ƿæberc ſume hƿile ƿimbe þ. ðonne ðu
 me acƿoberc. Ða cƿæþ he. Ðu ne miht ðu zepencan. zif ða zob
 ƿænon ƿære ƿoran zerælpæ limu. ðonne ƿænon hi hƿæt hƿegu⁴
 toðæleb. ƿa ƿa monneſ lichoman limu biþ hƿæt hƿegu⁵ to-
 ðæleb. ac þæra lima zecýnþ iſ þ hie zepýncap ænne lichoman.
 7 ðeah ne biþ eallunga zelice. Ða cƿæþ ic. Ne ðearfþ þu marie⁶
 ƿmcan ƿimbe þ. zenog ſƿeotole ðu hæſt me zeræb: þ þa zob
 ne ƿint nan ƿuht toðæleb ƿrom ðære ƿoran zerælpæ. Ða cƿæþ
 he. Lenog ƿihtc ðu hit onzigt. nu þu onzigt þ þa zob ealle
 ƿint þ ilce þ zerælp iſ. 7 ƿio zerælp iſ þ hehƿte zob. 7 þ hehƿte
 zob iſ Loð. 7 ƿe Loð iſ ſimle on anum untobæleb. Ða cƿæþ ic.
 Niſ þæſ⁷ nan tƿeo. Ac ic ƿolde nu þ þu me ƿæberc hƿæt hƿegu⁸
 uncupen.

§ VII.* Ða cƿæþ he. Ðæt iſ nu ſƿeotol. þ te eall þa zob:
 ðe þe ær ƿimbe ƿƿæſcon: belimƿaþ to ðam hehƿtan zobe. 7 þ
 men recap zob zenog. ðe he ƿenap þ þ ƿie þ hehƿte zob. þý⁹ hi
 recap anƿeald. 7 eac oþru zob. ðe þe ær ƿimbe ƿƿæſcon. ðý hi
 ƿenap þ hit ƿie þ hehƿte zob. be þý ðu miht ƿitan þ þ hehƿte
 zob iſ hƿof: eallra þara oþra zoba þe men ƿilniap. 7 hi lýrt.
 ƿorþam ðe nanne mon ne lýrt naneſ ðinge buton zobes.
 oððe hƿæſ hƿegu¹⁰ ðæſ þe zoobe zelice biþ. manizeſ þinge hi
 ƿilniap ðe full zob ne biþ. ac hit hæfþ ðeah hƿæt hƿegu¹¹ ze-
 liceſ zoobe. ƿorþam þe cƿepap þ þ hehƿte zob ƿie ðel¹² hehƿta
 hƿof: eallra zoba. 7 ƿeo hioſ ðe eall zob on hƿearƿap. 7 eac þ
 þing ðe mon eall zob ƿore beþ. ƿor þam ðinge men lýrt ælceſ.

* Boet. lib. iii. proſa 10.—Hujus rei diſcretionem ſic accipe, &c.

¹ Cott. oþru zob. ² Cott. ze þu. ³ Bod. eall. ⁴ Cott. hƿegu.

⁵ Cott. hƿegu. ⁶ Cott. ma. ⁷ Bod. þ. ⁸ Cott. hƿegu. ⁹ Bod. þ.

¹⁰ Cott. hƿegu. ¹¹ Cott. hƿegu. ¹² Cott. ƿe.

and nevertheless the soul is *one thing*, and its virtues are another. Then said I: I wish that thou wouldest speak to me more plainly about the other goods which appertain to the true happiness. Then said he: Did I not say to thee before that the happiness was good? Yes, said I, thou saidst that it was the supreme good. Then said he: Art thou now convinced that power, and dignity, and renown, and abundance, and pleasure, and happiness, and the supreme good, that these are all one, and that one is good? Then said I: How shall I deny this? Then said he: Which dost thou then consider these things to be; members of the true felicity, or the felicity itself? Then said I: I now perceive what thou wouldest know. But I rather wish that thou wouldest inform me somewhat concerning it, than that thou shouldest inquire of me. Then said he: Canst thou not imagine that if the goods were members of the true happiness, they would then be in some degree separated, as the members of a man's body are in some degree separated? But the nature of the members is, that they constitute one body, and yet are not altogether alike. Then said I: Thou needest not labour more about that. Thou hast clearly enough proved to me that the goods are in no wise separated from the true happiness. Then said he: Very rightly thou understandest it, now thou understandest that the goods are all the same that happiness is; and happiness is the highest good; and the highest good is God; and God is ever one, inseparable. Then said I: There is no doubt of this. But I wish that thou wouldest now inform me of something unknown.

§ VII. Then said he: It is now evident that all the goods which we have before spoken about, belong to the highest good: and therefore men seek sufficient good, when they consider that *which they seek* the highest good. Therefore they seek power, and also *the* other goods which we before mentioned, because they think that it is the highest good. Hence thou mayest know that the highest good is the roof of all the other goods which men desire and covet. For no man covets anything but good, or something of that which resembles good. They are desirous of many a thing which is not full good, but it has nevertheless something of resemblance to good. Therefore we say, that the highest good is the *highest roof of all goods*, and the hinge on which all good turns, and also the cause on account of which man does all

ðara Ʒoba ðe hi lýrt. ꝥ ðu miht Ʒrife Ʒreotole onƷitan be þam. ðe nanne mon ne lýrt þær ƷinƷer þe hine¹ lýrt. ne þær þe he ðeƷ. ac þær þe he mið þam earpa. forþamþe he penþ. Ʒif he ðonne luŷt beƷite. Ʒ ꝥ Ʒurhtio. ꝥ he ðonne Ʒetihhoð² hæƷþ. ꝥ he þonne hæbbe fulle Ʒerælpæ. Ðu ne Ʒart ðu ꝥ nan mon for þý ne Ʒit. ðe hine Ʒiðan lýrte. ac Ʒit for þý þe he mið þære Ʒaðe earpaþ Ʒume earpunga.³ Sume mið þære Ʒaðe earpaþ ꝥ he Ʒien ðý halpan. Sume earpaþ ꝥ he Ʒien þý caƷpan. Sume ꝥ hi Ʒolbon cuman to Ʒumere þara Ʒtopa ðe hi ðonne to funðiaþ. Ðu ne iŷ þe nu⁴ Ʒenoh Ʒreotol ꝥ men nane Ʒuht⁵ Ʒriðor ne luŷiaþ. ðonne he ðoþ ꝥ hehƷte Ʒoð. forþamþe ælc Ʒuht ðær ðe hi Ʒilmaþ oððe ðoþ. hi ðoþ for þý. ðe hi Ʒolbon habban ꝥ hehƷte Ʒoð on þæm. ac he ðeliaþ⁶ Ʒume on þam ðe hi penaþ ꝥ he mæƷen habban full Ʒoð Ʒ fulle⁷ Ʒerælpæ on ðiŷum anbƷearþum Ʒoðum. Ac ða fullan Ʒerælpæ Ʒ ꝥ hehƷte Ʒoð iŷ Ʒoð⁸ ŷelf. Ʒpa Ʒpa þe oŷt ær Ʒæbon. Ða cƷæþ ic. Ne mæƷ ic no ƷeƷencan hu ic þær oŷracan mæƷe. Ða cƷæþ he. Uton lætan þonne bion þaŷ⁹ Ʒrpaæce. Ʒ bion unc þær oŷƷorƷe. nu ðu Ʒpa fullce onƷiten hæƷt ꝥ Ʒoð Ʒimle biþ untobaðelic Ʒ full Ʒoð. Ʒ ꝥ hiŷ Ʒoð Ʒ Ʒio hiŷ Ʒerælp him naþonan utane ne com. ac þær Ʒimle on him ŷelfum. Ʒ nu iŷ. Ʒ á biþ :

§ VIII.⁷ Ða Ʒe Ʒiŷdom ða ðiŷ Ʒpell aŷæð hæƷþe. þa onƷan he eŷ ƷinƷan Ʒ þiŷ cƷæþ. Ʒel la men þel. ælc þara þe Ʒreo Ʒie funðize to ðam Ʒoðbe. Ʒ to ðam Ʒerælpum. Ʒ Ʒe þe nu ƷehæƷt Ʒie mið ðære unnýttan luŷe þiŷe miððan Ʒearðeŷ. reƷe him Ʒreobom hu he mæƷe becuman to þam Ʒerælpum. forþam ꝥ iŷ Ʒio an Ʒærte eallra uppa ƷerƷinca. Ʒio an hýþ býþ Ʒimle Ʒmýltu æfter eallum ðam ýrtum Ʒ ðam ýpum uppa ƷerƷinca. ꝥ iŷ Ʒeo an Ʒriðŷtop Ʒ Ʒio an Ʒroŷer epminƷa æfter ðam epmðum þiŷer anbƷearðan liŷe. Ac þa Ʒýlðenan Ʒtanaf. Ʒ þa reolŷenan. Ʒ ælceŷ cýnneŷ Ʒummaŷ. Ʒ eall þeŷ anbƷearða þela. ne onlihtaþ hi nauht þær moðeŷ eazan. ne heona Ʒearpneŷte nauht Ʒebetap to ðære Ʒearpunga ðære Ʒoþan Ʒerælpæ. ac Ʒet Ʒriþor he ablenðaþ ðær Moðeŷ eazan. ðonne hi hi aŷcippan. Forþam ealle þa þinƷ ðe heŷ liƷiaþ on þiŷum anbƷearþum liŷe. Ʒint eoŷþlice. for ðý hi Ʒint fleonðe. Ac Ʒio Ʒunðoþlice beoþtneŷ. ðe ealle ðinƷ Ʒebiht Ʒ eallum þelt. nýle ꝥ þa rapla

⁷ Boet. lib. iii. metrum 10.—Huc omnes pariter venite, &c.

¹ Bod. hiþe. ² Cott. Ʒetiohhað.

³ Ʒume earpunga, deest in MS.

Bod. ⁴ Cott. þonne. ⁵ Cott. ꝥ te men'nan Ʒuht. ⁶ Cott. ðpoliað.

⁷ Cott. fulla. ⁸ Cott. Ʒoð iŷ Ʒoð. ⁹ Cott. þa.

good. For this cause, men covet every one of the goods which they covet. This thou mayest very plainly perceive hereby, that no man desires the thing which he desires, nor that which he does, but that which he thereby earns. For he thinks that if he obtain *his* desire, and accomplish that which he has resolved, that then he shall have full happiness. Dost thou not know that no man rides because he lists to ride, but rides because he by riding attains some earning? Some by their riding earn that they may be the healthier; some earn that they may be the more active; some that they may come to one of the places which they are then hastening to. Is it not then sufficiently clear to thee, that men love nothing more earnestly than they do the highest good; because everything which they desire or do, they do for this reason, that they would have the highest good thereby? But some of them err in thinking that they can have full good and full happiness in these present goods. But the full happiness and the highest good is God himself, as we have often before said. Then said I: I cannot imagine how I can deny this. Then said he: Let us then relinquish this discourse, and be so far secure; since thou hast so fully learned that God is ever inseparable and full good, and that his good and his happiness came to him from nowhere without, but was always in himself, and now is, and for ever shall be.

§ VIII. When Wisdom had ended this discourse, then began he again to sing, and thus said: Well, O men, well! Let every one who is free, aspire to this good, and to these felicities. And whosoever is now bound with the vain love of this middle-earth, let him seek freedom for himself, that he may arrive at these felicities. For this is the only rest of all our labours; the only haven which is ever calm after all the storms and billows of our labours. This is the only asylum and the only comfort of the wretched after the calamities of this present life. But golden stones and silver, and gems of every kind, and all this present wealth, neither enlighten the eyes of the mind, nor improve their sharpness for the contemplation of the true happiness; but rather blind the eyes of the mind than sharpen them. For all the things which give pleasure here in this present life are earthly, and are therefore fleeting. But the wonderful brightness which brightens all things, and governs all, wills not that souls should perish.

forþeorþan. ac wile hi onlihtan. Líf ðonne hwelc mon mæge
 ƿerion ða bihtu þær heofenlican leohtes mid hluttrum ealum
 hiƿ Mober. ðonne wile he cƿeþan ꝥ ƿio beorhtnes ƿære ƿunnan
 ƿuman ƿie. þærterne¹ to metanne ƿiþ þa ecan bihtu
 Lober:.

§ IX.* Ða ƿe ƿiſdom ða ƿiſ leof aƿunzen hæfde. þa cƿæþ
 ic. Ic eom gefara ðær þe ðu ƿegst. forþam þe ðu hit hæfst ge-
 reþe mid gefeaþƿiſlicne pace. Ða cƿæþ he. Mið hu miclan²
 feo ƿolbert þu nu habban geboht ꝥ þu mihtest onƿitan hwæt
 ꝥ ƿiþe zob ƿære. 7 hwelc hit ƿære. Ða cƿæþ ic. Ic ƿolde
 fægnian mið ƿiþe ungemetlice gefean. 7 ic ƿolde mid unari-
 mebum feo³ gebycgan ꝥ ic hit moſte ƿerion. Ða cƿæþ he. Ic
 hit þe ðonne wille getæcan. Ac ꝥ an ic þe bebeode. ꝥ þu ƿeah
 for ðære tæcninge ne forgite ꝥ ꝥ ic ær tæhte. Ða cƿæþ ic.
 Neſe. ne forgite ic hit no. Ða cƿæþ he. Ðu ne fædon þe þe
 ær ꝥ ƿiſ andƿearde hiſ ðe þe heſ ƿiſnaþ. nære no ꝥ hehte
 zob. forþam hit ƿære miſtlic⁴ 7 on ƿa manigreals gebæleb.⁵
 ꝥ hit nan mon ne mæg eall habban ꝥ him ne ƿie ƿumer ƿinƿer
 ƿana. Ic þe tæhte ða ꝥ te ðær ƿære ꝥ hehte zob. ðær ðær
 þa zob ealle gezæderode biþ. ƿelec hi ƿien to anum ƿeſge⁶ ge-
 zoten. Ðonne þær biþ full zob. ðonne ða zob ealle. þe þe ær
 ymbe ƿƿæcon. beoþ to anum zobe gezæderod. ðonne ne biþ
 þær naner zober ƿana. ðonne þa zob ealle on annerre biþ. 7
 ƿio anner bið on ecerre. Líf hi on ecerre næren.⁷ Ðonne
 nære hƿora ƿa ƿiþe to ƿiſnanne. Ða cƿæþ ic. Ðæt iſ gezæd.
 ne mæg ic þær no tƿeozan.⁸ Ða cƿæþ he. Ær ic ðe hæfde
 gezæd ꝥ ꝥ nære full zob þæt eall ætzædere nære. forþam iſ
 ꝥ full zob ðæt eall ætzædere iſ untobæleb. Ða cƿæð ic. Ðƿa
 me ƿincþ. Ða cƿæþ he. ƿenst þu nu ꝥ ealle ða ƿinz þe zobe
 ſint on þiſſe ƿorulde. for þý zobe ſint.⁹ þý hi habbaþ¹⁰ hwæt
 hƿegz¹¹ zober on him. Ða cƿæþ ic. Hƿær mæg ic eller ƿenan.
 hu ne iſ hit ƿa. Ða cƿæþ he. Ðu ſcealt ƿeah zelýſan ꝥ ƿio
 anner 7 ƿio zobner an ƿinz ƿie. Ða cƿæþ ic. Ne mæg ic þær
 ofſacan. Ða cƿæþ he. Ðu ne miht ðu gefencan ꝥ ælc ƿinz
 mæg bion. ge on ðiſſe ƿorulde. ge on þære toƿearþan. ða hwile
 þe hit untobæleb biþ. þonne ne biþ hit eallunga ƿa ƿa hit ær

* Boet. lib. iii. prosa 11.—Assentior, inquam, &c.

¹ Bod. þær ær neſ. ² Cott. micla.

⁴ Cott. miſtlic.

⁵ Cott. tobæleb

⁶ Cott. ƿeſge.

⁷ Bod. ne ƿien.

⁸ Cott. tƿiozean.

⁹ Cott. ſien.

¹⁰ Cott. habben.

¹¹ Cott. hƿegu.

but wills to enlighten them. If, then, any man may behold the brightness of the heavenly light with the clear eyes of his mind, then will he say that the brightness of the sunshine is darkness to be compared with the eternal brightness of God.

§ IX. When Wisdom had sung this lay, then said I: I am convinced of that which thou sayest, for thou hast proved it by rational discourse. Then said he: With how much money wouldest thou have bought, that thou mightest know what the true good was, and of what kind it was? Then said I: I would rejoice with excessive gladness, and I would buy with countless money, that I might see it. Then said he: I will then teach it thee. But this one *thing* I enjoin thee; that thou, on account of this instruction, forget not what I before taught thee. Then said I: No, I will not forget it. Then said he: Did we not before say to thee, that this present life which we here desire, was not the highest good; because it was varied, and so manifoldly divided, that no man can have it all, so that there be not to him a lack of something? I then taught thee that the highest good was there where the goods are all collected, as if they were melted into one mass. Then is there full good when the goods which we before spoke of are all collected into one good. Then is there a deficiency of no good. Then the goods are all in unity, and the unity is eternal! If they were not eternal, then would they not be so anxiously to be desired. Then said I: That is proved, nor can I doubt it. Then said he: I have formerly proved to thee, that that was not full good, which was not all together: because that is full good which is all together undivided. Then said I: So methinks. Then said he: Dost thou think that all the things which are good in this world, are therefore good, because they have something of good in them? Then said I: What else can I think; is it not so? Then said he: Thou must, however, believe that unity and goodness are one thing. Then said I: I cannot deny this. Then said he: Canst thou not perceive, that everything is able to exist both in this world and in the future, so long as it remains unseparated, but afterwards it is not altogether as it before

ƿær. Ða cƿær ic. Sege me ꝥ ƿreotolop. ne mæg ic fullice on-
 zitan æfter hƿæm ðu ƿƿýnaƿt. Ða cƿær he. ƿaƿt ðu hƿæt
 mon ƿie. Ða cƿær ic. Ic ƿat ꝥ hit iƿ¹ ƿaƿl 7 lichoma. Ða cƿær
 he. Ðƿæt ðu ƿaƿt ꝥ hit biƿ mon. Ða hƿile ðe ƿeo ƿaƿl 7 ƿe
 lichoma unbælbē² beoƿ. ne biƿ hit nan mon. ƿiððan hi to bælbe
 bioƿ. ƿƿa eac ƿe lichoma biƿ lichoma. ƿa hƿile þe he hiƿ limu
 ealle hæƿƿ. 7iƿ he ðonne hƿýlc lim ƿoƿlýrt. þonne ne biƿ he eall
 ƿƿa he æƿ ƿær. ꝥ ilce þu miht 7eƿencan be ælcum ðinge. ꝥ
 nan ƿing ne biƿ ƿelce hit ƿaƿ ƿiððan hit ƿanian on 7inƿ. Ða
 cƿær ic. Nu ic hit ƿat. Ða cƿær he. ƿenrt ðu hƿæƿen ænig
 7eƿceaft ƿeo. ðe hiƿe ƿillan³ nýlle ealne ƿeg bion. ac ƿile hiƿe
 aƿnum ƿillan⁴ ƿoƿƿeoƿan :

§ X.^a Ða cƿær ic. Ne mæg ic nane cƿica ƿuht on 7itan ðara
 þe ƿte hƿæt hit ƿille. oððe hƿæt ic nýlle. ðe ungeneb lýtce⁵
 ƿoƿƿeoƿan. ƿoƿþam⁶ ælc ƿuht ƿolbe bion hal 7 libban. ðara þe
 me cƿica⁷ ðincƿ. bute ic nat be tƿeoƿum. 7 be ƿýrtum. 7 be
 ƿilcum 7eƿceaftum ƿƿýlce nane ƿaƿle nabbaf. Ða ƿmeaƿcobe
 he 7 cƿær. Ne ðeaƿt þu no be þæm 7eƿceaftum tƿeoƿan þe⁸
 ma þe be þæm oƿum. Ðu ne miht þu 7eƿion ꝥ ælc ƿýrt 7 ælc
 ƿuða⁹ ƿile ƿeaxan on þæm lanbe ƿeoƿt. ðe him beƿt 7eƿrt. 7
 him 7ecýnbe biƿ 7 7eƿunelic. and ƿær ƿær hit 7eƿnet ꝥ hit
 hƿaƿoƿt ƿeaxan mæg. 7 laƿoƿt ƿealoƿigan.¹⁰ Sumƿa ƿýrta oððe
 ƿumeƿ ƿuða eaƿb biƿ on ðunum. ƿumƿa on meƿƿcum. ƿumƿa
 on moƿum. ƿumƿa on clubum. ƿumpe¹¹ on baƿum ƿonðum.
 Nim þonne ƿƿa ƿuða.¹² ƿƿa ƿýrt. ƿƿa hƿeƿen ƿƿa ðu ƿille. of
 þæne ƿtope þe hiƿ eaƿb 7 æƿelo biƿ on to ƿeaxanne. 7 ƿette on
 uncýnbe¹³ ƿtope him. ðonne ne 7eƿneƿ hit ðær nauht. ac ƿoƿ-
 ƿeaƿaf. ƿoƿþam ælceƿ lanbeƿ 7ecýnb iƿ. ꝥ hit him 7elice ƿýrta
 7 7elicne ƿuðu týðƿize.¹⁴ and hit ƿƿa ðeƿ. ƿƿiƿaf 7 ƿýrþƿaf
 ƿƿiƿe 7eoƿne. ƿƿa longe ƿƿa heoƿa 7ecýnb biƿ. ꝥ hi 7noƿan
 moton. Ðƿæt ƿenrt þu ƿoƿhƿi ælc ƿæb 7noƿe¹⁵ innon ða eoƿ-
 þan. 7 to ciƿum 7 to ƿýrtƿumum ƿeoƿþe on ðære eoƿþan.
 buton ƿoƿ þý þe hi to hƿiaƿ ꝥ ƿe ƿtemn 7 ƿe helm mote þý
 ƿæƿtoƿ 7 þý leng ƿtanbon. Ðƿi ne miht þu on 7itan. ðeah þu
 hit 7eƿeon ne mæge. ꝥ eall ƿe bælc. ƿe þe þær tƿeoƿeƿ on tƿelf

^a Boet. lib. iii. proza 11.—Si animalia, inquam, considerem, &c.

¹ Cott. bið. ² Cott. untobælbe. ³ Cott. ƿie. þe hiƿe ƿillum. ⁴ Cott. ƿillum.
⁵ Bod. lurt. ⁶ Cott. ƿoƿþæm þe. ⁷ Cott. cƿico. ⁸ Cott. þon.
⁹ Cott. ƿuðu. ¹⁰ Cott. ƿealoƿian. ¹¹ Bod. ƿume. ¹² Cott. ƿuðu.
¹³ Cott. ungeneb. ¹⁴ Cott. týðƿe. ¹⁵ Cott. cƿeoƿe.

was? Then said I: Say that to me more plainly; I cannot fully understand after what thou art inquiring. Then said he: Dost thou know what man is? Then said I: I know that he is soul and body. Then said he: But thou knowest that it is man, while the soul and the body are unseparated. It is not man after they are separated. So also the body is body while it has all its members; but if it lose any member, then it is not all as it before was. The same thou mightest conceive with respect to everything: that nothing is such as it was after it begins to decay. Then said I: Now I know it. Then said he: Dost thou think that there is any creature which of its will desires not always to be, but of its own will desires to perish?

§ X. Then said I: I cannot find any living thing which knows what it wills, or what it wills not, which uncompelled chooses to perish. For everything, of such as I deem living, desires to be hale and to live. But I know not concerning trees and concerning herbs, and concerning such creatures as have no souls. Then smiled he, and said: Thou needest not doubt concerning these creatures any more than about the others. Canst thou not see that every herb and every tree will grow best in that land which suits it best, and is natural and habitual to it; and where it perceives that it may soonest grow, and latest fall to decay? Of some herbs or of some wood, the native soil is on hills, of some in marshes, of some on moors, of some on rocks, of some on bare sands. Take, therefore, tree or herb, whichever thou wilt, from the place which is its native soil and country to grow in, and set it in a place unnatural to it: then will it not grow there at all, but will wither. For the nature of every land is that it should nourish herbs suitable to it, and suitable wood. And so it does: protecting and supporting them very carefully, as long as it is their nature that they should grow. What thinkest thou? Why should every seed grow in the earth, and turn to germs and to roots in the earth, except because they endeavour that the trunk and the head may the more firmly and the longer stand? Why canst thou not understand, though thou art not able to see it, that all that part of the tree which

monþum zereaxep.¹ ꝥ he onginþ of ðam wýrtrumum. and swa uppeapber zneþ of þone rtemn. 7 riððan anblanz ðæs wýðan. 7 anblanz wære winde of ðone helm. and riððan æfter ðam bozum oððe ꝥ hit ut aþrunz. on leaþum. 7 on blostmum. 7 on bleþum. Ðr ne miht þu ongitan ꝥ te ælc riht cwiþe² biþ innanweard hnefcort. 7 unþroc hearþort. Ðræt þu miht ge-
 reon hu ꝥ tneor biþ uton gewýrþeð³ 7 beþæfeð⁴ mid wære winde wýð ðone winter. 7 wýð þa rwearcan rtormaþ. 7 eac wýð wære runnan hæto on sumere. Ðra mæg ꝥ he ne punþrige wýlca gewearþa weþe⁵ georpenber.⁶ 7 huþ wæþ georpenber. and ðeah we hi nu punþrien. hwelc we mæg aþeccan me-
 bewlice uþer georpenber willan 7 anwealb. hu hi gewearþa weaxaþ 7 eft wamaþ. ðonne ðæs tima cýmþ. 7 of heora wære weorþa eft geþwaraþe. wýlce hi þonne weorþon to eþgearfe. hwæt hi ðonne eft biþ. 7 eac hwæt hwægu⁷ anlice bið. wýlce he á beon.⁸ forþam⁹ hi ælce geara weorþa to æþgearfe :

§ XL.^b Ðræþer ðu zet ongite ꝥ ða unweorþendan gewearþa winþon to bionne on eceþge swa ilce swa men. 7if hi mihton. Ðræþer ðu na ongite forþwý ꝥ wýr fundige up. and we eorþe of ðune. for hwý iþ wæt. buzon for wý ða God gewearþ hi eard up. 7 hwe of ðune. for wý fundiaþ¹⁰ ælc gewearþ wýðer wýþort. wýðer hi eard 7 hi hælo wýþort biþ. and wýð ꝥ te hu wýð-
 weard biþ. 7 ungeþwýðe. 7 ungelic. Ðræt þa rtaþa. forþam hi rint rþle gecýnðe and hearþne. biþ eardwe to toðælenne. and eac unwe to romne cumaþ. 7if hi geþælebe¹¹ weorþa. 7if þu þonne ænne rtaþ toclifft. ne wýr he næfre geþaðeþ swa he ær wæþ. Ac ꝥ wæþer 7 we lýt biþ hwene hnefcra ge-
 cýnðe. hi biþ wýð eare to toðælenne. ac hi biþ eft for aet-
 geþeþe. Ðæt wýr ðonne ne mæg næfre weorþan toðæleþ. Ic wære weah nu hwene ær. ꝥ te nan riht hi azenum willum nolde forweorþan. ac ic eom nu mare¹² wýðe 7 gecýnð. þonne wýðe þone willan. forþam hi hwilum willaþ on tra.¹³ þu miht wýtan¹⁴ be manegum wýngum ꝥ ꝥ gecýnð iþ wýðe micel. iþ ꝥ for micel gecýnð. ꝥ urum lichoman cýmþ eall hi mægen of ðam¹⁵ mere we we wýcaþ. and ðeah wæþ ge mere ut wýð ðone

^b Boet. lib. iii. prosa 11.—Ea etiam quæ inanimata esse, &c.

¹ Cott. gewexð. ² Cott. cwicer. ³ Cott. utan gewceþþeþ. ⁴ Bod. beþeþeð. ⁵ Bod. weþeþ. ⁶ Cott. weþþeþeþ. ⁷ Cott. hwægu.

⁸ Cott. bion. ⁹ Cott. forþam. ¹⁰ Bod. fundað. ¹¹ Cott. toðæleþe.

¹² Cott. ma. ¹³ Cott. tu. ¹⁴ wýtan, deest in MS. Bod. ¹⁵ Cott.

grows in twelve months, begins from the roots and so grows upwards into the trunk, and afterwards along the pith, and along the bark to the head; and afterwards through the boughs, until it springs out in leaves, and in blossoms, and in fruits? Why canst thou not understand, that every living thing is inwardly softest, and unbroken hardest? Moreover, thou mayest observe how trees are outwardly clothed and covered with bark against the winter, and against the stark storms; and also against the heat of the sun in summer. Who can refrain from admiring such works of our Creator, and still more the Creator? And though we admire him, which of us can declare worthily our Creator's will and power? How his creatures grow and again decay, when the time thereof comes; and from their seed become again renewed, as if they were then newly created? What they then again are, and also in some measure alone are, such they ever shall be, because they are every year newly created.

§ XI. Dost thou now understand that *even* inanimate creatures would desire to exist for ever, the same as men, if they could? Dost thou understand why fire tends upwards, and earth downwards? Wherefore is it, but because God made the station of one up, and of the other down? For every creature chiefly tends thither where its station and its health especially is, and flies from what is contrary, and disagreeing, and unlike to it. Stones, because they are of immovable and hard nature, are difficult to divide; and also with difficulty come together; when they are divided. If thou cleavest a stone, it never becomes united together as it before was. But water and air are of a somewhat softer nature. They are very easy to separate, but they are again soon together. The fire, indeed, cannot ever be divided. I just now said that nothing of its own will would perish; but I am *speaking* more about the nature than about the will, for these sometimes are differently inclined. Thou mayest know by many things that nature is very great. It is through mighty nature that to our body comes all its strength from the food which we eat, and yet the food goes out through the body. But neverthe-

lichomon. ac hīr ƿræc¹ ðeah 7 hīr cræft ƿecȳmþ on ælcere æþne. ƿra ƿra mon melo² ƿrft.³ þ melo⁴ ðurh⁵ crȳpp ælc ƿȳnel. 7 þa ƿroþa⁶ ƿeorþaþ aƿȳnbneb. ƿra eac ƿne ƿaſt biþ ƿriþe ƿiþe ƿapenþe ƿrūm ƿnrillum 7 ƿne 7 unƿealþeþ ƿor hīr ƿecȳnb. nalle⁷ ƿor hīr ƿillan. þ biþ ðonne þonne ƿe ƿlapaþ. Ðræt ða netenu ðonne. 7 eac þa oþre ƿerceafta. ma ƿilnaþ ðæſ ƿe hī ƿilnaþ ƿor ƿecȳnb ðonne ƿor ƿillan. Unƿecȳnbelic iſ ælcne ƿuhte⁸ þ hit ƿilniþe ƿrecenneſſe oððe ðeaþe. ac þeah maniz ƿinz biþ to þæm ƿeneþ þ hit ƿillnaþ ðara æþneſ. ƿorþam⁹ ƿe ƿilla biþ ðonne 7 ƿrenzra ðonne þ ƿecȳnb. hƿilum biþ ƿe. ƿilla ƿriþra þonne þ ƿecȳnb. hƿilum þæt ƿecȳnb oſerȳmþ þone ƿillan. ƿra nu ƿrænneþ ðeþ. ƿeo bið ælcum men ƿecȳnb. 7 hƿilum¹⁰ ðeah hīre biþ ƿorþneþ hīre ƿecȳnb ðurh þæſ monneþ ƿillan. eall ƿio luſu ðæſ hæmeþ ðinzeþ biþ ƿor ƿecȳnb. nalle¹¹ ƿor ƿillan :

§ XII.^c Be þam þu miht openlice ƿitan þ ƿe ƿceoppenn eallra ƿerceafta hæfþ ƿorȳfen ænne luſt 7 an ƿecȳnb eallum hīr ƿerceaftum. þ iſ þ hī ƿolbon á bion. ælcne ƿuhte iſ ƿecȳnb þ hit ƿillniþe þ hit á ƿe be þam ðæle ðe hit hī ƿecȳnb¹² healþan mot 7 mæz. Ne þearft ðu no tƿeoƿan ȳmbe þ ƿe ðu ær tƿeober. þ iſ be þam ƿerceaftum ðe nane ƿaple nabbap. ælc þara ƿerceafta ðe ƿaple hæfþ. 7e eac ða ƿe nabbap. ƿillnaþ ƿimle to bionne. Ða cræþ ic. Nu ic onzite þ þ ic ær ȳmbe tƿeobe. þ iſ þ ælc ƿerceaft ƿillnaþ ƿimle to bionne. þ iſ ƿriþe ƿital¹³ on ðæne tȳþrunge. Ða cræþ he. Ðræþer¹⁴ þu ðonne onzite þæt ælc þara ƿuhta ðe him beon þencþ. þ hit þencþ æt 7 æþne beon 7e hal unðæleþ. ƿorþam 7iſ hit toðæleþ biþ. þonne ne biþ hit no hal.¹⁵ Ða cræþ ic. Ðæt iſ 7or. Ða cræþ he. Eall ƿinz habbaþ þeah ænne ƿillan.¹⁶ þ iſ þ hī ƿolbon á bion. þurh þone ænne ƿillan hī ƿillnaþ þæſ aneſ 7ober¹⁷ ðe á biþ. þ iſ 7ob.¹⁸ Ða cræþ ic. ƿra hit iſ ƿra þu 7æzr.¹⁹ Ða cræþ he. Ðræt þu miht openlice onziton þ þ iſ 7or illice 7ob²⁰ ƿinz þ ealle ƿerceafta 7 ealle²¹ ƿuhta ƿilnaþ to habbenne.

^a Boet. lib. iii. prosa 11.—Dedit enim providentia, &c.

¹ Bod. ƿræc.

² Cott. meolo.

³ Cott. ƿerft.

⁴ Cott. meolo.

⁵ Cott. þurp.

⁶ Cott. ƿræþa.

⁷ Cott. nabelær.

⁸ Bod. bið ælcne

⁹ ƿȳhte. ¹⁰ Cott. ƿorþæm. ¹¹ Bod. 7ehƿilcum. ¹² Cott. naler.

¹³ Bod. hīr ƿecȳnb. ¹⁴ Bod. ƿeorol. ¹⁵ Bod. ƿræt.

¹⁶ Bod. untobæleþ bið hit 7e hal. ¹⁷ Bod. Ðæt ealle ƿinz habbaþ ænne ƿillan.

¹⁸ Cott. 7ober. ¹⁹ Cott. 7ob. ²⁰ ƿra þu 7æzr, desunt in MS. Bod.

²¹ Cott. ealpa.

less its savour and its virtue enters every vein, even as any one sifts meal: the meal runs through every hole, and the bran becomes separated. So also our spirit is very widely wandering, without our will, and without our power, by reason of its nature, not by reason of its will, that happens when we sleep. But cattle, and also other creatures, seek that which they desire, more from nature than from will. It is unnatural to everything that it should desire danger or death, but still many a thing is so far compelled that it desires both of them; because the will is then stronger than the nature. Sometimes the will is more powerful than the nature, sometimes the nature overcomes the will. Thus lust does. It is natural to all men, and yet its nature is sometimes denied to it through the man's will. All the desire of cohabitation is from nature, not from will.

§ XII. By this thou mayest plainly know that the Maker of all things has imparted one desire and one nature to all his creatures, that is, that they would exist for ever. It is natural to everything that it should desire to exist for ever; so far as it can and may retain its nature. Thou needest not doubt concerning that which thou before didst question, that is, concerning the creatures which have no souls. Every one of the creatures which have souls, as well as those which have not, desires always to exist. Then said I: Now I understand that about which I before doubted, that is, that every creature is desirous always to exist; which is very clear from the propagation *of them*. Then said he: Dost thou then understand that every one of the things which perceives itself to exist, perceives itself to be together, whole and undivided; because if it be divided, then it is not whole? Then said I: That is true. Then said he: All things, however, have one will, that is, that they would exist for ever. Through this one will they desire the one good which for ever exists, that is God! Then said I: So it is as thou sayest. Then said he: Thou mayest then plainly perceive that it is on account of a thing, good in itself, that all creatures and all things desire

Ða cræp ic. Ne mæg nan mon forþe fezzan. forðam¹ ic onzite
 þ̅ ealle zerceafta tofleopon² gpa gpa pæteþ. 7 nane sibbe. ne
 nane enbebypnæste ne heolbon. ac gpiþe unzeredlice³ toflupen
 7 to nauhte purþen. gpa gpa pe ær fæbon⁴ on þiſſe ilcan bec.
 zif hi næfbon ænne Gob þe him eallum ftiopbe. 7 facobe. and
 næbbe. Ac nu forþamþe pe picon þ̅ an pealþenb iſ eallra ðinga.
 pe fceolon⁵ beon, neþe zepaſan. ſam pe pillan. ſam pe nýllan. þ̅
 he ſie ſe hehſta hiof eallra zoba. Ða fmeþcobe⁶ he ſip min 7
 cræp. Eala⁷ min cils ea. hpæt þu eart gpiþe zeræliſ. 7 ic gpiþe
 bliþe. for þinum⁸ andzite. gpiþe neah þu ongezate ða þ̅ riht. 7
 þ̅ ilce þ̅ þu ær fæbeft. þ̅ þu onziton ne mihteft. ðæſ þu pæpe
 nu zepaſa. Ða cræp ic. Hpæt pæſ þ̅ þ̅ ic ær fæbe þ̅ ic nýſte.⁹
 Ða cræp he. Ðu fæbeft þ̅ ðu nýſteft¹⁰ ælcne zerceafta enbe.
 ac pite nu þ̅ þ̅ iſ ælcne zerceafta enbe. þ̅ þu ſelf ær nembeft.
 þ̅ iſ zob.¹¹ to þam fundiaþ ealle¹² zerceafta. nabbap hi nan zob
 oſer þ̅ to fecanne. ne hi nan puht ne mazon ne uſor ne uſor
 fundan :

CAPUT XXXV.³

§ I. ÐA he ða þiſ gpell aſæb hæfþe. ða onzan he eft ringan.
 7 þuſ cræp. Ðra hpa gpa pille bioplice gpiſigan miþ inneþearþan
 Mobe æfter nýhte. 7 nýlle þ̅ hine æniſ mon oðþe æniſ ðing
 mæze amernnan. onginne ðonne fecan on innan him ſelfum. þ̅
 he ær ýmbuton hine ſohte. 7 forlæte unnýtte ýmbhogan gpa
 he¹³ gpiſort mæze. 7 zexæþerize to þam anum. 7 zerecge
 ðonne hiſ agnum¹⁴ Mobe. þ̅ hit mæg fundan. on innan him
 ſelfum ealle ða zob þe hit ute ſeþ. ðonne mæg he gpiþe pæþe
 onzitan ealle þ̅ ýfel 7 þ̅ unnet. þ̅ he ær on hiſ Mobe hæfþe.
 gpa fpeotole gpa þu miht ða runnan zergeon. 7 þu onziteft þ̅
 agen ingepanc. þ̅ hit biþ micle beophtne 7 leohtne ðonne ſeo
 runne. forþam nan hæfigneſ ðæſ lichoman. ne nan unþear ne
 mæg eallunga aſion of hiſ Mobe þa rihtſiſneſſe.¹⁵ gpa þ̅ he
 hiþe hpæt hpezu nabbe on hiſ Mobe. ðeah ſio gþærneſ þæſ
 lichoman. 7 þa unþearſ oſt aſiſegien þ̅ Mobe miþ oſerþio-

¹ Boet. lib. iii. metrum 11.—Quisquis profundâ mente; &c.

² Cott. forþæm. ³ Cott. flopem. ⁴ Bod. ungelice. ⁵ Cott. lange
 fæbon. ⁶ Cott. fceolon. ⁷ Cott. fmeapcobe. ⁸ Cott. Ea. ⁹ Bod.
 mino. ¹⁰ Cott. neſſe. ¹¹ Cott. neſſe. ¹² Cott. neſſe. ¹³ Bod. hi. ¹⁴ Bod. anum. ¹⁵ Bod. un-
 rihtſiſneſſe.

to possess *it*. Then said I: No man can more truly say; for I know that all creatures would flow away like water, and keep no peace nor any order, but very confusedly dissolve, and come to naught, as we before said in this same book, if they had not one God who guided, and directed, and governed them all! But now, since we know that there is one governor of all things, we must needs be convinced, whether we will, or whether we will not, that he is the highest roof of all goods. Then he smiled upon me, and said: O, my child, how truly happy art thou, and how truly glad am I, on account of thine understanding! Thou hast very nearly discovered the truth; and the same that thou before saidest thou couldest not understand, of that thou hast now been convinced. Then said I: What was that, which I before said I knew not? Then said he: Thou saidest that thou knewest not the end of every creature. But know now, that that is the end of every creature, which thou thyself hast already named, that is, good. To this all creatures tend. They have no good besides this to seek, nor can they discover anything either above or beyond it!

CHAPTER XXXV.

§ I. WHEN he had ended this discourse, then began he again to sing, and thus said: Whosoever is desirous to search deeply with inward mind after truth, and is unwilling that any man, or anything should mislead him, let him begin to seek within himself that which he before sought around him; and let him dismiss vain anxieties as he best may, and resort to this alone, and say to his own mind that it may find within itself all the goods which it seeks externally. Then may he very soon discover all the evil and vanity which he before had in his mind, as plainly as thou canst behold the sun. And thou wilt know thine own mind, that it is far brighter and lighter than the sun. For no heaviness of the body, or any fault, can wholly take away from his mind wisdom, so that he have not some portion of it in his mind; though the sluggishness of the body and *its* imperfections often prepossess the mind with forgetfulness, and affright it with the mist of error,

tuſneſſe 7 mið þam geþolmifte hiſ forþio ꝥ hit ne mæge gpa beorhte ſcinan gpa hit polbe. 7 ðeah biþ ſimle corn ðære forþæſtneſſe fæb on þære ſaple punizenbe. Ða hpile þe ſio ſap 7 je lichoma geþenobe beoþ. ꝥ corn ſceal bion aþeht mið aſcunga 7 mið lape. gif hit gþopan ſceal. Ðu mæg ðonne ænig man nýhtſiſlice 7 geſceapſiſlice aſgizan. gif he nan gþot nýhtſiſneſſe on him næfþ. niþ nan gpa ſiþe bebæleð nýhtſiſneſſe. ꝥ he nan nýht andſýrþe nýte. gif mon aſap. Forþam hit iſ ſiþe nýht ſpell ꝥ Plato ſe uþpita fæbe. he cþæþ gpa hpa gpa ungemýnðig ſie nýhtſiſneſſe. gecenne hine to hiſ gemýnðe. ðonne ſint he ðæri þa nýhtſiſneſſe gehýbbe mið þæg lichoman hæfignneſſe 7 mið hiſ Godeſ gebreþneſſe 7 biſgunga :.

§ II.^o Ða cþæþ ic. Ic eom geþafa ꝥ ꝥ þæg goð ſpell ꝥ Plato fæbe. Ðu ne mýnegober¹ þu me eac nu tupa þære ilcan ſpſæce. æpeſt þu cþæþe ꝥ ic hæfþe forþiten ꝥ gecýnbelice goð. ꝥ ic on innan me ſelfum hæfþe. for ðæg lichoman heſignneſſe. æt oðpum cenne þu me fæbeſt þæt ðu hæfþeſt ongiten ꝥ me ſelfum puhte ꝥ ic hæfþe eallunga forþolen ꝥ gecýnbelice goð. ꝥ ic on innan me ſelfum ſceolþe habban. for ðære ungemetlican unpoþneſſe ðe ic hæfþe forþam forlætenan pelan. Ða cþæþ he. Ðar þu nu gemýnþeſt ða poþþ þe ic þe fæbe on þære forþman bec. ðonne miht² ðu be þam poþþum zenog ſpeotole ongitan ꝥ ꝥ þu ær fæbeſt ꝥ þu nýſteſt.³ Ða cþæþ ic. Hæt þæg ꝥ. hæt fæbe ic ꝥ ic nýte :.⁴ Ða cþæþ he. Ðu fæbeſt on þære ilcan bec. ꝥ þu ongeate ꝥ te Gode peolþe þiſſeſ miðþan gearþeſ. ac þu fæbeſt ꝥ þu ne mihte pitan humeta he hiſ peolþe. oðþe hu he hiſ peolþe. Ða cþæþ ic. Ic geman zenog geara⁵ min agen býriþ. 7 ic hiſ þæg ær ðe geþafa. þeah ic hit þa be ſumum bæle ongeate. ic polþe get hiſ mapie æt ðe geþeoran. Ða cþæþ he. Ne ðe nauht ær ne tpeoþe ꝥ te Gode næbbe 7 peolþe ealleſ miðþaneapþeſ :. Ða cþæþ ic. Ne me geot⁶ nauht ne tpeoþ. ne nu næfþe ne tpeoþ.⁷ ic þe pille eac ſona ſecgan be hþæm ic hit æpeſt⁸ ongeat. Ic ongeat þæt ðeſ miðþangeapþ þæg of ſiþe manegum and miſtlicum⁹ ðingum gezæþenob. 7 ſiþe fæſte to ſomne zelimeþ 7 gearanzob. næpen hi gezæþenobe 7 gearabobe. gpa þiþerþeapþa geſceapþa. ðonne ne purþon he næfþe ne geþorhte ne eac gezæþenobe. 7 gif he hi

¹ Boet. lib. iii. proſa 12.—Tum ego, Platoni, inquam, &c.

² Cott. mýnðoberþ.

³ Cott. meahþe.

⁴ Cott. neſſe.

⁵ Cott.

nýſſe.

⁶ Cott. geape.

⁷ Cott. giet.

⁸ Cott. tþioð.

⁹ Bod. þam

ic æpeſt.

¹⁰ Cott. miſtlicum.

so that it cannot shine so brightly as it would. And nevertheless, a grain of the seed of truth is ever dwelling in the soul, while the soul and the body are united. That grain must be excited by inquiry and by instruction if it shall grow. How then can any man wisely and rationally inquire, if he has no particle of wisdom in him? No one is so entirely destitute of wisdom, that he knows no right answer when any one inquires. Therefore it is a very true saying that Plato the philosopher said. He said: Whosoever is forgetful of wisdom, let him have recourse to his mind; then will he there find the wisdom concealed by the heaviness of the body, and by the trouble and occupation of his mind.

§ II. Then said I: I am convinced that it was a true saying which Plato said. But hast thou not again twice reminded me of the same argument? First thou saidst that I had forgotten the natural good which I had within myself, through the heaviness of the body. At another time thou saidst to me, that thou hadst discovered that it seemed to myself that I had altogether lost the natural good which I should have within myself, through the immoderate uneasiness which I had on account of lost wealth. Then said he: Since thou now rememberest the words which I said to thee in the first book, thou mayest by those words clearly enough call to mind what thou before saidst thou wert ignorant of. Then said I: What was that? What did I say that I was ignorant of? Then said he: Thou saidst in that same book that thou knewest that God governed this middle-earth; but thou saidst that thou couldest not discover in what manner he governed it, or how he governed it. Then said I: I very well remember mine own folly, and I have already acknowledged it to thee. But though I know it in some measure, I would yet hear more concerning it from thee. Then said he: Thou formerly hadst not any doubt that God ruled and governed all the middle-earth. Then said I: Nor do I now doubt it, nor ever shall doubt it. I will, moreover, at once tell thee through what I at first comprehended it. I perceived that this middle-earth was composed of very many and various things, and very firmly cemented and joined together. If these, such contrary creatures, had not been united and reduced to order by an all-powerful Being, then they would

never have been formed nor joined together: and if he had not bound them with his indissoluble chains, then would they all be dissolved. Neither would their station and their course be formed so wisely, and so orderly and so suitably in their places, and in their times, if one unchangeable God did not exist. Good, therefore, directed whatever is. This I call God, as all creatures call *it*.

§ III. Then said he: Since thou hast so clearly understood this, I need not now greatly labour in order that I may instruct thee further concerning good; for thou art now almost come into the city of the true happiness, which thou some time ago couldst not discover. But we must nevertheless consider what we have already proposed. Then said I: What is that? Then said he: Have we not before agreed that sufficiency was happiness, and happiness was God? Then said I: So it is as thou sayest. Then said he: God needs no other help besides himself to govern his creatures with, any more than he before needed for the creation; for if he had need of any help in anything, then would he himself not have sufficiency. Then said I: So it is as thou sayest. Then said he: By himself he created all things, and governs all. Then said I: I cannot deny it. Then said he: We have before shown to thee that God was of himself good. Then said I: I remember that thou so saidst. Then said he: Through good, God created everything, for he governs by himself all that which we before said was good: and he is the only stable governor, and pilot, and rudder; for he directs and rules all creatures as a good pilot *steers* a ship. Then said I: Now I confess to thee that I have found a door, where I before saw only a little chink, so that I scarcely could see a very small ray of light in this darkness. And yet thou hadst before pointed out to me the door, but I could not ever the more discover it, though I groped for it whereabout I saw that little light twinkle. I said to thee some time ago in this same book, that I knew not what was the beginning of all

þ ic nýrte¹ hpæt se fruma pæne ealra zerceafta. Ða zerehtert þu me þ² hit pæg Lob.³ þa nýrte⁴ ic eft ýmbe þone enbe. ær þu me eft zerehtert þ þ pæne eac Lob.⁵ Ða fæbe ic þe þ ic nýrte⁶ hu he ealra þara zerceafta peolbe.⁷ ac ðu hit me hæfht nu frife fpeotole zereht.⁸ fpeolce⁹ ðu hæbbe Ða ðuru abroden þe ic ær fohte. Ða anbropode he me 7 cpæp. Ic pæt þ ic þe ær mýnezode¹⁰ Ðæne ilcan ffræce. 7 nu me þincp þ þu ongite fpa fpa lenz fpa bet ýmbe Ða foþfæstneffe. ac ic polbe zet þe eopian fume byrne.¹¹ ac fpa fpeotole fpa fio pæg þe ic þe ær fæbe. Ða cpæp ic. Ðpæt 17 fio :

§ IV.¹² Ða cpæp he. Ne mæg nænne mon pæg tpeozan¹³ þ te eallra zerceafta agnum pillan¹⁴ Lob nīcraþ ofep hi. 7 eapmoblice hiora pillan penbaþ to hī pillan. Be þæm 17 frife fpeotol þ te Lob æghpæg pealt mīd þæm helman 7 mīd þæm ftiopnoppne hī zobneffe. foþþæmpe¹⁵ ealle¹⁶ zerceafta zecýnbe-lice hiora agnum pillum fundiaþ to cumanne to zobe. fpa fpa pe oft ær fædon on þīffe ilcan bec. Ða cpæp ic. Ðpī ne mæg ic pæg tpeozan.¹⁷ foþþæmpe Lobef anpealb næpe full eabizlic. zif þa zerceafta hiora unpillum him heþben.¹⁸ 7 eft Ða zerceafta næpon¹⁹ nanef Ðoncef ne nanef peopþrcipef peopþe.²⁰ zif hi heora unpillum hlaforþbe heþben. Ða cpæp he. Nīf nan zerceaft Ðe he tīohhize²¹ þ hīo fcyfe pinnan pīf hīpe fciþpenþer pillan zif hīo hīpe zecýnþ²² healban pīle. Ða cpæp ic. Nīf nan zerceaft²³ þe pīf hīpe fciþpenþer pillan pinne. buton Ðýrīz mon. oððe eft Ða pīþepþerþan²⁴ englaþ. Ða cpæp he. Ðpæt penjt þu. zif ænezu zerceaft tīohhobe þ hīo pīf hīf pillan fceolbe pinnan. hpæt hīo mīhte pīf fpa mīhtīne fpa þe hīne zerehtne habbaþ. Ða cpæp ic. Ne mazon hī nauht Ðeah hī pillon. Ða punþroþbe he 7 cpæp. Nīf nan puht þe mæge oððe pille fpa heazum²⁵ Lobe pīþceþan. Ða cpæp ic. Ne pene ic þ ænīz puht pīe Ðe pīþpinne. buton þ pīt ær ffræcon. Ða fmeþcobe²⁶ he anb cpæp. Fīte zeape þ þ 17 þ hehīrte zob. þ hit eall fpa mīhtīzlice

§ Boet. lib. iii. prosa 12.—Cum Deus, inquit, omnia, &c.

¹ Cott. nýrre.

² Bod. hpæt.

³ Bod. et Cott. zob.

⁴ Cott. nýrre.

⁵ Bod. et Cott. gob.

⁶ Cott. nýrre.

⁷ Cott. molbe.

⁸ Cott. zereahht.

⁹ Cott. fpeolce.

¹⁰ Cott. mýnezode.

¹¹ Cott. býrne.

¹² Cott. tpeozan.

¹³ Cott. pillum.

¹⁴ Cott. foþþæmpe.

¹⁵ Cott. ealla.

¹⁶ Cott. hpone

mæg þwī tpeozan.

¹⁷ Bod. heþbert.

¹⁸ Cott. næpen.

¹⁹ Cott. pýþbe.

²⁰ Cott. tīohhīe.

²¹ Cott. cýnþ.

²² Cott. zecýnþ.

²³ Cott. pīþepþan.

²⁴ Cott. heaum.

²⁵ Cott. fmeapcabe.

creatures. Thou didst then inform me that it was God. Then again I knew not concerning the end, until thou hadst told me that it was also God. Then said I to thee that I knew not how he governed all these creatures, but thou hast now explained it to me very clearly, as if thou hadst opened the door which I before sought. Then answered he me, and said: I know that I before reminded thee of this same argument, and now methinks that thou understandest, as the later, so the better, concerning the truth. But I would yet show thee some example as manifest as that was which I before mentioned to thee. Then said I: What is that?

§ IV. Then said he: No man can doubt this, that by the proper consent of all creatures God reigns over them, and bends their will conformably to his will. By this it is very evident that God governs everything with the helm and with the rudder of his goodness. For all creatures naturally of their own will endeavour to come to good, as we have often before said in this same book. Then said I: Indeed I cannot doubt it, for God's power would not be entirely perfect if creatures obeyed him against their will: and again the creatures would not be worthy of any thanks or any honour if they unwillingly obeyed their lord. Then said he: There is no creature which attempts to contend against its Maker's will, if it desire to retain its nature. Then said I: There is no creature which contends against its Maker's will except foolish man, or, again, the rebellious angels. Then said he: What thinkest thou? If any creature determined that it would contend against his will, what could it do against *one* so powerful as we have proved him? Then said I: They cannot do anything, though they will it. Then wondered he, and said: There is no being which can or will oppose so high a God. Then said I: I do not imagine that there is anything which opposes, except what we before said. Then smiled he, and said: Be assured that that is the highest good, which so

macap. 7 eall ðing ȝerſceop. 7 eallum ſwa ȝeſcechce ſacap. 7 ſap eapeliſce¹ buton ælcum ȝerſince hit eall ſet. Ða cƿæþ ic. ƿel me licobe ꝥ þu ær ſæbert. 7 þær me lýt nu ȝet² bet. ac me ſceamaþ nu ꝥ ic hit ær ne onȝeat. Ða cƿæþ he. Ic ƿat³ ꝥ þu ȝeherpbert oft ſeccan on ealþum leaſum ſpellum ꝥ te loþ ſaturneſ ſunu ſceolbe beon⁴ ſe hehſta loþ oƿer oþre loþaſ.⁵ 7 he ſceolbe bion ðær heofeneſ ſunu. 7 ſcolbe mœrian on heofenum. 7 ſcolbon ȝigantaf bion eorþan ſuna. 7 þa ſceolbon⁶ ſicrian oƿer eorþan. 7 þa ſceolban⁷ hi beon⁸ ſƿalce⁹ hý ƿæron ȝerſýſtrena bearn. ſoþþæmþe¹⁰ he ſceolbe beon heofeneſ ſunu. 7 hi eorþan. ða ſceolbe ðam ȝigantum oƿſincan ꝥ he hæfþe hiepa¹¹ ſace. ƿolbon ða toþſecan ðone heofon under him. ða ſceolbe he ſenban ðunpaſ. 7 lýtetu.¹² 7 ƿinbaſ. 7 toſýppan eall hira ȝeſeopc miþ. 7 hi ſeſe oƿſean. Ðýlice¹³ leaunga hi ƿoþhton. 7 mihton eape ſecgan ſoþſpell. ȝif him þa leaunga næron¹⁴ ſetran. 7 ðeah ſƿa ȝeþe ſurum. hi mihton ſecgan hƿýlc býrg Neſnob ſe ȝigant ƿoþhte. ſe Neſnob ƿær Lhureſ ſunu. Lhur ƿær Lhamer ſunu. Lham¹⁵ Noeſ. ſe Neſnob hec ƿýpcan ænne top on ðam¹⁶ ſelba þe ſennap¹⁷ hætte. 7 on ƿæpe ðioþe þe Deſpa hætte. ſƿiþe neah ƿæpe býrg ðe mon nu hæc Babilonia. ꝥ hi býdon ſoþ þæm þingum ꝥ¹⁸ hi ƿolbon ƿiton hu heah hit ƿæpe to þæm heſone. 7 hu ðicke¹⁹ ſe heſon ƿæpe 7 hu ſært. oððe hƿæt þæp oƿer ƿæpe. Ac hit ȝebýreþe. ſwa hit cýnn²⁰ ƿaſ. ꝥ ſe ȝobcunba anpealde²¹ hi toſtencte æp hi hit fullſýpcan moſton.²² 7 toþeap þone topp.²³ 7 hioþa manigne²⁴ oƿſloz. 7 hioþa ſƿaþe toþealde on tpa²⁵ 7 hunþ ſeoſontiz ȝeþeoba.²⁶ Ða ȝebýneþ ælcum ðapa þe ƿinþ ƿiþ þæm ȝobcunban anpealbe.²⁷ ne ȝeſeþ²⁸ him nan ſeoþſcýpe on þæm. ac ƿýnþ ſe ȝeþanob þe hi æp hæfþon :-

§ V.^a Ac loca nu hƿæþen ðuþalle ꝥ hit ȝiet ſƿýnigen²⁹ æfter ænigne ȝerſceapſneſſe ſunþon. nu ƿu ꝥ aſunben³⁰ habbaþ. ꝥ

^b Boet. lib. iii. proſa 12.—*Sed. viſme rationes ipſas, &c.*

¹ Cott. eþeliſce. ² Cott. ȝet. ³ Bod. ƿæt ic ƿat. ⁴ Cott. bion.
⁵ Cott. oþru loþu. ⁶ Cott. ſceolben. ⁷ Cott. ſceolben. ⁸ Cott.
bion. ⁹ Cott. ſƿelce. ¹⁰ Cott. ſoþþæm þe. ¹¹ Bod. hiepe. ¹² Cott.
hýeta. ¹³ Cott. Ðýlice. ¹⁴ Cott. næpen. ¹⁵ Bod. Lhamer ſunu.
Lhaan. ¹⁶ Cott. þæm. ¹⁷ Cott. Nenſap. ¹⁸ Cott. þe. ¹⁹ Cott.
þicce. ²⁰ Cott. cýn. ²¹ Cott. ƿalþ. ²² Cott. moſton. ²³ Cott.
top. ²⁴ Cott. monigne. ²⁵ Cott. tu. ²⁶ Cott. ȝeþeoba. ²⁷ Cott.
anpealbe. ²⁸ Cott. ȝeſýð. ²⁹ Bod. ȝerſýnigen. ³⁰ Cott. ſunben.

powerfully does everything, and has created all things, and so widely over all extends, and so easily without any labour disposes everything. Then said I: I well liked what thou before saidst, and this pleases me still better; but I am now ashamed that I did not know it before. Then said he: I wot thou hast often heard tell in old fables, that Jove, the son of Saturn, should be the highest god above other gods; and he should be the son of heaven, and should reign in the heavens; and the giants should be the sons of earth, and should reign over the earth; and then they should be as if they were sisters' children, for he should be the son of heaven, and they of earth. Then should it bethink the giants that he possessed their kingdom. Then were they desirous to break the heaven under him. Then should he send thunders, and lightnings, and winds, and therewith overturn all their work, and slay them. Such fictions they invented, and might easily have related true history, if the fictions had not been more agreeable to them, and yet very like to these. They might have related what folly Nimrod the giant wrought. Nimrod was the son of Cush; Cush was the son of Ham, *and* Ham of Noah. Nimrod gave order to erect a tower in the field which is called Shinar, and in the country which is called Dura, very near to the city which men now call Babylon. They did it for these reasons; that they wished to know how high it was to the heaven, and how thick the heaven was, and how firm, or what was over it. But it happened, as was fit, that the divine power dispersed them before they could complete it, and overthrew the tower, and slew many a one of them, and divided their speech into seventy-two languages. So happens it to every one of those who strive against the divine power. No honour accrues to them thereby, but that is diminished which they before had.

§ V. But see now whether thou art desirous that we still should seek after any argument further, now we have dis-

ƿit ær ƿohton. ic ƿene þeah ƿit ƿit ƿit¹ uncne ƿorð to ƿomne
 ƿleap. ꝥ þær aƿrunge ƿum ƿƿearca up ƿorþætnesſe ðara þe
 ƿit ær ne ƿerapon. Ða cƿæþ ic. Ðo ƿra ƿra ðu ƿille. Ða cƿæþ
 he. Ðræt nænne mon nu ne tƿeoþ ꝥ ƿob ƿý ƿra mihtiz ꝥ he
 mæge ƿýncan ꝥ ꝥ he ƿille. Ða cƿæþ ic. Ne tƿeoþ þær nan² mon
 ðe auht ƿat. Ða cƿæþ he. Ðræþer æniz mon ƿene³ ꝥ auht ƿie
 þær ðe ƿob ðon ne mæge. Ða cƿæþ ic. Ic hit ƿat ꝥ nauht niſ
 ðær ðe he ðon ne mæge. Ða cƿæþ he. ƿenſt þu hƿæþer he
 mæge æniz⁴ ýfel ðon. Ða cƿæþ ic. Ic ƿat ꝥ he ne mæg. Ða
 cƿæþ he. Soþ ðu ƿenſt. ƿorþam hit iſ nauht. þær ýfel auht
 ƿære þonne mihte⁵ hit ƿob ƿýncan. ƿorþý hit iſ nauht. Ða
 cƿæþ ic. Me ƿincþ ꝥ þu me ðƿelize anb ðýberie.⁶ ƿra mon cils
 ðeſ. lætſt me hiþer ꝥ ðiber⁷ on ƿra þicne ƿudu ꝥ ic ne mæg
 ut ariebian. ƿorþæm ðu á ýmbe ƿicce feht eft on ða ilcan
 ƿræce. þe þu ær ƿræce⁸ ꝥ ƿorlæſt eft ða ær ðu hi ƿeenboð
 habbe.⁹ ꝥ feht on uncne. þý ic nat nu¹⁰ hƿæt þu ƿilt. Me
 ƿincþ ꝥ ðu hƿenſeſt ýmbuton¹¹ ƿume ƿunþerlice ꝥ ſelbuþe
 ƿræce. ýmbe þa anſealbnesſe ƿære ƿobcunþnesſe. Ic ƿeman¹²
 ꝥ þu me ær nehteſt ƿum ƿunþorlic ſpell. be ðam þa ðu me
 nehteſt ꝥ hit ƿære eall an ƿeræþa ꝥ ꝥ hehteſt ƿob. ꝥ cƿæþe ꝥ
 ða ƿeræþa ƿæron¹³ on ðam¹⁴ hehtan ƿobe¹⁵ fæſte. ꝥ ꝥ hehteſt
 ƿob ƿære ƿob ſelf.¹⁶ ꝥ he ƿære full ælcne ƿeræþe. anb þu
 cƿæþe ꝥ ælc ƿeræþiz mon ƿære ƿob. ꝥ eft ðu fæþeſt ꝥ ƿober
 ƿobneſſe¹⁷ ꝥ hiſ ƿeræþizneſſe ꝥ he ſelf þæt ꝥ ƿære¹⁸ eall an. ꝥ
 þonne ƿære ſe hehtan ƿob. ꝥ to þæm ƿobe ealle þa ƿeræþa
 funþar ðe heora ƿecýnð healbap. ꝥ ƿilniap ꝥ hi¹⁹ to cumen. ꝥ
 eac ðu fæþeſt ꝥ te ƿob ƿeolbe²⁰ eallra hiſ ƿeræþa mid þam²¹
 ƿeornþorne²² hiſ ƿobneſſe.²³ ꝥ eac fæþeſt ꝥ ealle²⁴ ƿeræþa
 hiora aƿnum ƿillum ungenebbe him ƿæron²⁵ unþerþeolbe.²⁶ ꝥ
 nu on laſt þu fæþeſt²⁷ ꝥ ýfel næne nauht. ꝥ eall ðiſ þu ƿe-
 nehteſt to ƿobe ƿiþe ƿeræþaþlice buton ælcne leaſne ƿæ-
 belſan. Ða cƿæþ he. Ðu fæþeſt ær ꝥ ic þe ðealbe.²⁸ Ac me

¹ Bod. ƿit ƿit ƿit. ² Cott. nænne. ³ Bod. ƿære. ⁴ æniz, deest
 in MS. Bod. ⁵ Cott. meahre. ⁶ Cott. ðelle ꝥ ðýþe. ⁷ Cott.
 læſt me hiþer ꝥ hiþer. ⁸ þe þu ær ƿræce, desunt in MS. Bod.
⁹ Cott. hæbbe ¹⁰ nu, deest in MS. Cott. ¹¹ Cott. ýmbe utan. ¹² Bod.
 ƿenam. ¹³ Cott. ƿæpen. ¹⁴ Cott. þæm. ¹⁵ Cott. ƿoobe. ¹⁶ Cott.
 ƿob ƿære ƿob. ¹⁷ Cott. ƿoobeſ. ¹⁸ Bod. ꝥ he ƿære. ¹⁹ Cott.
 hi. ²⁰ Cott. ƿeolbe. ²¹ Cott. þæm. ²² Cott. ƿeornþorne. ²³ Cott.
 ƿobneſſe. ²⁴ Cott. ealla. ²⁵ Cott. ƿæpen. ²⁶ Cott. unþerþeolbe.
²⁷ Cott. fæþeſt. ²⁸ Bod. ꝥ þe ðeolbe.

covered what we before sought. I think, however, if we again strike our words together, there may spring out some spark of truth of those things which we have not yet observed. Then said I: Do as thou wilt. Then said he: No man doubts that God is so mighty that he is able to work whatsoever he will. Then said I: No man doubts this, who knows anything. Then said he: Does any man think that there is aught which God cannot do? Then said I: I know that there is nothing which he cannot do. Then said he: Dost thou imagine that he can do any evil? Then said I: I know that he cannot. Then said he: Thou sayest truly, for it is nothing. If evil were anything, then could God do it. Therefore it is nothing. Then said I: Methinks thou misledest and deludest me, as any one does a child: thou ledest me hither and thither in so thick a wood that I cannot find the way out. For thou always, on account of some small matter, betakest *thyself* to the same argument that thou before wert speaking of, and again leavest that before thou hast ended it, and beginnest a fresh one. Therefore I know not what thou wouldest. Methinks thou revolvest about some wonderful and extraordinary argument concerning the oneness of the divine nature. I remember that thou formerly madest to me a wonderful speech, wherein thou toldest me that it was all one, happiness and the highest good: and saidst that the felicities were fixed in the highest good, and the highest good was God himself, and he was full of all happiness. And thou saidst that every happy man was a God! And again thou saidst, that God's goodness, and his happiness, and himself, that this was all one, and was, consequently, the highest good; and to this good all creatures which retain their nature tend, and are desirous to come. And moreover thou saidst, that God governed all his creatures with the rudder of his goodness; and also saidst, that all creatures of their own will, uncompelled, were subject to him. And now, at last, thou saidst that evil was nothing! And all this thou hast proved for truth very rationally, without any ambiguity. Then said he: Thou

þincþ ſelfum ꝥ ic þe nauht ne þpelode.¹ ac ſæbe ðe ſpiþe lang
ſpell 7 punþorlic ſpiþe² geſceablice be ðam Gode ðe wit unc ge-
ſýrn togeþeabon. 7 nu get³ ic :teohhie ꝥ ic ðe hþæt hþegu⁴
uncuþeſ geſeccc be þam alcan Gode. Ðit iſ geſýnð ðæne goð-
cunþneſſe ꝥ heo mæg beon ungemenged wið oþne⁵ geſceapta.
buton oþerþa geſceapta fultume. ſpa ſpa nan oþer geſceaft
ne mæg. ne mæg nan oþer⁶ geſceaft be him ſelfum bion. ſpa
ſpa gio⁷ Parmenter ſe ſceop geþbode⁸ and cþæþ. Ðe ælmihtiga⁹
Gob iſ eallra ðinga peccenð 7 he ana unapenbenðlic¹⁰ puniaþ. 7
eallra ðara apenbenðlicra¹¹ þelt. Forþæm ðu ne ðearft nauht
ſpiþe punþriþan ðeah þe ſpiþian¹² æfter ðam¹³ þe þe ongunnon.
ſpa mið læſ forða. ſpa mið ma. ſpæþer þe hit geſeccan magon.
Ðeah þe nu ſculon manega 7 mihtlice¹⁴ byna and byrpell
peccan. ðeah hangaþ une Gob ealne þeþ on þæm þe þe æfter
ſpýriap. ne þo þe na¹⁵ on ða byrena¹⁶ and on byrpell¹⁷ for ðara
hearaſa ſpella lufan. ac forþamþe¹⁸ þe polbon mið geþeacnian¹⁹
ða goþſæftneſſe. 7 polbon ꝥ hit purbe to nýtte ðam ge-
heþenbum.²⁰ Ic gemunðe nu rihte²¹ þæſ piþan Platoneſ lapa
ſuna. hu he cþæþ. ꝥ²² re mon re þe byrpell reþgan²³ polbe. ne
ſceolde ſon on to ungelic byrpell ðæne ſpæce ðe he ðonne
ſpnecan polbe. ac geþeop²⁴ nu geþýlðelice hþæt ic nu ſpnecan
wille. ðeah hit þe geſýrn ær unnýt ðuhte. hþæþer þe re enbe
abet lician wille :-

§ VI.¹ Onþan ða riþgan. 7 cþæþ. Geſælþ biþ re mon. þe
mæg geſeon. ðone hlutþian æpellm. ðæſ hehtan goþeſ. 7 of
him ſelfum. æpeorþan mæg. ða ðioſþio luf Godeſ. ſe ſculon
get of ealþum leaþum ſpellum ðe ſum byrpell peccan. Ðit ge-
lamp gio. ꝥ te an heapþeþe. þæſ on ðæne þeode.²⁵ þe Thracia
hatte. þio þæſ on Lþeca riþe. re heapþeþe þæſ ſpiþe. unge-
ſpæþlice goð.²⁶ þæſ nama þæſ Onþeþ. he hæþe an ſpiþe ænlic
wiþ. þio þæſ hæten Eupþice. þa onþann²⁷ monn reþgan. be þam
heapþeþe. ꝥ he mihte heapþian ꝥ re þeode²⁸ þæþe. 7 ða ſtanæþ

¹ Boet. lib. iii. metrum 12.—Felix qui potuit boni, &c.

¹ Cott. þpelle.

² Cott. 7 ſpiþe.

³ Cott. get.

⁴ Cott. hþegu.

⁵ Cott. oþra.

⁶ Cott. oþru.

⁷ gio, deest in MS. Cott.

⁸ Cott.

geþbode. ⁹ Cott. ælmihtiga.

¹⁰ Cott. unapenbenðlic.

¹¹ Cott.

et Bod. anpenbenðlicra.

¹² Cott. ſpýriþen.

¹³ Cott. þæm.

¹⁴ Cott.

mihtlice.

¹⁵ Cott. no.

¹⁶ Cott. byna.

¹⁷ Cott. on þa byrpell.

¹⁸ Cott.

forþæm þe.

¹⁹ Cott. becnan.

²⁰ Bod. geþeþenbon.

²¹ Cott. nýhte.

²² Cott. ꝥ te.

²³ Cott. reþgan.

²⁴ Cott. geþeþ.

²⁵ Cott. þeode.

²⁶ Cott. goðb.

²⁷ Cott. onþon.

²⁸ Cott. þeode.

saidst just now that I deceived thee; but methinks that I have not deceived thee, but have stated to thee a very long and wonderful argument, very rationally, concerning that God to whom we some time ago prayed: and I still intend to teach thee ~~something unknown~~ concerning the same God. It is the nature of the divinity, to be able to exist unmixed with other beings, without the help of other beings, in such a way as nothing else is capable of. No other thing is able to exist of itself. Thus formerly Parmenides the poet sung, and said: The Almighty God is ruler of all things, and he alone remains unchangeable, and governs all changeable things. Therefore thou needest not greatly wonder, when we are inquiring concerning what we have begun, whether we may prove it with fewer words, or with more. Though we should produce many and various examples and fables, yet our mind always hangs on that which we are inquiring after. We do not betake ourselves to examples and fables, for love of fictitious speeches, but because we desire therewith to point out the truth, and desire that it may be useful to the hearers. I called to mind just now some instructions of the wise Plato, how he said that the man who would relate a fable, should not choose a fable unlike the subject of his discourse. But hear now patiently what I shall further say, though it formerly appeared to thee unprofitable, whether the end may better please thee.

§ VI. He began then to sing, and said: Happy is the man who can behold the clear fountain of the highest good, and can put away from himself the darkness of his mind! We will now from old fables relate to thee a story. It happened formerly that there was a harper in the country called Thrace, which was in Greece. The harper was inconceivably good. His name was Orpheus. He had a very excellent wife, who was called Eurydice. Then began men to say concerning the harper, that he could harp so that the wood moved, and the

hi rēnebon.¹ for þam sƿege. 7 ƿilb ðeop.² þær ƿolbon to ƿnan.
 7 rēanbon.³ sƿilce hi tæme⁴ ƿæron. sƿa rille. ðeah hi men.
 oððe hunðas. ƿiþ eobon. þ̅ hi hi na ne onƿcunebon. ða fædon
 hi. þ̅ ðær heapƿeƿer ƿiƿ. rceolbe acƿelan. 7 hiƿe sƿale. mon
 rceolbe. lædon⁵ to helle. ða rceolbe se heapƿeƿe. ƿeopþan sƿa
 sƿa ƿiƿ. þ̅ he ne mihte. on gemong oþrum mannum bion. ac
 teah to ƿuða. 7 sæt on þæm muntum. ægþer ze ðæg. ze
 nihte. ƿeop 7 heapƿobe. þ̅ þa ƿuðas biƿobon. 7 ða ea rēobon. 7
 nan heort. ne onƿcunobe. nænne leon. ne nan hapa. nænne
 hunð. ne nan neat. nýrte nænne anðan. ne nænne ege. to
 oþrum. for þære miht⁶ ðær rone. Ða ðæm heapƿeƿe þa
 ƿuhte. þ̅ hine þa.⁷ naner ðing. ne lýrte on ðirre ƿopulbe. ða
 ƿohte he. þ̅ he ƿolbe zerecan. helle Lobu.⁸ 7 ongunnan him.
 oleccan miþ hiƿ heapƿan. 7 biðban þ̅. hi him azeafan.⁹ eft hiƿ
 ƿiƿ. Ða he þa ðiðer com. þa rceolbe cuman. þære helle hunð.
 onzean hine. þær nama ƿær Lēƿeƿur.¹⁰ se rceolbe habban.
 þ̅io heafu. 7 onzan fægenian.¹¹ miþ hiƿ rceorte. 7 ƿlezian¹²
 ƿiþ hine. for hiƿ heapƿunza. Ða ƿas ðær eac. sƿiþe egeƿlic zeat-
 ƿearð. ðær nama rceolbe beon¹³ Laron. se hæfðe eac ð̅io
 heafu. 7 se¹⁴ ƿær sƿiþe oƿealb. Ða onzan¹⁵ ðe¹⁶ heapƿeƿe.
 hine biðban. þ̅ he hine gemunðbýrðe. þa hƿile ðe he þær ƿære.
 7 hine zefunðne. eft þanon brohte. ða zehet he him þ̅. for-
 þæm he ƿær oƿlýr.¹⁷ ðær relcƿan rone. Ða eobe he fupþop
 oþ he zemette.¹⁸ ða znaman Lýðena.¹⁹ ðe folcƿce men. hatas
 ƿarcar. ða hi reczar. þ̅ on nanum men. nýton nane aƿe. ac
 ælcum menn. ƿƿecan²⁰ be hiƿ zefýrhtum. ða hi reczar. þ̅
 ƿealbān.²¹ ælceƿ monneƿ ƿýrðe. ða onzann²² he biðban. hiopa²³
 mihtre.²⁴ þa ongunnon hi ƿepan miþ him. Ða eobe he²⁵ fup-
 þop.²⁶ 7 him unnon ealle hellƿan onzean. 7 læðdon hine. to
 hiopa cýninge.²⁷ 7 ongunnon ealle ƿƿecan miþ him. 7 biðban
 ðær þe he bæð. Anð þ̅ unrtille hƿeol. ðe Ixion ƿær²⁸ to ze-
 bunðen. Laiuta²⁹ cýning for hiƿ rēlbe. þ̅ oþrtob. for hiƿ
 heapƿunza. Anð Tantalus se cýning. ðe on þirre ƿopulbe. un-

¹ Bod. hiƿgebon. ² Cott. ƿilbu ðiop. ³ Cott. rēonban. ⁴ Cott. zamu. ⁵ Cott. læban. ⁶ Cott. meƿge. ⁷ þa, deest in MS. Cott. ⁸ Bod. zaru. ⁹ Cott. azeafan. ¹⁰ Bod. Lēƿeƿur. Cott. Lēƿeƿeƿur. ¹¹ Cott. onfægnian. ¹² Bod. ƿlezian. ¹³ Cott. bion. ¹⁴ se, deest in MS. Cott. ¹⁵ Cott. onzan. ¹⁶ Cott. ze. ¹⁷ Bod. onlýr. ¹⁸ Cott. mette. ¹⁹ Cott. mettena. ²⁰ Cott. ƿƿecan. ²¹ Cott. ƿalben. ²² Cott. ongon. ²³ Cott. heopa. ²⁴ Cott. bliƿre. ²⁵ Bod. hi. ²⁶ Cott. fupþop. ²⁷ Cott. cinnunge. ²⁸ ƿær, deest in MS. Bod. ²⁹ Cott. Laiuta.

stones stirred themselves at the sound, and wild beasts would run thereto, and stand as if they were tame; so still, that though men or hounds pursued them, they shunned them not. Then said they, that the harper's wife should die, and her soul should be led to hell. Then should the harper become so sorrowful that he could not remain among other men, but frequented the wood, and sat on the mountains, both day and night, weeping and harping, so that the woods shook, and the rivers stood still, and no hart shunned any lion nor hare any hound; nor did cattle know any hatred, or any fear of others, for the pleasure of the sound. Then it seemed to the harper that nothing in this world pleased him. Then thought he that he would seek the gods of hell, and endeavour to allure them with his harp, and pray that they would give him back his wife. When he came thither, then should there come towards him the dog of hell, whose name was Cerberus; he should have three heads, and began to wag his tail, and play with him for his harping. Then was there also a very horrible gatekeeper, whose name should be Charon. He had also three heads, and he was very old. Then began the harper to beseech him that he would protect him while he was there, and bring him thence again safe. Then did he promise that to him, because he was desirous of the unaccustomed sound. Then went he farther, until he met the fierce goddesses, whom the common people call *Parcæ*, of whom they say, that they know no respect for any man, but punish every man according to his deeds; and of whom they say, that they control every man's fortune. Then began he to implore their mercy. Then began they to weep with him. Then went he farther, and all the inhabitants of hell ran towards him, and led him to their king; and all began to speak with him, and to pray that which he prayed. And the restless wheel which *Ixion* the king of the *Lapithæ* was bound to for his guilt; that stood still for his harping. And *Tantalus* the king, who in this world was immoderately

gemeslice gippe wæs. ⁊ him wæs þ̅ ilce. yfel fylgde.¹ þær
 giferneſſe. he geſtalbe. And ſe Uulcor.² ſceolbe forlætan. þ̅
 he ne ſlat. þa lifne Tŷtes. ðær cýninges.³ þe hine ær. mid þ̅
 witonbe. And eall hellwara. wita geſtalbon. þa hwile ðe he be-
 foran þam cýninge hearpobe. Ða he þa lange. ⁊ lange hearp-
 obe. þa clepobe.⁴ ſe hellwara cýning. ⁊ cwæp. Uton⁵ aſiſan.
 þæm eſne hŷ wif. forþam⁶ he hi. hæſþ geeapnot.⁷ mid hŷ
 hæppunga. Bebeab him ða. ðæt he geara wite.⁸ þ̅ he⁹ hine
 næfne. underwæc ne beſape. ſiþþan¹⁰ he wononwæp¹¹ wæne. ⁊
 wæbe. gŷ he hine underwæc beſape. þ̅ he ſceolbe. forlætan þæt
 wif. Ac ða lufe mon mæg wite uneape. oððe na¹² forweoban.
 wila wæ.¹³ hwæt Onſeu þa. læbbe hŷ wif mid hŷ. oþþe he com.
 on þ̅ gemæne. leohter ⁊ weortro. þa eobe þ̅ wif ætſer him. ða
 he forþ¹⁴ on þ̅ leohc com. Ða beſeah he hine underwæc. wif
 ðær wif. þa lorebe¹⁵ heo¹⁶ him ſona. Ðar learan¹⁷ wæll. lænþ
 gehwile man. wara þe wileþ. helle wærtro.¹⁸ to wionne. ⁊ to
 wæs gofer.¹⁹ goðer lohte. to cumanne²⁰ þ̅ he hine æ beſio. to
 hŷ ealþum²¹ yfelum. wæ þ̅ he hi eft. wæ fullce fullſæmme.
 wæ he hi ær dýbe. forþam²² wæ hŷ wæ. mid fullon²³ wællan. hŷ
 Wob pent. to ða yfelum. þe he ær forlet. ⁊ hi ðonne fullſæmep.
 and he him þonne. fullce licap. ⁊ he hi næfne. forlætan ne
 þencp. þonne forlŷt he. eall hŷ ærpan wot.²⁴ buton he hit
 eft gebece. Ðer endað nu. ſeo ðriðbe boc Boetes. and on-
 gŷp ſeo weorþe.

CAPUT XXXVI.*

§ I. ÐA ſe Wiſdom ða wif leop wite lufwæplice ⁊ geſceab-
 wiflice aſungen hæfþe. þa hæfþe ic þa get²⁵ hwæt²⁶ hŷ wæ²⁷ ge-
 mýnþ on minum Wobe wæne unnotneſſe þe ic ær hæfþe. ⁊
 cwæp. Eala Wiſdom. þu þe eart wota and forwýnel²⁸ ðær foran
 leohter. hu wæronlic me dincþ þ̅ þ̅ þu me wecſt. forþam ic

* Boet. lib. iv. prosa 1.—Hæc cum Philosophia dignitate, &c.

¹ Cott. wæbe. ² Cott. ultor. ³ Bod. cýning. ⁴ Cott. clepobe.

⁵ Cott. witon. ⁶ Cott. forþam. ⁷ Cott. geeapnot. ⁸ Cott. geara
 wite. ⁹ he, deest in MS. Bod. et Cott. ¹⁰ Bod. forþam. ¹¹ Cott.

wononwæp. ¹² oððe na, desunt in MS. Bod. ¹³ Cott. wila wæ.

¹⁴ Cott. forþam. ¹⁵ Cott. lorebe. ¹⁶ Cott. heo. ¹⁷ learan, deest

in MS. Cott. ¹⁸ Cott. wærtro. ¹⁹ Cott. gofer. ²⁰ Cott. cumanne.

²¹ Cott. ealþum. ²² Cott. forþam. ²³ Cott. fullce. ²⁴ Cott. goð.

²⁵ Cott. get. ²⁶ Cott. hwæt. ²⁷ Cott. hŷ wæ. ²⁸ Cott. forwýnel.

greedy, and whom that same vice of greediness followed there; he became quiet. And the vulture should cease, so that he tore not the liver of Tityus the king, which before therewith tormented him. And all the punishments of the inhabitants of hell were suspended, whilst he harped before the king. When he long and long had harped, then spoke the king of the inhabitants of hell, and said: Let us give the man his wife, for he has earned her by his harping. He then commanded him that he should well observe that he never looked backwards after he departed thence, and said, if he looked backwards, that he should lose the woman. But men can with great difficulty, if at all, restrain love! Well-away! what! Orpheus then led his wife with him till he came to the boundary of light and darkness. Then went his wife after him. When he came forth into the light, then looked he behind his back towards the woman. Then was she immediately lost to him. ¶ This fable teaches every man who desires to fly the darkness of hell, and to come to the light of the true good, that he look not about him to his old vices, so that he practise them again as fully as he did before. For whosoever with full will turns his mind to the vices, which he had before forsaken, and practises them, and they then fully please him, and he never thinks of forsaking them: then loses he all his former good, unless he again amend it! Here ends the third book of Boethius, and begins the fourth.

CHAPTER XXXVI.

§ I. WHEN Wisdom had very delightfully and wisely sung this lay, then had I as yet some little remembrance in my mind of the sorrow which I formerly had, and said: O Wisdom, thou who art the messenger and forerunner of the true light, how wonderful does that appear to me which thou

declarest to me! Therefore I am persuaded that all which thou before saidst to me, God said to me through thee! And I also knew it before in some measure; but this sorrow had distracted me, so that I had entirely forgotten it. And this, besides, is the chief part of my unhappiness, that I wonder why the good God should suffer any evil to exist: or, if it yet must exist, and he wills to permit it, why he then does not speedily punish it. Indeed, thou mayest thyself know that this is to be wondered at. And also another thing seems to me even a greater wonder, that is, that folly and wickedness now reign over all the middle-earth, and wisdom and also other virtues have no praise nor any honour in this world, but he despised like dirt on a dunghill: and in every land wicked men are now honoured, and the good have manifold punishments. Who can forbear lamenting and wondering at such a marvel, that ever such evil should take place under the government of Almighty God, when we know that he sees it, and wills all good. Then said he: If it is as thou sayest, then is this more dreadful than any other prodigy, and is endless wonder: most like to this, that in a king's court gold and silver vessels should be despised, and men should esteem wooden *ones*. It is not as thou supposest. But if thou wilt call to mind all that which we have before said, then, with the help of God, concerning whom we are now speaking, thou wilt be able to understand that the good are always powerful, and the wicked have no power; and that virtues are never without praise or without reward; nor are vices ever unpunished; but the good are always happy, and the wicked unhappy. I can show thee very many examples of this which may encourage thee, so that thou mayest not know what thou any longer shouldest lament. But I will now teach thee the way which will lead thee to the heavenly city, whence thou formerly camest, since thou knowest through my instruction what the true happiness is, and where it is. But I must first give wings to thy mind, that it may the sooner raise itself up, before it begins to fly on high; in order that it may, sound and untroubled, fly to its native country, and leave behind it every one of the troubles

ſitte him on minum hræðræne. poſuſe him on minne þeƿ. ic bio hiſ laðioþ :.¹

§ II.¹ Ða ſe ƿiſdom þa ðiſ ƿell aþeht² hæfðe. þa onƿann he eft ƿinƿan ƿ cƿæþ. Ic hæbbe ƿiþe ƿiſte ſeþeþa. ꝥ ic mæg flioƿan ofeþ ðone hean hƿof þæſ heofoneſ. Ac þæſ ic nu moſte ƿin Ðob ƿeſiþeƿiƿan mið þam ƿiþeþum. ꝥ þu mihteſt mið me flioƿan. þonne miht ðu ofeþſion ealle þaſ eopþlican þing. Liſ þu mihteſt ðe flion ofeþ þam ƿobore. ðonne mihteſt þu ƿeſion þa ƿolenu unbep þe. ƿ mihteſt þe flioƿan ofeþ þam ƿýpe þe iſ betƿux þam ƿobore ƿ þæpe lýfte. ƿ mihteſt þe ſepan mið þæpe ƿunnaþ betƿýx þam tanƿlum. ƿ ðonne ƿeoþþan on þam ƿobore. ƿ ƿiððan to þam cealban ƿtioppan þe þe hataþ ðatunneſ ƿeoþþa. ſe iſ eall iſtƿ. ſe ƿanðnaþ ofeþ ofþum ƿteopnum ufoþ ðonne ænuƿ ofeþ tanƿol. ƿiððon þu ðonne ƿoþþ ofeþ þone biſt ahefoð. ðonne biſt þu buƿan ðam ƿiſtan ƿobore. ƿ lætſt þonne behinban þe þone hehſtan heofoþ. ƿiððan ðu miht habban ðinne ðæl ðæſ ƿoþan læhteſ. þæſ ƿuſtaþ an cýning ƿe hæfþ anpealb eallra ofþra cýninga. ſe ƿemetƿaþ ðone bꝛuðel. ƿ ꝥ ƿealbepen ealler ýmbhreoþteſ heofoþeſ ƿ eoþþan. ſe an ðema iſ ƿeſtaþþaƿ ƿ beoþht. ſe ƿtiopþ þam hræðræne eallra ƿeſceafra. Ac ƿiſ þu æſpe cýmſt on þone þeƿ ƿ to ðæpe ƿeoþe þe ðu nu ƿeot ƿoſƿiten haſt. þonne ƿiſt þu cƿeþan. Ðiſ iſ min ƿiht eþel. hionan ic þaſ æþ cumen. ƿ hionon ic þaſ acenneð. heþ ic ƿille nu ƿtanban ƿæſte. nelle ic nu næſpe hionon. Ic ƿat þeah ƿiſ ðe æſpe ƿeſþiþ ꝥ þu ƿiſt oððe moſt eft ƿunðian þaþa þioſtra ðiſpe ƿoþulbe. þonne ƿeþiſt ðu nu þa unƿihtƿian cýninga ƿ ealle þa ofeþmoþan ƿucan bion ƿiþe unmihtige ƿ ƿiþe eapme ƿreccan. þa ilcan ðe þiſ eapme ƿole nu heaþdoſt onþræſt :.

§ III.^m Ða cƿæþ ic.³ Eala ƿiſdom. miſel iſ ꝥ ƿanðaplic ꝥ þu ƿehæſtſt. ƿ ic eac nauht ne tƿeoƿe ðat ðu hiſ mæge ƿe læſtan. Ac ic þe halƿige ꝥ þu me no leuƿ ne letta.⁴ ac ƿetæc me þone þeƿ. ƿoþþeþ þu miht onƿitan ꝥ me lýft þæſ þeƿeſ. Ða cƿæþ he. Ðu ƿealt æpeſt onƿitan ꝥ þa ƿoban habbaþ ƿýmle anpealb. anb þa ýſelan næſpe næmne. ne næmne cƿæpt. ƿoþþam hioþa nan ne onƿit ꝥ te. ƿoþþ⁵ ƿ ýſel bioþ ƿýmle ƿeþmnan.

¹ Boet. lib. iv. metrum 1.—Sunt etenim penitus volucres, &c.

^m Boet. lib. iv. prosa 2.—Tum ego, Pape, inquam, &c.

¹ Cott. labþeop. ² Cott. aþeht. ³ ic, deest in MS. Cott. ⁴ Bod. læbe. ⁵ Cott. ƿoþb.

which it now endures. Let it sit in my chariot, *and* be conducted in my path; I will be its guide.

§ II. When Wisdom had ended this speech, then began he again to sing, and said: I have very swift wings, so that I can fly over the high roof of heaven. But I must furnish thy mind with wings, that thou *mayest* fly with me: then *mayest* thou look down upon all these earthly things. When thou art able to fly over the sky, thou *mayest* behold the clouds under thee, and *mayest* fly over the fire which is between the sky and the air; and *mayest* go with the sun between the stars, and then be in the sky, and afterwards near the cold star which we call Saturn's star. It is all icy. It wanders above other stars, higher than any other heavenly body. After thou art elevated far above it, then wilt thou be above the swift sky, and wilt leave behind thee the highest heaven. After this thou *mayest* have thy portion of the true light. There reigns one king who has power over all other kings. He regulates the bridle and the rein of all the circuit of heaven and earth. The only judge is steadfast and bright. He directs the chariot of all creatures. But if thou ever comest into the path, and to the place which thou hast now forgotten, then wilt thou say: This is my proper country: hence I formerly came, and hence was I born: here I will now stand fast; I will never *go* hence! But, I wot, if it ever happen to thee that thou wilt or must again explore the darkness of this world, then wilt thou observe unjust kings, and all the proud rich, to be very feeble, and very wretched exiles: the same whom this miserable people now most dreads!

§ III. Then said I: O Wisdom, great is that and wonderful which thou dost promise, and I, moreover, doubt not that thou canst perform it! But I beseech thee that thou wouldest not any longer hinder me, but teach me the way, for thou *mayest* perceive that I am desirous of the way. Then said he: Thou must first understand that the good always have power, and the wicked never *have* any, nor any ability; for none of them comprehends that good and evil are always

gif þa goban¹ ðonne rimle habbaþ anpealb.² þonne nabbap þa
 ýfelan næfre nænne. forþam³ þ þ gob and þ ýfel rint rípe un-
 rampnæbe. Ac ic ðe polbe zet⁴ be æþrum ðara hpæt hpega⁵
 rpeotolon zereccan. þ þu mæge þý bet zelýfan⁶ ðe ic þe oppe
 hpíle pecce be þam⁷ oppum. oppe hpíle be þam⁸ oðrum. Tpa
 ðingz ríndon þe ælceþ monner ingeþanc⁹ tofundaþ. þ ír þonne
 pilla 7 anpealb.¹⁰ gif ðonne hpæm þara tpega hpæþeþeþ¹¹ pana
 bíp. ðonne ne mæz he miþ þam¹² oppum nan puht fremman.¹³
 forþam¹⁴ nan nýle onzinnan þ þ he nele.¹⁵ buton he nebe¹⁶
 reýle. 7 þeah he eall pille. he ne mæz. gif he þær þingz an-
 pealb¹⁷ næfþ. be þæm þu miht¹⁸ rpeotole onzitan. gif þu ænne¹⁹
 mon zeriht pillman²⁰ þær þe he næfþ. þ þam bíp anpealb
 pana.²¹ Ða cþæþ ic. Ðæt ír for. ne mæz ic þær oppacan. Ða
 cþæþ he. Líf þu þonne hpæne²² zeriht²³ þe mæz bon þ þ he
 bon píle. ne þe ðonne nauht ne tpeoþ þ þe hæbbe anpealb. Ða
 cþæþ ic. Ne tpeoþ me þær nauht. Ða cþæþ he. Ælc mon bíp
 pealbenþ þær þe he pelt. næfþ he nanne anpealb þær þe he ne
 pelt. Ða cþæþ ic. Ðær ic eom zepafa. Ða cþæþ he. Hpæþeþ þu
 nu zet²⁴ mæge zemunan þ ic þe ær pehte.²⁵ þ þær þ te ælceþ
 monner ingeþanc pilnaþ to þære foran zepælpe to cumenne.²⁶
 ðeah he ungelice hiona eapnige.²⁷ Ða cþæþ ic. Ðæt ic zeman.
 zenoz rpeotole me ír þ zepæb. Ða cþæþ he. Lemunþ þu þ íc
 þe ær²⁸ ræbe þ hit þære eall an zob²⁹ 7 zepælpa. þe þe zepælpa
 recð. he recþ zob.³⁰ Ða cþæþ ic. Ic hæbbe zenoz ferte on ze-
 mýnbe. Ða cþæþ he. Ealle men ze zobe³¹ ze ýfele pilnaþ to
 cumanne to zobe.³² þeah hí hýr mýrlice³³ pillnigen.³⁴ Ða cþæþ
 ic. Ðæt ír for þ þu rezrt. Ða cþæþ he. Lenoz rpeotol þ ír þ
 te for þý rint zobe men zobe.³⁵ ðe hí zob³⁶ zemetap. Ða cþæþ
 ic. Lenoz open hit ír. Ða cþæþ he. Ða goban³⁷ bezitaþ þ
 zob³⁸ þ hí pillnaþ. Ða cþæþ ic. Spa me þincþ. Ða cþæþ he. Ða

¹ Cott. gooban. ² Cott. anpalb. ³ Cott. forþæm. ⁴ Cott. zet.
⁵ Cott. hpugu. ⁶ Cott. gelefan. ⁷ Cott. þæm. ⁸ Cott. þæm. ⁹ Cott.
 ingeþanc. ¹⁰ Cott. anpalb. ¹¹ Cott. hpæþeþeþ. ¹² Cott. þæm.
¹³ Cott. fullfremman. ¹⁴ Cott. forþæm. ¹⁵ Cott. nýle. ¹⁶ Bod. ne.
¹⁷ Cott. anpalb. ¹⁸ Cott. meahht. ¹⁹ Cott. ænigne. ²⁰ Cott. pillman.
²¹ Cott. an palber pana. ²² Cott. hpone. ²³ Bod. geriht. ²⁴ Cott.
 zet. ²⁵ Cott. peahhte. ²⁶ Cott. cumanne. ²⁷ Cott. eapnien.
²⁸ ær, deest in MS. Cott. ²⁹ Cott. zob. ³⁰ Cott. zob. ³¹ Cott.
 goob. ³² Cott. goob. ³³ Cott. mýrlice. ³⁴ Cott. pillmen. ³⁵ Cott.
 goobe. ³⁶ Bod. gobe. ³⁷ Cott. gooban. ³⁸ Cott. goob.

enemies. If, therefore, the good always have power, then the wicked never have any, because good and evil are very incongruous. But I would inform thee somewhat more distinctly concerning each of them, that thou mayest the better believe what I shall sometimes tell thee concerning the one, and sometimes concerning the other. There are two things which every man's intention requires, that is, will and power. If, therefore, there is to any man a deficiency of either of the two, he cannot with the other effect anything. For no one will undertake what he is unwilling to *do*, unless he needs must: and though he fully wills he cannot *perform it*, if he has not power of that thing. Hence thou mayest clearly know, when thou seest any man desirous of that which he has not, that to him power is wanting. Then said I: That is true: I cannot deny it. Then said he: But if thou seest any one who can do what he desires to do, then there is no doubt to thee that he has power. Then said I: I have no doubt of it. Then said he: Every man is powerful so far as he exercises power: he has no power when he does not exercise power. Then said I: Of that I am convinced. Then said he: Canst thou now call to mind what I before told thee, that is, that the mind of every man desires to arrive at the true happiness, though they pursue it differently? Then said I: That I remember; it is clearly enough proved to me. Then said he: Dost thou remember that I before said to thee, that it was all one, good and happiness? He who seeks happiness seeks good. Then said I: I have it sufficiently fixed in *my* memory. Then said he: All men, both good and evil, desire to come to good, though they desire it variously. Then said I: That is true which thou sayest. Then said he: It is sufficiently evident that good men are good because they find good. Then said I: It is evident enough. Then said he: The good obtain the good which they desire. Then said I: So methinks. Then said he: The wicked would not be wicked if they found the good

ýfelan næpon na¹-ýfele. gif hi zemetan þ þ² zos³ þ hi pilnaþ. ac for þý hi fint ýfele þe⁴ hi hit ne zemetap.⁵ 7 for þý hi hit ne zemetap.⁶ ðe hi hit on riht ne recap. Ða cpæp ic. Spa hit iſ 7 ſpa ðu 7egit. Ða cpæp he. Forþæm hit iſ nan tpeo þ þa zoban⁷ bioþ ſimle-palþenbe. 7 þa ýfelan nabbaþ nænne anpealb.⁸ 7 for þý ða zoban⁹ þ zos on riht recap. 7 ða ýfelan on poh. Ða cpæp ic. Ðe þe penþ þ þiſ 7oþ ne 7ie.¹⁰ ðonne ne zeleſþ¹¹ he naner 7oþer:-

§ IV.ⁿ Ða cpæp he. Ðpæpær penþ þu nu. gif tpegen men ſunþiaþ to anpe 7tope. 7 habbaþ emn micelne pillan to to cumenne. 7 oþer hæſþ hiſ 7ota anpealb þ he mæz zan þæri he pile¹² 7pa 7pa eallum monnum zecýnbe wære þ hi mihton.¹³ oþer næſþ hiſ 7ota zepæalb þ he mæze zan. 7 pilnaþ þeah to ſapenne.¹⁴ 7 onzumb cpýpan¹⁵ on ðone ilcan weg. hpæpær ðara tpega¹⁶ þincþ þe mihtigna.¹⁷ Ða cpæp ic. Niſ þ zelie. 7e biþ mihtigna 7e ðe zæþ. þonne 7e þe cpýpp.¹⁸ forþam¹⁹ he mæz cuman ep þiþer²⁰ ðe he pile ðonne 7e oþer. 7ege²¹ eller þ þu pille. þ þac ælc man.²² Ða cpæp he. Spa zelice²³ beoþ²⁴ þam zobum²⁵ 7 ðam²⁶ ýfelum. ægþær hiopa²⁷ pilnaþ for zecýnbe þæt he cume to þam hehtan zobe. Ac 7e zoba mæz cuman þýþer he pilnaþ. forþam he hiſ on riht pilnaþ. 7 7e ýfela ne mæz cuman to þam²⁸ þe he pilnaþ. forþam he hit on poh²⁹ recp. Ic nat þeah þe eller hpæst ðince. Ða cpæp ic. Ne þincþ me nauht oþer of þinum 7pellum. Ða cpæp he. Lienuþ þýhte þu hit onzigt. 7 þ iſ eac tacn ðinpe hæle.³⁰ 7pa 7pa læca 7epana iſ þ he cpeþaþ ðenne hio 7eočne³¹ mon 7e-7eþ. 7eſ he hpele³² unſæglic³³ tacn him on 7eſeþ. me þincþ nu þ þan zecýnþ 7 ðin 7epana plate 7riþe 7riþlice þþ ðæm býrige:-

§ V.^o Ic habbe nu onzuten þ ða eapt 7eapno to onzitanne mine lape.³⁴ forþý ic þe polbe 7egæþerigan manigu 7pell 7

ⁿ Boet. lib. iv. prosa 2.—Rursus inquit: Si dno sint, &c.

^o Boet. lib. iv. prosa 2.—Sed quoniam te ad intelligendum, &c.

¹ Cott. no. ² Cott. goob. ³ Bod. þ. ⁴ Cott. metað. ⁵ Cott. metað. ⁶ Cott. gooban. ⁷ Cott. anpalb. ⁸ Cott. gooban. ⁹ Cott. ðe þe ne penþ þ þiſ 7oþ 7ie. ¹⁰ Cott. zelýrð. ¹¹ þæp he pile, deſunt in MS. Bod. ¹² Cott. meahen. ¹³ Cott. 7epanne. ¹⁴ Cott. cpeopan. ¹⁵ Cott. tpega. ¹⁶ Cott. mehtigna. ¹⁷ Cott. cpuepð. ¹⁸ Cott. forþæm. ¹⁹ Cott. þýþer. ²⁰ Cott. 7aga. ²¹ Cott. mon. ²² Cott. lice. ²³ Cott. bið. ²⁴ Cott. goobum. ²⁵ Cott. þæm. ²⁶ Cott. heopa. ²⁷ Cott. þæm. ²⁸ Cott. poþ. ²⁹ Cott. hælo. ³⁰ Cott. he 7iocne. ³¹ Cott. hi hpele. ³² Cott. ungeſæglic. ³³ Cott. mina lape.

which they desire; but they are wicked because they do not find it, and they do not find it because they do not seek it rightly. Then said I: So it is as thou sayest. Then said he: Therefore there is no doubt that the good are always powerful, and the wicked have no power, because the good seek good rightly, and the wicked wrongly. Then said I: He who thinks that this is not true, then believes he no truth.

§ IV. Then said he: Whether dost thou think? if two men are going to one place, and have equally great desire to arrive there, and one has the use of his feet, so that he may go where he will, as it were natural to all men that they could; and the other has not the use of his feet that he can go, and yet is desirous to go, and begins to creep the same way, whether of the two dost thou think the more powerful? Then said I: There is no comparison. He is more powerful who goes than he who creeps, because he can more easily come whither he will than the other. Say what else thou wilt, every man knows that. Then said he: In like manner it is with the good and with the wicked. Each of them desires naturally that he may come to the highest good. But the good is able to come whither he desires, because he desires it rightly, and the wicked cannot come to that which he desires, because he seeks it wrongly. I know not but thou mayest think differently. Then said I: I do not think at all differently from what thou sayest. Then said he: Very rightly thou understandest it: and that is also a token of thy health; as it is the custom of physicians to say, when they see a sick man, if they perceive in him any healthy token. Methinks now that thy nature and thy habit contends very powerfully against error.

§ V. I have now found that thou art prompt to understand my doctrine: therefore I am desirous to collect for thee many

manega biȝna. be þam ꝥ ðu mihter¹ þý eð onȝitan hræt ic
 recȝan wille. Onȝit nu hu unmihtige þa ýfelan men beoþ.²
 nu hi ne maȝon cuman riȝer. ðiȝer ða unȝerittȝan ȝerȝeafta
 wiȝnaþ³ to to cumenne.⁴ ȝ hu micle unmihtegnan⁵ hi wæron.
 ȝif hi hiȝ nan ȝecýnðe næfðon.⁶ behealb nu mið hu hefȝne
 nacentan ðýȝer ȝ unȝeælþa hi rint ȝebunðene. Wæt þa cýlð.
 þonne hi furþum ȝan maȝon. ȝ eac ða ealban ceoplaȝ. ða hwi
 þe hi ȝan maȝon. wiȝnaþ ȝumer weorþcipeȝ ȝ ȝumpe mæwpe.
 Ða cýlð wiðað on heopa ȝtafum. ȝ manȝfealbne pleȝan pleȝiaþ.
 ðær hi onhýwiaþ⁷ ealþum monnum. ȝ ða ðýȝeȝan nan wuht
 nýllaþ onȝinnan. ðær þe hi⁸ him aþþer mæȝen torenan oððe
 lofeþ oððe leana. ac ðoþ ꝥ wýȝe iȝ. iȝnaþ hiðer ȝ ðiȝer⁹ bwi-
 ȝenbe unðer þam hwofe eallra ȝerȝeafta. ȝ ꝥ te þa unȝeritte-
 ȝan¹⁰ ȝerȝeafta witon. ꝥ nýton þa ðýȝeȝan men. forþý rint ða
 cwaftaȝ betran ðonne ða unweapaȝ. forþam ðe ælc mon ſceal
 biȝ ȝeþaȝa. ȝam he wille ȝam he nýlle. ꝥ ȝe ȝe anwealdeȝoȝt¹¹
 þe mæȝ becuman to þam hehtan hwofe eallra ȝerȝeafta. ꝥ iȝ
 God. ðam niȝ nan wuht buȝan. ne nan wuht benýþan. ne
 ýmbutan. ac ealle ðing rint binnan him on hiȝ anwealde. ȝe
 God iȝ wiþe to lufienne. Wu ne cwaþe wu ær ꝥ ȝe wære an
 fepe mihtȝoȝt ȝe þe mihte ȝan. ðeah he wolde. oþ wiȝe eorþan
 enbe. ȝwa wæt te nan ðæl ðiȝe eorþan ofeþ ꝥ næpe. ꝥ ilce wu
 miht ȝeþencan be Gode. ȝwa ȝwa þe ær cwaþon. ꝥ ȝe biþ miht-
 ȝoȝt. þe to him cuman mæȝ. forþam he no hwiðer ofeþ ꝥ
 cuman ne mæȝ :-

§ VI.^p Be eallum wiȝum wacum wu miht onȝitan ꝥ þa ȝoðan
 biot ȝimle mihtige. ȝ ýfelan biot ælceȝ mæȝeneȝ ȝ ælceȝ
 cwaftaȝ bebælde. hwý wenȝt wu ðonne ꝥ hi forlætan ða cwaftaȝ
 ȝ folȝian ðam unweapum. Ic wene ðeah ꝥ wu wille recȝan ꝥ hit
 ȝe for ðýȝe ꝥ hi hi ne cunnon tocnapan. Ac hwæt ȝeȝt ðu
 ðonne ꝥ ȝe for cuþȝe. ðonne ȝio unȝeȝeaþȝeȝ. hwi ȝeþaȝiaþ
 hi ꝥ hi biot ðýȝe. hwý nýllað hi wiȝȝeȝan æfteȝ cwaftum ȝ
 æfteȝ ſwiðome. Ic wæt þeah ꝥ wiȝȝoȝneȝ hi ofȝit ȝ hi mið
 ſlæþe ofeȝcýmȝ. ȝ ȝitȝunȝ hi ablent. wit cwaþon ðeah ær ꝥ
 nan wuht næpe wýȝe þonne unȝeȝeaþȝeȝ. Ac hwæt willaþ
 þe nu¹² cweþan. ȝif ða ȝeȝeaþȝeȝan habbaþ unweapaȝ ȝ nillaþ

^p Boet. lib. iv. prosa 2.—Ex quo fit, quod huic objacet, &c.

¹ Cott. meahȝe. ² Cott. biot. ³ Bod. wiȝnað. ⁴ Cott. cumanne.

⁵ Bod. unȝemihȝan. ⁶ Cott. næfðen. ⁷ Cott. hýwiað. ⁸ Bod. et

Cott. hit. ⁹ Cott. hiðer wiðer. ¹⁰ Cott. ȝerittȝan. ¹¹ Bod.

anwealde heȝoȝt. ¹² Cott. wit nu wit.

arguments and many examples, so that thou mayest the more easily understand what I am about to say. Observe now, how feeble wicked men are, when they cannot come thither where *even* irrational creatures are desirous to come; and how much more feeble they would be if they had no natural inclination to it. Behold with how heavy a chain of folly and unhappiness they are bound! Even children, when they can just go, and also old men, as long as they can go, are desirous of some honour and some praise. Children ride on their sticks, and play at various sorts of play, wherein they imitate old men. But the unwise are not willing to attempt anything from which they may expect to themselves praise or rewards. But *they* do what is worse; *they* run erring hither and thither under the roof of all things; and that which irrational creatures know, unwise men do not know. Therefore the virtues are better than the vices. For every man must be convinced, whether he will, or whether he will not, that he is the most powerful who is able to arrive at the highest roof of all things, that is God; whom nothing is above, nor anything beneath, nor about, but all things are in him, in his power. God is greatly to be loved. Didst thou not before say, that he was most powerful in walking who could go, if he would, to the end of this earth, so that no part of this earth were beyond it? The same thou mayest conceive with regard to God, as we before said, that he is most powerful who can come to him, because he nowhere beyond that can come!

§ VI. From all these arguments thou mayest understand that the good are always powerful, and the wicked are destitute of all power and all ability. Why, then, dost thou think they forsake virtues and follow vices? But I suppose thou wilt say, that it is through ignorance that they are not able to distinguish them. But what wilt thou then say is worse than this want of reason? Why do they allow themselves to be ignorant? Why will they not inquire after virtues and after wisdom? But I know that drowsiness oppresses them, and overcomes them with sloth, and covetousness blinds them. We have before said, that nothing was worse than ignorance. But what shall we now say, if the intelligent have vices, and

ƿrȳpian¹ æfter ƿiðome ƿ æfter cƿæptum. Ic ƿat ðeah ꝥ þu ƿilt cƿeþan ꝥ ƿraanner ƿ ungemetƿæstnes hi ofſette. Ac hƿæt iſ ðonne unſtƿengre² ðonne ſe mon þe bioð³ to ungemetlice ofeſſiƿeþ mið þam⁴ teþran flæſce. buton he eft ƿerƿice ƿ ƿanne ƿiþ þa unƿearƿ ſƿa he ſiþort mæge. Ac hƿæt ƿilt ðu þonne cƿeþan. ƿiſ hƿa ƿuht nȳlle ƿiþ ƿinnan. ac mið fullan⁵ ƿillan ƿoſlæt ælc ƿob ƿ fulgæþ þam ýfele. ƿ biþ ðeah ƿerſceab-ƿiſe. Ic ſecge ſie unmihtiz ƿ eac ealler nauht. ƿoþþam ſƿa hƿa ſƿa ðone ƿemænan ƿob eallra ƿoba ƿoſlæt. buton tƿeonne biþ ſe nauht. Ac ſƿa hƿa ſƿa ƿillnaþ ꝥ he cƿæhtaƿ ſie. he ƿillnaþ ꝥ he ƿiſ ſie.⁶ ſƿa hƿa ſƿa þonne cƿæhtaƿ biþ. he biþ ƿiſ. ƿ ſe ðe ƿiſ biþ. he biþ ƿob.⁷ ſe þe ðonne ƿob biþ. ſe biþ ƿeræliƿ. ƿ ſe ðe ƿeræliƿ biþ. ſe biþ eabiz. ƿ ſe þe eabiz biþ. ſe biþ ƿob.⁸ he þam⁹ bæle ðe þe ær ƿehton¹⁰ on ƿiſſe ilcan bec. Ac ic ƿene nu hƿonne ꝥ ðýrge men ƿillon ƿunðƿian þæſ þe ic ær ſæbe. ꝥ ƿaſ ꝥ te ýfele men næron¹¹ nauhtaſ. ƿoþþæmpe þara iſ ma ðonne þara oþra. Ac ðeah hi hiſ nu næſne ne ƿeleþan. þeah ic iſ ſƿa. ne maƿon þe næſne ƿeræccan þone ýfelan mon clænne ƿ un-ƿiſealðne. þe¹² ma þe þe maƿon hatan. oððe habban ðeaðne mon ƿoþ cƿucene. ne biþ ſe cƿaca ðonne nȳctra þe ſe ðeaða. ƿiſ hiſ hiſ ýfel ne hƿeoþþ. Ac ſe þe unƿeræche hoſaþ. ƿ hiſ ƿecýnð nȳle healðan. ne biþ ſe nauht :..

§ VII.^a Ic ƿene ðeah ꝥ þu ƿille cƿeþan ꝥ hit ne ſie ealler ſƿa ƿelc. ꝥ ſe ýfelan mæge ðon ýfel ðeah he ƿob ne mæge. ƿ ſe ðeaða ne mæge nauþer ðon. ac ic ðe ſecge þæt ſe anƿealb¹³ þara ýfelna ne cýmþ of nanum cƿæſte. ac of unƿearum. ac ƿiſ þa ýfelan ſýmle ƿobe¹⁴ ƿæron.¹⁵ ðonne ne ðýðon hi nan ýfel. ne biþ¹⁶ ꝥ nane mihta ꝥ mon mæge ýfel ðon. ac¹⁷ beoþ unmihta. ƿiſ ꝥ ƿoþ iſ ꝥ þe ær ƿerſýnn ƿehta¹⁸ ꝥ ꝥ ýfel nauht ne ſie. þonne ne ƿýncþ ſe nauht. ſe ðe ýfel ƿýncþ. Ða cƿæþ ic. Genoz ƿoþ ꝥ iſ ꝥ þu ſegſt.¹⁹ Ða cƿæþ he. Ðu ne ƿehton²⁰ þe ær ꝥ nan ƿuht næſne mihtaƿna. ðonne ꝥ hehta ƿob.²¹ Ða cƿæþ ic. Ðra hit iſ ſƿa ðu ſegſt.²² Ða cƿæþ he. Ne hit þeah ne mæge

^a Boet. lib. iv. prosa 2.—Sed possant, inquis, mali, &c.

¹ Bod. ƿrȳpian.

² Cott. unſtƿengra.

³ Cott. bið.

⁴ Cott.

þæm.

⁵ Cott. full.

⁶ Bod. ƿiſſe.

⁷ Cott. ƿob.

⁸ Bod. ƿob.

⁹ Cott. þæm.

¹⁰ Cott. ƿeahtron.

¹¹ Cott. næſen.

¹² Cott. þon.

¹³ Cott. anƿalb.

¹⁴ Cott. ƿoþe.

¹⁵ Cott. ƿæpen.

¹⁶ Cott. bioð.

¹⁷ Bod. j.

¹⁸ Cott. ƿeahtron.

¹⁹ Cott. ſegſt.

²⁰ Cott. ƿeahtron.

²¹ Cott. ƿoþ.

²² Cott. ſegſt.

will not inquire after wisdom and after virtues? I know, however, that thou wilt say that luxury and intemperance oppress them. But what is weaker than the man who is utterly overcome by the frail flesh, unless he afterwards desist, and contend against vices as he best may? But what wilt thou say if any creature will not contend against *them*, but with full will forsakes all good, and does evil, and is nevertheless intelligent? I say that he is feeble, and moreover altogether nothing! For whosoever forsakes the universal good of all goods, without doubt he is nothing. But whosoever desires that he may be virtuous, desires that he may be wise. Whosoever, then, is virtuous is wise: and he who is wise is good; he then who is good is happy; and he who is happy is blessed; and he who is blessed is a god, so far as we have before mentioned in this same book. But I rather think that foolish men will wonder at that which I have just now said, that is, that wicked men were nothing; because there is a greater number of them than of the others. But though they never believe it, yet it is so. We can never reckon the wicked man pure and sincere, any more than we can call or esteem a dead man living. Nor indeed is the living better than the dead, if he repent not of his evil. But he who lives recklessly, and will not preserve his nature, is not he nothing?

§ VII. I think, however, thou wilt say that this is not altogether so likely, because the wicked can do evil, though he cannot *do* good, and the dead can do neither. But I say to thee that the power of the wicked does not come from any virtues, but from vices. But if the evil were always good, then would they do no evil. It is not from power that any one is able to do evil, but it is from weakness. If that is true which one some time ago asserted, that evil is nothing, then he works nothing who works evil. Then said I: Very true is that which thou sayest. Then said he: Did we not prove before that nothing was more powerful than the highest good? Then said I: So it is as thou sayest. Then said he: Yet it

nan ýfel bon. Ða cƿæþ ic. Ðæt iſ ƿop. Ða cƿæþ he. Ðƿæpep ænig mon þene ꝥ ænig mon ƿie ƿƿa mihtig ꝥ he mæge bon eall ꝥ þæt he ƿille. Ða cƿæþ ic. Ne þenþ ðæg nan mon ðe hiſ ƿepit hæſþ. Ða cƿæþ he. Ðƿæt ýfele men mazon ðeah ýfel bon. Ða cƿæþ ic. Cala ꝥ¹ hi ne mihton. Ða cƿæþ he. Ðit iſ ƿƿeotol ꝥ hi mazon bon ýfel. 7 ne mazon nan zob. ꝥ iſ ƿopþam ðe ꝥ ýfel niſ nauht. ac þa zoban.² ƿiſ hi fulne anpealb habbaþ. hi mazon bon to zobes³ ꝥ ꝥ hi ƿillaþ. ƿopþý iſ ƿe fulla anpealb⁴ to tellanne to þam⁵ hehtum zobum.⁶ ƿopþam⁷ ægþer ƿe ƿe anpealb.⁸ ƿe þa oppu zob.⁹ anb þa cƿætaſ. þe ƿe longe æp nemþon. ƿinþon fæſte on þam hehtan zob.¹⁰ ƿƿa ƿƿa ælceſ huſeſ ƿah biþ fæſt ægþer ƿe on ðæpe flope. ƿe on þæm hƿoſe. ƿƿa biþ ælc zob¹¹ on Lobe fæſt. ƿopþæm he iſ ælceſ zobes ægþer ƿe hƿoſ ƿe flop. Ðý iſ á to ƿilnianne þæſ anpealþeſ. ꝥ mon mæge zob¹² bon. ƿopþam ꝥ iſ ƿe beſta anpealb.¹³ ꝥ mon mæge 7 ƿille ƿell¹⁴ bon. ƿƿa læſſan ƿƿeþum ƿƿa maþan. ƿƿæpep he hæbbe. ƿopþam ƿƿa hƿa ƿƿa ƿillaþ¹⁵ zob¹⁶ to bonne. he ƿillnaþ zob¹⁷ to habbenne.¹⁸ 7 miþ zob to bionne. ƿop þiſ¹⁹ iſ ƿe Platoner cƿiþe ƿenoz ƿop. ðe he cƿæþ. Ða ƿiſan æne mazon bon to zob²⁰ ꝥ hi ƿilniap.²¹ Ða ýfelan mazon onginnon ꝥ hi ƿilniap. Ic nat nu þeah ðu ƿille cƿeþan ꝥ Ða zoban onginnon hƿilum ꝥ hi ne mazon ƿopþþinſan. Ac ic cƿeþe. ꝥ²² hi hit þrinſap ƿimle ƿopþ. þeah hi ꝥ ƿeopc ne mægen fulſremman. hi habbaþ ðeah fulne ƿillan. 7 ƿe untreofealþa ƿilla bioþ²³ to tellenne²⁴ ƿop fullſremob ƿeopc. ƿopþam²⁵ he næſpe ne ƿoplyrt ðam leanum oðþe hep. oðþe þæp. oðþe ægþæp. þeah ƿillaþ Ða ýfelan ƿýncan ꝥ ꝥ hi lýrt. ðeah hit nu ne ƿie²⁶ nýt. ne ƿopleoſap hi eac þone ƿillan. ac habbaþ hiſ ƿite. oppþe hep. oðþe elleſ hƿæp. oðþe ægþep. ƿe ýfla ƿilla²⁷ to þonne hiopa pelt. ƿopþý hi ne mazon beſitan ꝥ zob²⁸ ꝥ hi ƿillniap.²⁹ ƿop ðý hi hit ðuph³⁰ ðone ƿillan ƿeap. naler þuph ƿihtne ƿeſ.³¹ Ðe ýfela³² ƿilla næſþ nænne ƿeſſeſſe ƿiþ þa ƿeſælþa. Ða ƿe ƿiſþom þa ðiſ ƿpell aþeht hæſþe. Ða ongan he eſt ƿinſan anb ðuſ cƿæþ.

¹ Bod. þap. Cott. þæp. ² Cott. gooban. ³ Cott. goobe. ⁴ Cott. anpalb. ⁵ Cott. þæm. ⁶ Cott. goobum. ⁷ Cott. ƿopþæm. ⁸ Cott. anpalb. ⁹ Cott. goob. ¹⁰ Cott. goobe. ¹¹ Cott. goob. ¹² Cott. goob. ¹³ Cott. anpalb. ¹⁴ Cott. pel. ¹⁵ Cott. ƿilnað. ¹⁶ Cott. goob. ¹⁷ Cott. goob. ¹⁸ Cott. habbanne. ¹⁹ Cott. ƿopþý. ²⁰ Cott. goobe. ²¹ Cott. ƿillað. ²² Bod. þeah. ²³ Cott. bið. ²⁴ Cott. tællanne. ²⁵ Cott. ƿopþæm. ²⁶ Cott. hit nýt ne ƿie. ²⁷ Bod. ƿilla ýfel. ²⁸ Cott. goob. ²⁹ Cott. ƿilniap. ³⁰ Cott. þupþ. ³¹ Bod. nallap þuphtne ƿeſ. ³² Cott. ýfla. ³³ Cott. aþeht.

cannot do any evil. Then said I: That is true. Then said he: Does any one think that any man can be so powerful that he is able to do all that he wills? Then said I: No man thinks it who has his senses. Then said he: But wicked men, nevertheless, can do evil. Then said I: O that they were not able! Then said he: It is evident that they can do evil, and cannot do any good. That is because evil is nothing. But the good, if they have full power, are able to do whatsoever good they will. Therefore full power is to be reckoned among the highest goods; for both power and the other goods and excellences, which we long ago mentioned, are fixed in the highest good. As the wall of every house is fixed both to the floor and to the roof, so is every good fixed in God, for he is both the roof and floor of every good. Therefore is the power that man may do good, ever to be desired: for that is the best power, that any one is able and willing to do well, whether with less means or with greater, whichever he may have. For whosoever wills to do good, is desirous to have good, and to be with good. Therefore is Plato's saying very true, which he said: The wise alone can do the good which they desire; the wicked can only attempt what they desire. I know not, however, but thou wilt say that the good sometimes begin what they cannot accomplish. But I say that they always accomplish it. Though they may not perfect the work, they have nevertheless full will, and the sincere will is to be reckoned for the perfect work. Therefore they never fail of rewards either here or there, or both. If the wicked have will to work what they list, though it is not now perfect, they lose not also the will, but have its punishment either here or elsewhere, or both. So greatly does the evil will control them! For this reason they cannot obtain the good which they desire, because they seek it through this will, *and* not through the right way. The evil will has no fellowship with happiness. When Wisdom had finished this speech, then began he again to sing, and thus said:

CAPUT XXXVII.*

§ I. LEÐER nu an ſpell be þam oſermodum ꝛ þam unriht-
 mrum cýningum. þa þe geſioþ ſittan on þam hehrtan heahſet-
 lum. þa ſcinap on manegra cýnna hræglum. ꝛ bioþ uton
 ýmbtanbenbe miþ micleon zæfeſſcipe hioþa þegna. ꝛ þa bioþ
 miþ ſetlum. ꝛ miþ gýlbenum hýlt ſpeorbum. ꝛ miþ manig-
 ſealþum hepegeatrum zehýrſte. ꝛ þneatlaþ eall moncýnn miþ
 hioþa þrýmmne. ꝛ ſe ðe hioþa ſelt. ne muſnþ nauþer ne ſuenþ
 ne ſienþ. þe ma ðe ſebenþe hunþ. ac bioþ ſrþe ungeſnæglice
 upahafen on hſ Mobe forþam ungemetlican anpealbe. Ac gſ
 him mon þonne aſint of þa clapaſ. ꝛ him oſtliþ þara þenunza
 ꝛ þæſ anpealþeſ. ðonne miht þu zæfeon ꝥ he bioþ ſrþe anlic
 þara hſ þegna ſumum ðe him ðaþ þeniaþ. buton he forþra ſie.
 And gſ him nu þæſ zebýrþ ꝥ him pýrþ ſume hpile þara
 þenunza of tohen. ꝛ þara clapa. ꝛ þæſ anpealþeſ. þonne þincþ
 him ꝥ he ſie on capceþne zebroþc. oðþe on ſacentum. forþam
 of þam unmetta. ꝛ þam ungemetlican zægeþelan. of þam ſet-
 mettum. ꝛ of miſtlicum ðrýncum þæſ hþeſ. onþeacnaþ ſio
 poþe þraþ þære þrænneſſe. ꝛ zebneſþ hioþa Mob ſrþe ſrþlice.
 þonne þeaxaþ eac þa oſermetta ꝛ ungeþpæmneſ. ꝛ þonne hi
 þeorþaþ zebolgen. ðonne pýrþ ꝥ MOb beſpungen miþ þam ſelme
 þære hætheoptneſſe. oþþæt hi þeorþaþ zepæſte mib þære un-
 rozneſſe. ꝛ ſra zehæſte. Siððan ꝥ ðonne zebon biþ. ðonne
 ongan him leogan ſe tohopa þære þræce. ꝛ ſra hþæſ ſra hſ
 iſung pillap. ðonne zehet him þæſ hſ pæceleſt. Ic þe ſæbe
 zæſpýn ſep on þſſe ilcan bec. ꝥ ealle geſceapta willmobon ſumer
 zober. for zecýnþe. ac ða unrihtſiſan cýnzaſ ne mazon nan
 zob ðoa. for þam ic þe nu ſæbe. niſ ꝥ nan punþa. forþam hi
 hi unþerþioþaþ eallum þam unþearum þe ic ðe ſep nemþe. ſceal
 ðonne neþe to þara hlaforda ðonne þe he hane ſep unþerþeodþe.
 ꝛ ꝥ te pýrþe iſ. ꝥ he him nýle ſurþum þſþiſanan. þæſ he hit
 anginnan polþe. ꝛ ðonne on þam gepinne þurþumian mihte.
 þonne næſþe he hſ nane ſcýlþe :.

§ II.^a Ða ge ſiſþom ða þſ leop arungen hæſþe. þa ongan he
 eſt ſpellian ꝛ þur cþæþ. Leſhſt ðu nu on hu micleum. ꝛ on hu

^a Boet. lib. iv. metrum 2.—Quos vides sedere celso, &c.

^a Boet. lib. iv. prosa 3.—Videsne igitur, quanto in cæno, &c.

CHAPTER XXXVII.

§ I. HEAR now a discourse concerning proud and unjust kings, whom we see sitting on the highest thrones; who shine in clothes of many kinds, and are surrounded by a great company of their thanes, who are adorned with belts and golden-hilted swords, and with manifold weapons, and terrify all mankind with their greatness. And he who governs them regards neither friend nor foe, any more than a mad hound; but is inconceivably lifted up in his mind, through unbounded power. But if any man should strip off from him the clothes, and deprive him of the retinue and the power, then wouldest thou see that he is very like to any one of those his thanes who serve him, unless he be worse. And moreover, if it by chance happen unto him that he at any time is deprived of the retinue, and of the clothes, and of the power, then it seems to him that he is brought to prison or to chains. Because from excess, and from immoderate clothing, and from dainty food, and from various drinks of the cup, the fury of lust is excited, and disquiets their minds very greatly: then increases also arrogance and wickedness; and when they are offended, then is the mind scourged with the heat of anger, until they are distracted with unhappiness, and so enslaved! After this takes place, the hope of revenge begins to deceive them, and whatsoever his anger wills his recklessness promises him. I said to thee long before, in this same book, that all creatures were naturally desirous of some good: but unjust kings can do no good, for the reason I have now given thee. That is no wonder, for they subject themselves to all the vices, which I have already named to thee. *Every one of them*, therefore, necessarily must *submit* to the judgment of the lords, to whom he has already subjected himself; and what is still worse, that he will not even strive against them. If he were willing to attempt it, and then were able to persevere in the contest, then would he be free from his guilt.

§ II. When Wisdom had sung this lay, then began he again to speak, and thus said: Seest thou in how great, and

ðiorpum. 7 on hu ðiorþrum hopaſeaþe¹ þara unþeaþa þa ýfel-
pillenðan 7ciciaþ. 7 hu ða zoban² 7cinaþ beophtor þonne 7unne.
forþam³ þa zoban⁴ næfne ne beoþ bebæleþa þara ebleana hiora
zober.⁵ ne þa ýfelan næfne þara 7ita ðe hi 7eeapnaþ. Ælc 7ing
þe on ðifre porulbe 7ebon biþ. hæfþ eblean. 7ýnce hwa þ þ he
7ýnce. oððe ðo þ þ he ðo. á he hæfð þ þ he earpaþ.⁶ Nif þ
eac nauht unpeht⁷ 7pa 7pa 7io Romana þeaþ þæþ.⁸ 7 7et⁹ iþ on
manegum ðeobum.¹⁰ þ mon heþ ænne heafoðbeah¹¹ 7ýlþenne
æt 7umer ærnepeþe enbe. þæþ þonne micel folc to. 7 ipnaþ¹²
ealle enberneþ.¹³ ða þe hiora æpninge tpeþaþ. 7 7pa hþilc 7pa
æpne to ðam beage cýmþ. þonne mot 7e hine habban him. ælc
pinaþ þ he 7cýle æpne to cuman 7 hine habban. ac anum he
ðeah 7ebýnaþ.¹⁴ 7pa ðeþ eall moncýnn. on 7ýr andþeaþðan hfe
ipnaþ. and onetcaþ. and pillnað ealleþ¹⁵ þæþ hehrtan zober.¹⁶
ac hit iþ nanum¹⁷ men 7etiohhob. ac iþ eallum monnum. for-
þæm iþ ælcum þeaþ þ he hize eallan¹⁸ mæzne¹⁹ æfteþ þæne
mebe. þæne mebe ne 7ýrþ næfne nan zob²⁰ man bebæleb. ne
mæz hine mon no mið 7ihthe hatan 7e 7ooba. 7if he biþ þæþ
hehrtan zober bebæleb.²¹ forþæm nan zob²² þeop ne biþ
buton zobum²³ ebleanum. ðon ða ýfelan þ þ hi ðon. 7ýmle biþ
7e beah²⁴ zober²⁵ ebleaneþ þam zobum²⁶ 7ehealsen on ecneþe.
ne mæz þara ýfelena ýfel þam zoban²⁷ beniman heora zober
7 hiora pliteþ. ac 7if hi þ 7oob buton himþelfum hæþen.
ðonne meahthe hi mon hif beniman.²⁸ oþeþ tpeþa oððe 7e ðe
hit æp realbe. oððe oþeþ mon.²⁹ Ac þonne forþieþ zob³⁰ man
hif leanum.³¹ ðonne he hif zob forlæt. Onzic nu þ 7e ælcum
men hif azen zob³² 7ifþ 7oob eblean. þ zob þ 7e oninnan him
þelfum biþ. Þpa 7ifpa monna pile cpeþan þ æniz zob man 7ie
bebæleb ðæþ hehrtan zober. forþam he 7ýmle æfteþ þam
7pincþ. Ac 7emun ðu 7ýmle ðæþ miclan 7 þæþ fæznan ebleaneþ.

¹ Cott. hopo ſeaþa. ² Cott. gooban. ³ Cott. forþæm. ⁴ Cott. gooban. ⁵ Cott. goober. ⁶ Cott. geeapnað. ⁷ Cott. unþiht. ⁸ Bod. Romana þeaþaþ iþ. ⁹ Cott. 7et. ¹⁰ Cott. þioþum. ¹¹ Cott. beaz. ¹² Cott. ýpnað. ¹³ Bod. endemeþe. ¹⁴ Cott. 7ebýneð. ¹⁵ Cott. ealle. ¹⁶ Cott. goober. ¹⁷ Cott. anum. ¹⁸ Cott. ealle. ¹⁹ Cott. mæzene. ²⁰ Cott. zob. ²¹ Cott. ne mæz hine mon no mið 7ihthe hatan 7e 7ooba. 7if he bið þæþ hehrtan goober bebæleb. ²² Cott. zob. ²³ Cott. goobum. ²⁴ Cott. beaz. ²⁵ Cott. goober. ²⁶ Cott. goobum. ²⁷ Cott. gooban. ²⁸ Bod. hiora zob. buton himþelfum næþen. þonne mihte hi mon hi beniman. ²⁹ Bod. pealbe oðþa oþeþ ma. ³⁰ Cott. zob. ³¹ Bod. 7eleapan. ³² Cott. zob.

in how deep, and in how dark a sink of vices the evil-willing are involved, and how the good shine brighter than the sun? For the good are never destitute of the rewards of their good, nor the wicked ever of the punishments which they deserve. Everything which is done in this world has recompense. Let any one work what he may, or do what he may, he will ever have that which he earns. Moreover, it is not unjust, as was formerly the custom of the Romans, and still is in many nations, that man should have a golden crown at the end of some course. Many people then come thereto, and all run equally, those who have confidence in their running; and whichever first arrives at the crown, then may he have it to himself. Every one desires that he may first arrive, and have it; but nevertheless it falls to one. So does all mankind in this present life,—runs and hastens, and is desirous of the highest good. But it is offered to no one man, but is *offered* to all men. Therefore it is needful to every one that he strive with all his power after the reward. Of the reward no good man is ever deprived. A man cannot rightly call himself good if he be destitute of the highest good, for no good servant is without good rewards. Let the wicked do what they may, the crown of good reward will always be possessed by the good for ever. The evil of the wicked cannot deprive the good of their good, and of their excellence. But if they had that good from without them, then might some one deprive them of it; either he who formerly bestowed it, or another man. But a good man then loses his rewards when he forsakes his good. Understand, then, that to every man his own good gives good reward; that good which is in himself. What wise man will say, that any good man is destitute of the highest good? for he always labours after it. But meditate thou always on the great and the fair reward,

forþam¹ ꝥ eblean iſ ofen ealle ofne² lean to lupenne.³ ꝥ ðo þær lean to þam forþſpecenan goðum⁴ þe ic ðe ær tealbe on ðriððan bec. þonne hi þonne gegaderube⁵ bioþ. ðonne miht⁶ þu ongitan ꝥ þa geſælpa ꝥ ꝥ hehte goð⁷ biþ eall an. ꝥ ꝥ biþ Liob. ꝥ þonne ðu miht⁸ eac ongitan ꝥ ælc goð⁹ man biþ eadrg. ꝥ ꝥ ealle geſælige men beoþ¹⁰ Loðar. ꝥ habbaþ ecu eblean hiora¹¹ goðer.¹²

§ III.¹³ Forþam¹⁴ ær ðearf nænne riſne mon tpeozan. ꝥ ða ýſelan nabban eac ece¹⁵ eblean heora ýſeler. ꝥ biþ ece riſe. Deah ðu nu ſeme ꝥ hiora hpylc¹⁶ geſelrg¹⁷ ſe heſ for populbe. he hæſþ ðeah riſle¹⁸ hiſ ýſel mið hma. ꝥ eac þær ýſeler¹⁹ eblean ða hyle þe hit him licap. Niſ nu nan wiſ man hi nýte ꝥ te goð²⁰ ꝥ ýſel bioþ riſle²¹ ungeþſæne beſpux²² him. ꝥ riſle²³ on tpa²⁴ ſillaþ. ꝥ ſpa ſpa ðær goðan goðner biþ hiſ azen goð²⁵ ꝥ hiſ azen eblean. ſpa biþ eac þær ýſelan ýſel hiſ azen ýſel. ꝥ hiſ eblean. ꝥ hiſ azen riſe. ne tpeoþ nænne mon giſ he riſe hæſþ. ꝥ he næbbe ýſel. Preet penap þa ýſelan ꝥ he beon bebæle ðara riſa ꝥ riſt fulle ælcet ýſeler. nalla²⁶ no ꝥ an ꝥ hi bioþ aſylbe. ac forneah to nauhte gebone. Ongit na be þam goðum hu micel riſe þa ýſelan riſle habbaþ. ꝥ gehýn gýt²⁷ ſum biſpell. ꝥ gehealb þa pel þe ic þe ær ſæbe. Eall ꝥ. ꝥ te annerſe hæſþ. ꝥ þe ſecgaþ þæt te ſe. ða hyle þe hit æt ſonne biþ. ꝥ ða ſamſæbneſſe þe hacaþ goð. Spa ſpa an man biþ man. ða hyle ðe ſo rapl ꝥ ſe lichoma biþ ætſomme.²⁸ þonne hi þonne geſindſeþe bioþ ðonne²⁹ ne bið he ꝥ ꝥ he ær ſær. ꝥ ilce þu miht³⁰ geþencan be ðam lichoman ꝥ be hiſ liſum. giſ þara liſa hpylc³¹ of biþ. ðonne ær biþ hit no full mon ſpa hit ær ſær. giſ eac hpylc goð³² man ſnom goðe geſite. ðonne ær biþ he þe³³ ma fullce goð. giſ he eallunza ſnom goðe³⁴ geſite. þonan hit gebynap ꝥ ða ýſelan ſoþſeap ꝥ ꝥ hi ær biðen³⁵ ne³⁶ bioþ

¹ Boet. lib. iv. prola 3.—Quæ cum ita ſint, &c.

¹ Cott. forþæm. ² Cott. ofpu. ³ Cott. lupianne. ⁴ Cott. goðum. ⁵ Cott. gegaderubu. ⁶ Cott. meahz. ⁷ Cott. goð. ⁸ Cott. meahz. ⁹ Cott. goð. ¹⁰ Cott. bioð. ¹¹ Cott. heora. ¹² Cott. goðer. ¹³ Cott. forþæm. ¹⁴ Cott. næbben eac ecu. ¹⁵ hpylc, deest in MS. Bod. ¹⁶ Bod. geſælpe. ¹⁷ Cott. riſle. ¹⁸ Cott. ýſler. ¹⁹ Cott. goð. ²⁰ Cott. riſle. ²¹ Cott. beſpox. ²² Cott. riſle. ²³ Cott. tu. ²⁴ Cott. goð. ²⁵ Cott. nalle. ²⁶ Cott. get. ²⁷ Cott. ætſomme bioð. ²⁸ hi þonne geſindſeþe bioð þonne, deſunt in MS. Bod. ²⁹ Cott. meahz. ³⁰ Cott. hpylc. ³¹ Cott. goð. ³² Cott. þon. ³³ goðe, deest in MS. Cott. ³⁴ Cott. býdon. ³⁵ Cott. ꝥ ne.

for that reward is above all other rewards to be loved: and add that reward to the before-mentioned goods which I formerly recounted to thee in the third book. When they are added together, then mayest thou perceive that that happiness and the highest good are all one, and that is God. And then thou mayest also perceive that every good man is happy, and that all happy men are gods, and have eternal reward of their good!

§ III. Therefore no wise man needs to doubt that the evil have also eternal recompense of their evil, that is, eternal punishment. Though thou mayest think that any of them is happy here in respect of the world, he nevertheless has always his evil with him, and also the recompense of the evil, *even* whilst it gives him pleasure. There is no wise man who is ignorant that good and evil are always discordant between themselves, and always are at variance in their wishes. And as the goodness of the good is his own good, and his own reward, so is also the evil of the wicked his own evil, and his reward, and his own punishment. No man if he has punishment, doubts that he has evil. What! do the wicked think that they are exempted from punishments, and *yet* are full of all evil? Not only are they foul, but almost brought to nothing. Understand, therefore, from the good, how great punishment the wicked always have: and hear, moreover, an example; and well retain those which I before mentioned to thee. Whatsoever has unity, that we say exists while it remains together; and this unity we call good. Thus a man is a man whilst the soul and the body are together. But when they are separated, then is he not that which he was before. The same thou mayest conceive concerning the body, and concerning its limbs. If any of the limbs is off, then it is not full man, as it was before. So if any good man depart from good, then is he not any more fully good, if he at all depart from good. When it happens that the wicked leave off what they before did, *they* are not what they before were.

þ þ hi ær pæron. Ac þonne hi þ Ʒob¹ forlætaþ Ʒ peorþaþ
ýfele. ðonne ne beoþ² hi nauhtar buton anlicneƷ. þ mon mæƷ
Ʒerion þ hi Ʒio men pæron.³ ac hi habbaþ pæf menniƷceƷ
ðonne þone betƷtan ðæl forlopen. Ʒ þone forcuþeƷtan⁴ Ʒe-
healben. hi forlætaþ þ Ʒecýnbelice Ʒob. þ⁵ Ʒint menniƷchce
peapaƷ. Ʒ habbaþ peah manneƷ anlicneƷƷe ða hƷile þe hi
libbaþ:.

§ IV.^u Ac ƷƷa ƷƷa manna ƷobneƷ⁶ hi aheƷþ ofeƷ þa men-
niƷcan Ʒecýnb. to þam⁷ þ hi beoþ ƷobaƷ Ʒenemuebe.⁸ ƷƷa eac
hiopa ýfelneƷ aƷýrpp hi unðeƷ ða menniƷcan Ʒecýnb. to þam⁹
þ hi bioþ ýfele Ʒehatene. þ þe cƷeþaþ Ʒie nauht. Forþam Ʒif
ðu ƷƷa Ʒeplætne mon metƷt þ he biþ aheƷeƷeð fƷom Ʒobe¹⁰ to
ýfele. ne miht¹¹ ðu hine na mið Ʒihtce nemnan man. ac neat.
Lif þu þonne¹² on hƷilcum men onƷitƷt. þ he biþ ƷitƷeƷe Ʒ
neafere. ne fcealt þu hine na hatan man. ac ƷulƷ. Anð þone
neþan þe biþ þƷeoƷteme. þu fcealt hatan hunð. nallaƷ¹³ mann.
Anð ðone leaƷan lýteƷan. þu fcealt hatan fox. næf mann. Anð
ðone unƷemetlice moðeƷan Ʒ ýƷƷienðan.¹⁴ ðe to micelne anðan
hæƷþ. ðu fcealt hatan leo. næf mann. Anð þone Ʒænan. þe biþ
to Ʒlap. ðu fcealt hatan aƷƷa ma þonne man. Anð þone unƷe-
metlice eaƷƷan. þe him onbƷæt maƷe¹⁵ þonne he þƷƷƷe.¹⁶ þu
miht¹⁷ hatan hapa. ma ðonne man. Anð þam¹⁸ unƷeƷtæþƷeƷan
Ʒ ðam¹⁹ hæƷƷan.²⁰ þu miht²¹ ƷecƷƷan²² þ hi biþ Ʒinbe ƷelcƷa.
oððe unƷtillum fƷuƷelum. ðonne ƷemetƷeƷeƷum monnum. Anð
þam þe ðu onƷitƷt þ he liþ²³ on hiƷ lichaman luƷtum. þ he bið
anlicofeƷ fetteƷum ƷƷinum. þe Ʒimle Ʒillnaþ²⁴ licƷan on Ʒulum
Ʒolum. Ʒ hi nýllaþ aƷƷýlƷan²⁵ on hlutƷƷum ƷæteƷum.²⁶ ac
peah hi felebum hƷonne beƷƷemðe peorþon. ðonne Ʒleaþ he eft
on þa Ʒolu Ʒ bepealƷiaþ þæƷ on. Ða Ʒe ƷiƷðom þa þiƷ Ʒpell
aƷeht hæƷðe. ða onƷan he ƷinƷan Ʒ þƷ cƷeþe.

^u Boet. lib. iv. prosa 8.—Sed cum ultra homines, &c.

¹ Cott. Ʒoob. ² Cott. bioð. ³ Cott. pæpen. ⁴ Bod. forcuþeƷan.
⁵ Bod. Ʒ. ⁶ Cott. ƷobneƷ. ⁷ Cott. þon. ⁸ Cott. Ʒenembe. ⁹ Cott.
þon. ¹⁰ Cott. Ʒoobe. ¹¹ Cott. meahƷ. ¹² þonne, deest in MS. Cott.
¹³ Cott. nalleƷ. ¹⁴ Bod. ýƷƷienbe. ¹⁵ Cott. ma. ¹⁶ Cott. þƷƷe.
¹⁷ Cott. meahƷ. ¹⁸ Cott. þæm. ¹⁹ Cott. þæm. ²⁰ Cott. Ʒalan.
²¹ Cott. meahƷ. ²² Cott. ƷecƷƷan. ²³ Cott. liƷð. ²⁴ Cott. Ʒýmle
pillað. ²⁵ Cott. næƷƷe nellað aƷƷýhan. ²⁶ Cott. ƷæƷƷum.

But when men forsake good, and become wicked, then are they nothing but a resemblance; so that one may see that they formerly were men, but they have lost the best part of humanity, and kept the worst. They forsake the good of their nature, that is human manners, and have nevertheless the likeness of man while they live.

§ IV. But as the goodness of men raises them above human nature, so far that they are named gods; so also their wickedness degrades them below human nature, so far that they are called evil, which we say is nothing. Therefore if thou shouldest meet a man so debased that he is turned from good to evil, thou canst not rightly name him man, but beast. If then thou observest with respect to any man, that he is a rapacious man, and a spoiler, thou shouldest not call him a man, but a wolf. And the fierce *man* who is a brawler, thou shouldest call a hound, not a man. And the deceitful, crafty *man*, thou shouldest call a fox, not a man. And the immoderately proud and angry *man*, who has great malice, thou shalt call a lion, not a man. And the dull *man* who is too slow, thou shouldest call an ass more than a man. And the excessively timid *man* who is more fearful than he needs, thou mayest call a hare more than a man. And to the inconstant and the light, thou mayest say, that they are more like the wind, or restless birds, than modest men. And to him whom thou observest that he is lying in the lusts of his body, *thou mayest say*, that he is most like to fat swine, which always desire to lie in foul mire, and will not wash *themselves* in pure waters; but if they sometimes rarely are made to swim, then cast they *themselves* again into the mire, and wallow therein. <When Wisdom had ended this speech, then began he again to sing, and thus said:

CAPUT XXXVIII.*

§ I. II. ðe¹ mæg næccan of ealdrum leafrum spellum sum
 swiþe anlic spell þære swpæce þe wit nu ymbe swpæcon. Ðit ge-
 býrþe ȝio on Troiana ȝerimne ꝥ þær swer an cýning þær nama
 Aulixes. se hæfþe tra ðioba under þam Karene. Ða ðioba
 sweron hatene Ipatge ȝ Retæ. ȝ ðær Karenes nama swer Aga-
 memnon. Ða se Aulixes miþ þam Karene to þam ȝeriohte for.
 Ða hæfþe he sume hundres ȝopa. Ða sweron hi sume ten ȝear
 on þam ȝerimne. Ða se cýning eft ham oerþefrom þam Karene.
 ȝ hi ꝥ land hæfþon ȝerumen. Ða næfþe ma ȝcra þonne an. ꝥ
 swer ðeah þre swerne. Ða ȝerstob hine heah swer ȝ ȝcopm ȝæ.
 swerþ Ða swerþan on an ȝloub ut on² ðære swenbel ȝæ. þa
 swer swer Apollines dohtor. Iobes suna. se Iob swer hiora
 cýning. ȝ heette ꝥ he sceolþe bion se hehta Iob. ȝ ꝥ ðýrȝe
 folc him ȝelyfþe. swerþamþe he swer cýne cýnnes. ȝ hi nýrton
 nænne oþerne Iob on ðæne tman. buton hiora cýningas hi
 weorþobon for Iobas. Ða sceolþe swer Iobes swerþ beon eac
 Iob. swer nama swer swerþan. ȝ hi swer ðee eal cýn³ hi hæfþon
 for Iob. þa swer hiora an se Apollinur ðe se ær swer swpæcon.
 ðær Apollines dohtor sceolþe bion ȝýbene. swerþe nama swer
 Kipke. ȝio hi swerþon sceolþe bion swiþe swerþærtȝu. ȝ ȝio
 swerþe on ðam ȝlande þe se cýning on swerþan swerþ ðe se
 ær ymbe swpæcon. Ðio hæfþe ðær swiþe micle swerþe hwe
 ðegna. ȝ eac oþerna mæðena. Ðona swer hio ȝeæh ðone swer-
 þan cýning þe se ær swer swpæcon. swerþe nama swer Aulixes.
 Ða onȝan hio hine lufian. ȝ hiora swerþ oþerne swiþe unȝe-
 metlice. swer ꝥ te he for hwe lufan swerþet hi ȝwe eall. ȝ hi
 cýnþen. ȝ swerþe miþ hwe of ðone swerþ ꝥ hi ȝeȝnas hwi ne
 mihton lenȝ miþ ȝerunian. ac for hiora swerþ lufan ȝ for
 ðære swerþe tihobon hine to swerþanne. Ða ongunnon leafe
 men swerþan spell. ȝ swerþon ꝥ hio sceolþe miþ hwe swerþært.
 þa men swerþeþan. ð weorþan hi an swerþe ðeora lic. ȝ swerþan
 swerþ on þa swerþan ȝ on corþas. Sume hi swerþon ꝥ hio
 sceolþe swerþeorþan to leon. ȝ ðonne seo sceolþe swerþeþan.
 þonne swerþe hio. Sume sceolþan bion eforas. ȝ ðonne hi
 sceolþan hiora swerþan. þonne swerþeþan hi. Sume
 swerþon to swerþan. Ða buton. ðonne hi swerþan sceolþon.

* *Boet. lib. iv. metrum 8.*—Vela Neritii ducis, &c.

¹ *Bod et Cott. þa.*

² *Bod. et Cott. uton.*

³ *Bod. et Cott. ælcne.*

CHAPTER XXXVIII.

§ I. I CAN relate to thee, from ancient fables, a story very like to the subject which we have just now spoken about. It happened formerly in the Trojan war, that there was a king whose name *was* Ulysses, who had two countries under the Cæsar. The countries were called Ithaca and Retia, and the Cæsar's name was Agamemnon. When Ulysses went with the Cæsar to the battle, he had some hundred ships. Then were they some ten years in that war. When the king again returned homeward from the Cæsar, and they had conquered the land, *he* had not more ships than one; but that was *a ship* with three rows of oars. Then opposed him a great tempest and a stormy sea. *He* was then driven on an island out in the Wendel sea. Then was there the daughter of Apollo, the son of Jove. Jove was their king, and pretended that he should be the highest god, and that foolish people believed him because he was of royal lineage, and they knew not any other God at that time, but worshipped their kings for gods. Then should the father of Jove be also a god, whose name was Saturn; and likewise all his kindred they held for gods. Then was one of them the Apollo whom we before mentioned. Apollo's daughter should be a goddess, whose name was Circe. She, they said, should be very skilful in sorcery; and she dwelt in the island on which the king was driven, about whom we before spoke. || She had then a very great company of her servants, and also of other maidens. As soon as she saw the king driven *thither*, whom we before mentioned, whose name was Ulysses, then began she to love him, and each of them the other, beyond measure; so that he for love of her neglected all his kingdom, and his family, and dwelt with her until the time that his thanes would no longer remain with him; but for love of their country, and on account of exile, determined to leave him. Then began false men to work spells. And they said that she should by her sorcery overthrow the men, and cast them into the bodies of wild beasts, and afterwards throw them into chains and fetters. Some, they said, she should transform to lions, and when *they* should speak then they roared. Some should be wild boars, and when they should lament their misfortune then they grunted. Some became wolves. These howled

Sume purdon to þam ðeorcýnne þe mon hat tigris. Sƿa ƿeorð eall ƿe ƷeƿerƷcipe forþƿerƷeþ to miſtlicum ðeorcýnnum. ælc to ſumum ðiope. buton þam cýninge anum. Ælcne mete hi onſcunebon þe men etap. 7 ƿilnobon ðara þe ðeop etap. Næfbon hi nane anlicneƷre manna ne on lichoman ne on ſtemme. 7 ælc ƿiſſte ðeah hi Ʒepit ſƿa ſƿa he ær ƿiſſte. þ Ʒepit ƿaſ ſƿiþe forƷienðe for þam eſmþum ðe hi ðrozan. Ðƿæt þa menn ðe þýrum leaſungum Ʒelefbon. ðeah ƿiſſton þæt hio mið þam ðrýcſnæfte ne mihte ðara manna Mōbon ƿendan. þeah hio ða lichoman onpenðe. Eala þ hit iſ micel cſæft ðæſ Mōbeſ for ðone lichoman. Be ſƿilcum 7 be ſƿilcum þu miht onƷitan þ Ʒe cſæft þæſ lichoman biþ on þam Mōbe. 7 þ te ælcum men ma ðeſiaþ hiſ Mōbeſ unþeapſ. ðæſ Mōbeſ tiop eallne þone lichoman to him. 7 þæſ lichoman mettrumneſ ne mæſ þ Mōb eallunga to him Ʒetion :

§ II.^w Ða cſæp ic. Ic eom Ʒeþaſa þ þ iſ forþ. þ þu ær Ʒæbeſt. þ þæſ þ hit nauht unſiht ƿæpe þæt mon ða ýfel-ſillendban men hete netenu. oððe ƿilbeop.¹ ðeah hi manneſ onlicneƷre hæbben. Ac Ʒif ic hæfðe ſƿilcne anpealb.² ſƿýlce ƿe ælmihteƷa Gōð hæfþ. ðonne ne lete ic no ða ýfelan ðeſian ðam³ Ʒobum⁴ ſƿa ſƿiþe ſƿa hi nu ðop. Ða cſæp he. Niſ hit him no ſƿa longe alefeþ ſƿa þe ðýncþ. ac ðu miht onƷitan þ him biþ ſƿiþe hſæðlice Ʒeſtýneþ⁵ hiopa opforƷneƷre. ſƿa ic þe nu ſiht ƿeczan ſille. ðeah ic Ʒet emtan⁶ næbbe for oþeſne⁷ ſſſæce. ðæſ hi ðone unnýttan anpealb⁸ næfðen þe hi ƿenap þ hi habbaþ.⁹ ðonne næfbon hi ſƿa micel ƿite ſƿa hi habban ſculon. Ða ýfelan biþ micle¹⁰ unƷeſælizpan þonne. ðonne¹¹ hi maƷan þurhtion¹² þæt ýfel þ hi lýſt. þonne hi þonne bion. þonne hi hit ðon ne maƷon. ðeah ðiſ¹³ ðýſſe men ne Ʒelepan.¹⁴ Ðic iſ ſƿiþe ýfel þ mon¹⁵ ýfel ſille. 7 hit¹⁶ iſ þeah micle ſýſſe þ hit mon mæſ ðon.¹⁷ forþæm¹⁸ ƿe ýfela¹⁹ ƿilla biþ toſtenceþ. ſƿa þe ƿecelþ²⁰ beforpan ſýne. Ʒif mon þ ƿeopſ þurhtion²¹ ne²² mæſ. Ac ða ýfelan²³ habbaþ hſilum ðſio unƷeſælþa.²⁴ an iſ þ hi ýfel ƿillaþ. oþeſ þ þ hi maƷon. þſiððe þ hi hit þurhtioþ.²⁵

^w Boet. lib. iv. proſa 4.—Tum ego, Fateor, inquam, &c.

¹ Cott. ƿilbiop. ² Cott. anpalb. ³ Cott. þæm. ⁴ Cott. Ʒobum.

⁵ Cott. Ʒeſtýneþ. ⁶ Cott. æmettan. ⁷ Cott. oðpe. ⁸ Cott. un-

nettan anpalb. ⁹ Cott. hæbben. ¹⁰ Cott. bioð ſýmle. ¹¹ Bod. þone.

¹² Cott. maƷon þurhtion. ¹³ Cott. hiſ. ¹⁴ Cott. Ʒeleſen. ¹⁵ Cott.

mon þ. ¹⁶ Bod. he. ¹⁷ ðon, deest in MS. Cott. ¹⁸ Cott. forþæm

forþæm. ¹⁹ Cott. ýſla. ²⁰ Cott. þæp pec. ²¹ Cott. þurhtion. ²² ne,

deest in MS. Bod. ²³ Cott. ýſlan. ²⁴ Cott. unſælþa. ²⁵ Cott.

þurhtioð.

when they should speak. Some became that kind of wild beast that man calls tiger. Thus was all the company turned to wild beasts of various kinds; each to some beast, except the king alone. Every meat they refused which men eat, and were desirous of those which beasts eat. They had no resemblance of men either in body or in voice, yet every one knew his mind, as he before knew *it*. That mind was very sorrowful through the miseries which they suffered. ¶ Indeed, the men who believed these fictions, nevertheless knew that she by sorcery could not change the minds of men, though she changed the bodies. How great an excellence is that of the mind in comparison of the body! By these *things*, and the like thou mayest learn, that the excellence of the body is in the mind; and that to every man the vices of his mind are more hurtful. *Those* of the mind draw all the body to them, and the infirmity of the body cannot entirely draw the mind to it.

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§ II. Then said I: I am convinced that that is true which thou before saidst, that is, that it would not be unfit that we should call evil-willing men cattle, or wild beasts, though they have the resemblance of man. But if I had such power as the Almighty God has, then would I not let the wicked injure the good so much as they now do. Then said he: It is not permitted to them so long as thou supposest. But thou mayest be assured that their prosperity will very soon be removed, as I will shortly inform thee, though I have not leisure now on account of other discourse. If they had not the vain power, which they think they have, then would they not have so great punishment as they shall have. The wicked are much more unhappy when they are able to accomplish the evil which they list, than they are when they are unable to do it; though these foolish men do not believe it. It is very wicked that any man wills evil, and it is still much worse that he is able to do it, for the evil will is dispersed like incense before the fire, if man is not able to accomplish the work. But the wicked have sometimes three misfortunes: one is, that they will evil; the second, that they are able *to do it*; the third,

forþampe¹ Eob hæfþ zetiohhob² to jellenne³ witu 7 erimþa
þam ýfelum⁴ monnum for hiora ýrlum peorcum. Ða cweþ ic.
þra hit is 7ra ðu regit. 7 þeah ic wolbe gepýrcan. gif ic mihte.⁴
þ hi næfþon þa heafþwæla þ hi mihton ýfel don. Ða cweþ he.
Ic wene þeah. þ him lorige ge anweald⁵ ær þonne ðu wolbert.⁶
oððe hi wenen. forþæm nan riht nis lang⁷ færef on þis anð-
weardan lise. þeah monnum þýnce þ hit lang is. Ac riþe oft
ge micla anweald⁸ ðara ýfelena zehurft. riþe færllice. 7ra 7ra
gæat beam on rýða⁹ rýrþe hlubne ðýnt ðonne men lært
wenaþ. 7 forþam¹⁰ ege hi bioþ¹¹ rimle riþe earme. Luf hi
ðonne hiora ýfel earme zæbeð. hu ne biþ þonne rimle þ lange
ýfel rýrþe ðonne þ. rcorþe. Ðeah nu þa ýrlan næfre ne pur-
þon¹² beaþe. Ðeah ic¹³ wolbe cweþan þ hi wæron¹⁴ earmorþe.¹⁵
Luf þa earmþa ealle¹⁶ roþe¹⁷ rint. ðe ge lange¹⁸ ær ýmbe
wehton.¹⁹ þ ða ýrlan²⁰ hea on worulþe²¹ habban fceolþan.²²
þonne is þæt fceotoli. þ þa earmþa beoþ²³ enweleare ge ece²⁴
bioþ. Ða cweþ ic. Ðæt is wurðorlic þ ðu regit.²⁵ 7 riþe ear-
porþe ðýregum monnum to onzitanne. Ac ic onzite þeah þ
hit belimþ genog. pel to þære riþe þe wit ær ýmbe riþeac.
Ða cweþ he. Ic ne riþe nu. no to ðýregum monnum. ac
riþe to þam. þe williaþ²⁶ fýrþom onzitan. forþæm þ biþ
tacn. fýrþomefe. þ hine mon. wilige²⁷ zehæpan²⁸ 7 onzitan. Ac
gif ðýrþra hþone tpege²⁹ ænige ðara fþella. ðe ge ær ýmbe³⁰
riþeac on þisse ilcan bec. ðonne zenecce he. gif he mæge.
oþer tpege. oððe þara fþella. sum lea oððe ungelic ðære riþeac
þe wit æfter riþiaþ. oððe riþbe wend onzite 7 gelesfe þ wit
on riht riþien.³¹ gif he þara nan ne beþ.³² ðonne nat he
hwæt³³ he menþ.³⁴

§ III. Ac ic ðe mæg zet³⁵ tacan oþer ðing þe ðýregum
monnum. fele ðincan zet³⁶ ungelereþlice.³⁷ 7 is ðeah genog

¹ Beot. lib. iv. prosa 4.—Nam hoc quoque quod dicam, &c.

² Cott. forþæmþe. ³ Cott. jellanne. ⁴ Cott. ýrlum. ⁵ Cott. mealit.

⁶ Cott. anweald. ⁷ Cott. wolbe. ⁸ Cott. long. ⁹ Cott. anweald. ¹⁰ Cott.

wita. ¹¹ Cott. forþæm. ¹² Cott. beoþ. ¹³ Cott. wurðen. ¹⁴ ic.

deest in MS. Cott. ¹⁵ Cott. wæron. ¹⁶ Cott. earmorþe 7 ungelereþ-

lice. ¹⁷ Cott. ealle. ¹⁸ Cott. roþe. ¹⁹ Cott. longe. ²⁰ Cott.

wehton. ²¹ Cott. ýrlan. ²² Cott. worulþe. ²³ Cott. fceolþen.

²⁴ Cott. ýrþa bioþ. ²⁵ Cott. eac. ²⁶ Cott. rægert. ²⁷ Cott. pel

witiaþ. ²⁸ Cott. wilige. ²⁹ Bod. gepan. ³⁰ Cott. tpege. ³¹ Cott.

ymb. ³² Cott. riþien. ³³ Cott. nýte. ³⁴ Cott. nan þara hwæt.

³⁵ Cott. mænð. ³⁶ Cott. giet. ³⁷ Cott. giet. ³⁸ Cott. ungelereþ-

lice.

that they accomplish it. For God has decreed to give punishments and miseries to wicked men for their wicked works. Then said I: So it is as thou sayest; and yet I would wish, if I might, that they had not the unhappiness of being able to do evil. Then said he: I think, however, that that power will be lost to them sooner than *either* thou or they would expect. For nothing is of long duration in this present life, though it seem to men that it be long. But very frequently the great power of the wicked falls very suddenly, even as a great tree in a wood makes a loud crash when men least expect; and through fear they are always very miserable. But if their wickedness makes them miserable, is not then the long evil always worse than the short? Though the wicked never died, I should still say that they were most miserable. If the miseries are all true, which we long ago discoursed about, that the wicked should have in this world, then is it evident that those miseries are infinite which are eternal. Then said I: That is wonderful which thou sayest; and very difficult to be understood by foolish men. But I nevertheless perceive that it appertains well enough to the discourse which we were before holding. Then said he: I am not now speaking to foolish men, but am speaking to those who desire to understand wisdom; for it is a token of wisdom that any one is willing to hear and understand it. But if any of the foolish doubt any of the reasonings which we have already uttered in this same book, let him show, if he can, some one of the arguments *which* is either false, or inapplicable to the subject about which we are inquiring; or thirdly, let him turn, understand, and believe that we argue rightly. If he will do none of these *things*, then he knows not what he means.

§. III. But I can still teach thee another thing, which to foolish men will seem yet more incredible, and is nevertheless suitable enough to the argument which we are holding. Then

zelic þam spelle ðe wit æfter gpyrnar. Ða cwearp ic. Ðwæt is þæt
la ðinga. Ða cwearp he. Ðit is þæt þæt ða yfelan¹ biop micle gesealh-
gan ðe on ðisse worulde² habbaþ micelne wean 7 manigfeald
pites³ for hyra⁴ yfelum.⁵ Ðonne þa sien þe nane swæce nabbap.
ne nan pite on þisse worulde for hiora yfele. Ne wene ðeah nan
mon þæt ic for þæm anum ðyllic swæce. ðe ic wolde unweap-
tælan. 7 gobe herian. 7 mid ðære byrne⁶ men ðreacian 7
tichtan⁷ to goðum ðearfum. forþam⁸ ege ðær wite. ac for
oþrum þingum⁹ ic hit swæce¹⁰ get gwyrd. Ða cwearp ic. For
hwilcum¹¹ oþrum ðingum wolbert¹² ðu þæt swæcan.¹³ buton for-
þam¹⁴ ðe þu nu sæbert. Ða cwearp he. Lemunrt¹⁵ ðu þæt wit ær
swæcon. þæt wæs þæt þa goban¹⁶ hæfben¹⁷ gýmle eacan yfele. 7 ge-
sealpa. 7 þa yfelan¹⁸ næfben næfre nauwer. Ða cwearp ic. Ðæt
ic geman. Ða cwearp he. Ðwæt wene ðu nu. 7if þu geseht
hwylcne swiþe ungesælgne mon. 7 ongyrt ðeah hwæt hwegu²⁰
gobe²¹ on him. hwæper he sie swa ungesælg swa se þe nan wite
gobe²² næf. Ða cwearp ic. Se me þyncþ gesælgna. ðe hwæt
hwegu²³ næf. Ða cwearp he. Ac hu þyncþ ðe wone be þam²⁴ þe
nan wite gobe²⁵ næf. 7if he hæfþ²⁶ sumne eacan yfele. se þu
wite secgan wone get²⁷ sie ungesælgna ðonne se oþer. for þæs
yfeles²⁸ eacan. Ða cwearp ic. Ðu ne sceoldest me swa ðincan.²⁹
Ða cwearp he. Telo wone þæt ðe swa þyncþ.³⁰ ongyrt ðonne mid
inneapetan³¹ Mobe þæt þa yfelan³² habbaþ gýmle³³ hwæt hwegu³⁴
gobe on gemong hiora yfel. þæt is hiora pite þæt mon mæg swiþe
eaðe geneccan mid wite him to gobe.³⁵ Ac þa þe him biþ un-
wite eall hiora yfel on ðisse worulde. habbaþ sum yfel
hefigne 7 swecendlicne wone ænig³⁶ pite sie on þisse worulde.
þæt is þæt him biþ ungewitnobe³⁷ hiora yfel on þisse worulde.³⁸ þæt
is þæt sweotolste tacn³⁹ wæs mærgan yfeles on þisse worulde.⁴⁰

¹ Cott. yfelan. ² Cott. worulde. ³ Cott. wite. ⁴ Cott. hiora.
⁵ yfelum, deest in MS. Cott. ⁶ Cott. byrne. ⁷ Cott. þreacian 7
tyhtan. ⁸ Cott. forþam. ⁹ Cott. þingum. ¹⁰ Cott. swæc. ¹¹ Cott.
hwylcum. ¹² Cott. wolbert. ¹³ Cott. swæcan. ¹⁴ Cott. forþam.
¹⁵ Cott. gemanrt. ¹⁶ Cott. gooban. ¹⁷ Cott. hæfben. ¹⁸ Cott.
anpald. ¹⁹ Cott. yfelan. ²⁰ Cott. hwegu. ²¹ Cott. goober. ²² Cott.
goober. ²³ Cott. hwegu. ²⁴ Cott. wone. ²⁵ Cott. goober. ²⁶ Bod.
næf. ²⁷ Cott. get. ²⁸ Cott. yfel. ²⁹ Cott. þyncan. ³⁰ Ða
cwearp he. Telo wone þæt þe swa þyncst, desunt in MS. Cott. ³¹ Cott. in-
neapetan. ³² Cott. yfelan. ³³ Cott. gýmle. ³⁴ Cott. hwegu. ³⁵ Cott.
goobe. ³⁶ Bod. ani. ³⁷ Cott. ungewitnobe. ³⁸ Cott. worulde. ³⁹ Cott.
tacn. ⁴⁰ Cott. worulde.

said I: What thing is that? Then said he: It is this, that those wicked persons are much happier who in this world have great misery, and manifold punishment for their evil, than those are who have no suffering nor punishment in this world for their guilt. Let no one, however, think that I speak thus merely because I would reprove vices, and praise virtue, and by the example urge and persuade men to good conduct through fear of punishment: but I speak it still more for other reasons. Then said I: For what other reasons wouldest thou speak it, except what thou hast just mentioned? Then said he: Dost thou recollect what we before said, that is, that the good always had power and happiness, and the wicked never had either? Then said I: That I remember. Then said he: But what thinkest thou, if thou seest any man very unhappy, and yet perceivest something of good in him; is he as unhappy as the man who has no good *in him*? Then said I: He appears to me happier, who has something *of good*. Then said he: But what then dost thou think concerning him who has no good, if he has some addition of evil? He, thou wilt say, is still more unhappy than the other, through the addition of evil. Then said I: Why should not I think so? Then said he: Consider that it so appears to thee, *and* understand with inward mind that the wicked have always something of good among their evil, that is their punishment, which we may very easily, and justly reckon to them as good. But those whose evil is all unpunished in this world, have an evil heavier and more dangerous than any punishment in this world is; that is, that their evil is unpunished in this world, which is the most evident token of the greatest evil in this world, and of the worst recompense

ƿ þær ƿýrrtan¹ ebleaner æfter ðiſſe ƿorulbe. Ða cƿæð ic. Ne² mæg ic ðær oƿracan. Ða cƿæþ he. Forþæm rint ungeræliſſra þa ýfelan. forþæm him biþ baton ƿerýrhtum forþraen hioſa ýfel ðonne þa ƿen þe him biþ hioſa ýfel ƿeleaſob be heona³ ƿerýrhtum. forþæm hit iſ riht. þ̅ mon ýfelige þa ýfelan.⁴ ƿ hit iſ ƿoh⁵ þ̅ hi mon læte unrihtnobe. Ða cƿæþ ic. Ðra oƿræcþ þær. Ða cƿæþ he. Ne mæg nan man oƿracan þ̅ hit ne riht eall⁶ ƿoh⁶ þ̅ te riht biþ.⁷ ƿ eall ýfel þ̅ te ƿoh biþ. Ða cƿæþ ic. Ic eom rihte ƿerþeþ mid ðiſſe rihtæ. ƿ rihtnige⁸ ƿorliþ⁹ riht ƿerþeþ dema ænige unrihtæ ƿiſe ƿille forþraen. Ða cƿæþ he. Be hƿam¹⁰ cƿert þu þ̅. Ða cƿæþ ic. Forþamþe¹¹ ðu ær cƿæbe þ̅ he unriht dýbe. þ̅ he læte unƿýr-
not¹² þa ýfelan. Ða cƿæþ he. Ðæt iſ hiſ ƿerþſcipe. þ̅ he riht ƿiſ¹³ iſ. ƿ riht rihtælice ƿiſ. þ̅ iſ muel ƿiſ.¹⁴ þ̅ he ƿerþeþ oððæt ða ýfelan¹⁵ onriht hýra¹⁶ ýfel ƿerþeþ¹⁷ to ƿohbe.¹⁸ Ða cƿæþ ic. Nu ic onriht þ̅ hit niſ ece ƿiſ þ̅ he ƿiſ þam¹⁹ ýfelum. ær iſ hƿæt hƿæru²⁰ eldun²¹ ƿ anbið þær hehrtan dema. Forþam²² anbiðe ƿ forþam²³ ƿerþeþ me riht þ̅ he riht þe riht forþraen. ƿ þeah me liht ðiſ riht ƿerþeþ. ƿ riht me ƿerþeþ ƿerþeþ. ƿ þeah me liht ðiſ riht ƿerþeþ. ƿ riht me ƿerþeþ ƿerþeþ.

§ IV. Ac ic ðe halige²⁵ ƿerþeþ²⁶ þ̅ ðu me riht²⁷ hƿæþeþ ðu ƿene þ̅ þa ýfelan²⁸ habban ænig riht æfter ðiſſe ƿorulbe.²⁹ oððe þa ƿerþeþ ænig eblean heona³¹ ƿerþeþ.³² Ða cƿæþ he. Ðu ne riht ic ðe ær þ̅ þa ƿerþeþ³³ habbaþ eblean hioſa³⁴ ƿerþeþ.³⁵ æfter ƿe he. ƿe on eceſſe. ƿ ða ýfelan³⁶ eac habbaþ eblean heona³⁷ ýfel.³⁸ æfter ƿe he. ƿe ece on eceſſe. Ac ic ƿille ðeſan ða ýfelan³⁹ ðam ýfelum⁴⁰ nu on tƿa.⁴¹ forþamþe⁴² oþer ðel þara ýfelena⁴³ læt ece riht. forþam hi nanne milþheort-
neſſe ne ƿerþeþ. oþer ðel riht beon ƿerþeþ. and ða

¹ Boet. lib. iv. prosa 4.—Sed, quæso, inquam, te, &c.

² Ne, deest in MS. Bod. ³ Cott. hioſa. ⁴ Cott. ýfelige þa ýfelan. ⁵ Cott. ƿoh. ⁶ Cott. ƿoh. ⁷ bið, deest in MS. Cott. ⁸ Cott. rihtnige. ⁹ Cott. rihtnige. ¹⁰ Cott. hƿam. ¹¹ cƿert þu þ̅. Ða cƿæð ic forþam, desunt in MS. Cott. ¹² Cott. unrihtnobe. ¹³ Cott. ƿiſ. ¹⁴ Cott. ƿiſ. ¹⁵ Cott. ýfelan. ¹⁶ Cott. hioſa. ¹⁷ Cott. ƿerþeþ. ¹⁸ Cott. ƿerþeþ. ¹⁹ Cott. hƿam. ²⁰ Cott. hƿæru. ²¹ Cott. eldun. ²² Cott. forþam. ²³ Cott. forþam. ²⁴ Cott. ƿerþeþ. ²⁵ Cott. halige. ²⁶ Cott. riht. ²⁷ Cott. riht. ²⁸ Cott. ýfelan. ²⁹ Cott. ƿerþeþ. ³⁰ Cott. ƿerþeþ. ³¹ Cott. hioſa. ³² Cott. ƿerþeþ. ³³ Cott. ƿerþeþ. ³⁴ Cott. hioſa. ³⁵ Cott. ƿerþeþ. ³⁶ Cott. ýfelan. ³⁷ Cott. hioſa. ³⁸ Cott. ýfel. ³⁹ Cott. ýfelan. ⁴⁰ Cott. ýfelum. ⁴¹ Cott. tƿa. ⁴² Cott. forþamþe. ⁴³ Cott. ýfelena.

after this world. Then said I: I cannot deny this. Then said he: Therefore the wicked are more unhappy, because their wickedness is undeservedly forgiven them, than they are if their wickedness is recompensed according to their deserts. Therefore it is right that evil should be inflicted on the wicked, and it is wrong that they should be suffered to go unpunished. Then said I: Who denies this? Then said he: No man can deny that everything is good which is right; and everything evil which is wrong. Then said I: I am very much troubled with this discourse, and wonder why so righteous a judge should bestow any unjust gift. Then said he: Wherefore sayest thou that? Then said I: Because thou before saidst that he did wrong, inasmuch as he left the wicked unpunished. Then said he: That is his glory, that he is so bountiful, and bestows so abundantly. It is a great gift that he waits till the wicked are sensible of their evil and turn to good. Then said I: Now I understand that it is not an eternal gift which he gives to the wicked, but is rather the delay and waiting of the highest judge. On account of his waiting and forbearance, methinks he is the more despised; and yet this argument pleases me well enough, and seems to me like enough to what thou before saidst.

§ IV. But I beseech thee, now, that thou wouldst tell me whether thou thinkest that the wicked have any punishment after this world; or the good any reward for their goodness? Then said he: Did I not say to thee before, that the good have recompense for their goodness both here and for ever; and the wicked also have recompense for their evil, both here, and also for ever? But I will now divide the wicked from the wicked in two parts. For one part of the wicked shall have eternal punishment, because they have deserved no mercy; and the other part shall be cleansed and proved in the

ameþeþ on þam¹ heofonlicon fýpe. gpa hep biþ gýlfor.² for-
þam³ he hæfþ gume geeapnunga gumepe milbheortneffe. for-
þam⁴ he mot cuman æfter þam⁵ earforum to eþne ape. Lit
ic þe mihte peccan mare.⁶ ægþer ze be þam⁷ goðum.⁸ ze be
þam⁹ ýrlum. gif¹⁰ ic nu æmtan¹¹ hæfþe. Ac ic onþræðe þ
ic forlete¹² þ þit ær æfter arþýnebon.¹³ þ þær þ þit wolbon
zepeccan þ ðu onzeate þ þa ýflan næfþon¹⁴ nænne anpealb.¹⁵
ne nænne peopþfciþe. ne on ðirre populþe.¹⁶ ne on þære to-
pearþan. forþæm þe þuhte ær þ eallra ðinga rýpþeþ þ þu
penþeþ¹⁷ þ hi hæfþon¹⁸ to micelne. 7 þ ealne peþ¹⁹ ríofober²⁰
þ hi ealne peþ²¹ næron on rite. 7 ic þe fæbe ealne²² peþ þ hi
næfþe ne bioþ buton rite. þeah ðe gpa ne ðince. Ac ic pæt
ðeah þ þu wilt ríofian þ hi gpa langne²³ fýpþe habbaþ leaþ²⁴ ýfel
to ðonne. 7 ic þe fæbe ealne peþ þ re fýpþe biþ rípe lýcle hþile.
and ic ðe fecege zet.²⁵ gpa gpa he lengra biþ. gpa hi bioþ unge-
fæligþan. þ him þære ealra mæþt unþælþ þ²⁶ þ re fýpþe þære
oþ ðomeþ ðæg. And ic ðe fæbe eac þ ða þæron ungeræligþan
ðe him unþhtlice hþora ýfel forþopen þære. þonne þa þæren
þe him²⁷ hþora²⁸ ýfel rýhtlice onþepneceþ þære. zet²⁹ hit ze-
býþeþ þ ðe þinþ þ þa onþorþan biþ³⁰ zeræligþan³¹ ðonne³² þa
zeritnoban :

§ V. * Ða cræþ ic. Ne ðinþ me næfþe nanþuht gpa forþlic
gpa me þinþ ðin³³ gþell þæm timum³⁴ þe ic þa zeheþe. Ac gif
ic me penþe to ðirre folceþ ðome. þonne niþ hit no þ an þ hi
nýllaþ þirre ðinne pace zeheþan. ac hi hit nellap³⁵ fupþum ze-
hþan.³⁶ Ða cræþ he. Niþ þ nan þunþor. Ðæt þu pæt þ þa
men þe habbaþ unhale eazan. ne mazon ful eape locian onþean
þa runnan ðonne hio beophtort³⁷ reinþ. ne fupþum on fýpe.³⁸
ne on nan þuht beophter³⁹ hi ne lýþe locian. gif re æppel leþ

* Boet. lib. iv. prosa 4. — Tum ego, Cum tuas, inquam, &c.

¹ Cott. þæm. ² Cott. reolfor. ³ Cott. forþæm. ⁴ Cott. forþæm.
⁵ Cott. þæm. ⁶ Cott. meahþe mare peccan. ⁷ Cott. þæm.
⁸ Cott. goðum. ⁹ Cott. þæm. ¹⁰ Cott. þær. ¹¹ Cott. æmettan.
¹² Cott. forþeþe. ¹³ Cott. rýpþeþon. ¹⁴ Cott. næfþen. ¹⁵ Cott.
anþalb. ¹⁶ Cott. peopulþe. ¹⁷ Cott. penþeþ. ¹⁸ Cott. hæfþen.
¹⁹ Cott. eall neg. ²⁰ Cott. ríofober. ²¹ Cott. eall neg. ²² Cott.
eallne. ²³ Cott. longne. ²⁴ Cott. leape. ²⁵ Cott. zet. ²⁶ þ, deest
in MS. Cott. ²⁷ þe him, desunt in MS. Cott. ²⁸ Cott. heopa. ²⁹ Cott.
git. ³⁰ Cott. bioþ. ³¹ Bod. et Cott. ungeræligþan. ³² Cott. þonne
þonne. ³³ Cott. þincaþ þine. ³⁴ Cott. tidum. ³⁵ Cott. nýllaþ.
³⁶ Cott. geheþan. ³⁷ Cott. beophtort. ³⁸ Cott. ofþ. ³⁹ Cott.
beopþeþ.

heavenly fire, as silver here is, because it has some deserving of some mercy, wherefore it may come after these troubles to everlasting honour. Still I could instruct thee more both concerning the good and concerning the evil, if I now had leisure. But I fear that I should neglect what we were before seeking after, that is, that we would argue so that thou mightest perceive that the wicked have no power, nor any honour, either in this world or in that to come. For formerly this appeared to thee the worst of all things, that thou thoughtest they had too much; and thou always didst lament that they were not always punished: and I always said to thee, that they never are without punishment, though it appear not so to thee. But I know, however, that thou wilt lament that they have so long time permission to do evil; and I have always said to thee, that the time is a very little while; and I now say to thee, that the longer it is, the more unhappy they are, *and* it would be to them the greatest unhappiness of all, that the time continued till doomsday. And I said to thee also, that they would be more unhappy if their evil were unjustly passed over, than they would be if their evil were justly punished. Yet it so happens that thou thinkest those who have impunity are happier than those who are punished.

§ V. Then said I: Nothing ever appears to me so true as thy arguments appear to me, at the times when I hear them. But if I turn myself to the judgment of this people, they not only are unwilling to believe this thy doctrine, but they will not even hear it. Then said he: That is no wonder. Thou knowest that the men who have unsound eyes cannot very easily look at the sun when she shines brightest, nor indeed do they choose to look on fire, or on anything bright, though the apple of *the eye* be left. In like manner the sinful minds

bip. swa biop¹ þa gynnfullan Moð ablenð mið hioþa² ýfelan³ pullan. ꝥ hi ne mazon gemon ꝥ leoht⁴ þæne beorhtan rofþært-
 neffe. ꝥ is se heafca furbom. Ac him bip swa þæm fughum. 7
 þæm ðiorum. þe mazon⁵ bet locian on niht ðonne on bæz. se
 bæz blent 7 ðærtþaþ hioþa eagan. 7 ðæne nihte þioztþo hi
 onlihtap. Forþy þenap ða ablenðan Moð. ꝥ ꝥ se io mæste ge-
 rælp ꝥ men seo afeþ ýfel to ðonne. 7 io ðæb him mote bion
 unpitanos. forþæm hi me⁶ lýrt gipman æfter ælcne gipwæce swa
 lange oð he ꝥ rýht witon. ac penþap on hioþa unprihtan⁷ pullan
 7 gipwigaþ æfter þæm. Ðý ic nat hu nýta⁸ þu me tæht to
 þæm býregum monnum. ðe næfre æfter me ne gipwæp. Ic
 ne gippe næfre to þæm. Ac ic gippe to ðe. forþæm ðu
 tæohhtap ꝥ ðu gipwige æfter me. 7 gipþor gipwigt on þam
 gipe ðonne hi ðon. Ne pence ic hwæt hi beman. Ic læte nu
 to ðinum ðome ma þonne to hioþa. forþam hi ealle lociaþ mið
 bam⁹ eazum on þar eorþlican ðing. 7 hi him liciaþ eallunga.
 æghen ge on þær Moðer eazum. ge on þær lichoman. Ac ðu
 ana hwilum berçylrt mið oþre eagan on þa heorpenlican þing.
 mið oþre¹⁰ þu locart nu zet on þar eorþlican. forþæm þenap
 þa býrgan ꝥ ælc mon se blind swa hi rint. 7 ꝥ man mon ne
 mæze geon¹¹ ꝥ hi gemon ne mazon. Ðæt býrg is anliccorþ þe
 sum cilb se full hal 7 full ælcwæpe gehopen. 7 swa felle ðionðe
 on eallum cýrtum 7 cræftum. þa hwile þe hit on cmithaðe
 biop.¹² 7 swa forþ eallne ðonne wzozþ hað. oþ þe he wýrt ælcer
 cræfter meþeme. 7 ðonne lýcle ær hir miðferþe weorþe¹³
 bæm¹⁴ eazum. blimb. 7 eac þær Moðer eagan weorþan swa ab-
 lenðe ꝥ he¹⁵ narpriht ne gemune þær ðe he æfre ær gereah
 oððe gehewþe. 7 pene weah ꝥ he se ælcer ðinger swa meþeme
 swa he æfre meþemart¹⁶ wære. 7 penþ ꝥ ælcum men se swa swa
 him is. 7 ælcum men¹⁷ wýnce¹⁸ swa swa him pincþ. weah þe¹⁹ he
 ðonne swa býrg se ꝥ he þær pene. hwæþer þe ðonne willon²⁰
 ealle wean þe he penþ. ac pene weah ꝥ se nýllen.²¹ Ac
 polbe witan hu þe þuhte be þam²² monnum ðe wit ær crædon

¹ Cott. beoð. ² Cott. heopa. ³ Cott. ýlan. ⁴ Cott. leoht. ⁵ Bod.
 þa mag. ⁶ Bod. et Cott. hine. ⁷ Cott. unnettan. ⁸ Cott. nýt.
⁹ Cott. bæm. ¹⁰ mið oþre, desunt in MS. Cott. ¹¹ Cott. gemon.
¹² Cott. bið. ¹³ weorþe, deest in MS. Bod. ¹⁴ Bod. bam. ¹⁵ Cott.
 hie. ¹⁶ Cott. meþomirt. ¹⁷ se swa swa him is. 7 ælcum men, desunt
 in MS. Cott. ¹⁸ Cott. wýnce. ¹⁹ weah þe, desunt in MS. Cott. ²⁰ Cott.
 pillen. ²¹ Bod. nýllað. ²² Cott. þæm.

are blinded by their evil will, so that they are not able to behold the light of bright truth, which is the highest wisdom. But it is with them, as with the birds and the beasts which can see better by night than by day. The day blinds and darkens their eyes, and the darkness of the night enlightens them. Therefore the blinded minds think that this is the greatest happiness, that a man should be permitted to do evil, and his deed should be unpunished. For they are not desirous to inquire after every instruction, until they knew what is right, but turn to their evil will, and seek after it. Therefore I know not to what purpose thou teachest me to the foolish men who never inquire after me. I never speak to them; but I speak to thee, because thou art inclined to seek after me, and labourest more in the pursuit than they do. I care not what they judge. I approve thy judgment more than theirs, for they all look with both eyes, as well with the eyes of the mind as with *those* of the body, on these earthly things, which excessively delight them. But thou alone sometimes lookest with one eye on the heavenly things, *and* with the other thou lookest as yet on these earthly *things*. For the foolish think that every man is as blind as they are, and that no man is able to see what they cannot behold. Such folly is most like *to this*; that a child should be born full sound and full healthy, and so flourishing in all excellences and virtues, during childhood and afterwards throughout youth, that he becomes capable of every art; and then a little before his middle-age, *he* should become blind in both eyes, and also the eyes of the mind should become so blinded, that he remembers nothing which he ever before saw or heard: and nevertheless he should think that he is as capable of everything as he ever was *when* most capable: and should think that it is with every man as it is with him; and that it seems to every man as it seems to him. But though he were so foolish as to think so, should we all think as he thinks? I think, however, that we should not. But I wish to know what thou thinkest concerning the men of whom we before

þ̅ unc puhte þ̅ p̅æron¹ wibiorum gelicpan ðonne monnum. hu micelne ſiwbom þa hæfbon.² me þincþ ðeah þ̅ hi næbbæn³ nænne:

§ VI.^a Ic ðe wolbe get⁴ peccan ſume rihtne pace.⁵ Ac ic pat þ̅ þiſ folc hiſ nyle⁶ zelean.⁷ þ̅ iſ þ̅ þa bioþ geſælegpan þe mon ritnor.⁸ ðonne þa bion þe hi ritniap. Ða ſunþrobe ic þæſ 7 cſæþ. Ic wolbe þ̅ þu me geſeahte⁹ hu¹⁰ hit ſſa bion mihte.¹¹ Ða cſæþ he. Ðſæþen þu ongiſe þ̅ ælc ýfelwillenbe mon 7 ælc ýfelſýncenbe ſie riſer ſýpþe. Ða cſæþ ic. Lenox ſpeotole ic þ̅ ongiſe. Ða cſæþ he. Ðu ne iſ ſe þonne ýfelwillenbe anb ýfelſýncenbe ðe þone unſýlbgan ritnor.¹² Ða cſæþ ic. Sſa hit iſ ſſa þu reſſe.¹³ Ða cſæþ he. Ðſæþen þu pene þ̅ þa ſien earpne 7 ungerælige þe riſer ſýpþe bioþ. Ða cſæþ ic. Ne pene ic hiſ no. ac pat geapa.¹⁴ Ða cſæþ he. Liſ þu nu beman moſte.¹⁵ hſæþerne wolbert¹⁶ þu beman riſer ſýpþan. ðe þone unſýlbgan¹⁷ ritnobe. þe ðone þe þ̅ riſe wolobe.¹⁸ Ða cſæþ ic. Niſ þ̅ gelic. ic wolbe helpan þæſ þe ðær unſýlbiz ſæpe. anb henen þone¹⁹ þe hine ýfelobe.²⁰ Ða cſæþ he. Ðonne þe þincþ ſe earpna ſe þ̅ ýfel ðep. ðonne ſe þe hit þaſap. Ða cſæþ ic. Ðæſ ic zeleeþ þ̅ te ælc unriht ritnung ſie þæſ ýfel þe hit ðep. næſ þæſ þe hit þaſap. ſoþþam²¹ hiſ ýfel hine geþep earpne. 7 ic ongiſe þ̅ þiſ iſ ſſiþe²² riht pacu þ̅ þu nu neſſe. 7 ſſiþe anlic þæm þe ðu æp nehteſt.²³ ac ic pat þeah þ̅ þýſ²⁴ folce ſſa ne þincþ:

§ VII.^b Ða cſæþ he. Fel þu hit ongiſeſt. Ac þa þingepaſ þingiaþ nu hſilum þæm ðe læſſan þearſe ahton. þingiaþ þæm þe²⁵ þær man ýlaþ. 7 ne þingiaþ þam²⁶ þe þ̅ ýfel ðop. þæm ſæpe mane þearſe. þe þa oþpe unſýlbize ýfelap.²⁷ þ̅ him mon þýngobe to þam²⁸ ſicum. 7 bæþe þ̅ him²⁹ mon ðýþe ſſa micel riſe ſſa hi ðam³⁰ oþpum unſýlbezum ðýþon. ſſa ſſa ſe ſioa

^a Boet. lib. iv. proſa 4.—Nam ne illud quidem, &c.

^b Boet. lib. iv. proſa 4.—Atqui nunc, ait, contra faciunt, &c.

¹ Cott. p̅æpen. ² Cott. hæfben. ³ Cott. næbben. ⁴ Cott. get.

⁵ Cott. ſſiþe rihte paca. ⁶ Cott. nele. ⁷ Cott. gelýſan. ⁸ Cott.

ritnað. ⁹ Bod. gepehteſt. ¹⁰ Bod. hi. ¹¹ Cott. meahte. ¹² Cott.

ritnað. ¹³ Cott. reſſe. ¹⁴ Cott. geape. ¹⁵ Bod. moſtoſt. ¹⁶ Cott.

polber. ¹⁷ Bod. nonerýlbgan. ¹⁸ Cott. wolobe. ¹⁹ Bod. þonne.

²⁰ Cott. ýfelobe. ²¹ Cott. ſoþþam. ²² Bod. ſſa. ²³ Cott. peahteſt.

²⁴ Cott. þiſ. ²⁵ þe, deest in MS. Cott. ²⁶ Cott. þæm. ²⁷ Cott. ýlað.

²⁸ Cott. þæm. ²⁹ Bod. þam þ̅. ³⁰ Cott. þæm.

said, that it appeared to us that they were more like wild beasts than men? How much wisdom had they? Methinks, however, they have none.

§ VI. I would now utter to thee a true observation, but I know that this people will not believe it: that is, that those *persons* whom men injure are happier than those are who injure them. Then wondered I at this, and said: I wish that thou wouldest explain to me how it can be so. Then said he: Dost thou understand that every evil-willing man and every evil-doing *man* is deserving of punishment? Then said I: Clearly enough I understand that. Then said he: Is he not then evil-willing and evil-doing, who injures the innocent? Then said I: So it is as thou sayest. Then said he: Dost thou think that they are miserable and unhappy, who are deserving of punishment? Then said I: I not only think it, but know *it* very well. Then said he: If thou wert now to judge, which wouldest thou judge more deserving of punishment, him who injured the innocent, or him who suffered the injury? Then said I: There is no comparison. I would help him who was innocent, and oppose him who injured him. Then said he: Then, in thy opinion, he *is* more miserable who does the evil, than he who suffers it. Then said I: This I believe, that every unjust punishment is the evil of him who inflicts it, not of him who suffers it; therefore his evil makes him miserable. And I perceive that this is a very just observation which thou now makest, and very agreeable to those which thou madest before; but I nevertheless know that this people will not think so.

§ VII. Then said he: Thou understandest it well. But advocates now-a-days plead for those who have less need *of it*. *They* plead for those who are injured, and do not plead for those who do the injury. It were more needful to those who injure others *who are* innocent, that some one should plead for them before the magistrates, and pray that as great hurt might be done to them, as they had done to other innocent *persons*. As the sick man has need that some one should

ali þearfe þ̃ hine mon læbe to þam¹ læce. þ̃ he hīr tilige. ꝥa
 ah ꝥa þe² þ̃ ýfel ðep. þ̃ hine mon læbe to þam³ ꝥicum. þ̃ mon
 þær mæge riþan ꝥ bæpnan hīr unþearf. Ne cꝥeþe ic na. þ̃ þ̃
 ýfel ꝥe þ̃ mon helpe þær unꝥýlbigan⁴ ꝥ him ꝥoneþingie. Ac ic
 cꝥeþe þ̃ hit iꝥ beꝥne⁵ þ̃ mon mæge þone ꝥýlbigan.⁶ ꝥ ic ꝥeꝥe
 þ̃ io ꝥoneꝥꝥæc ne ðýge⁷ naþer ne þam⁸ ꝥýlbigan.⁹ ne þam¹⁰
 þe him. ꝥone þingap. ꝥif hi þær mīnaþ þ̃ him hīona¹¹ ýfel un-
 mæcen ꝥe þe þær gýlter anbæne. Ac ic ꝥat ꝥa þa ꝥýlbigan¹²
 ænigne ꝥearþcan ſiꝥomeþ hæþon¹³. ꝥ be ængum bæle on-
 gitan.¹⁴ þ̃ hi mīlitan¹⁵ hīona ꝥýlba þurh¹⁶. ꝥwe¹⁷ geþecan. þe
 him hēþ on ꝥopulbe¹⁸ on become. ðonne nolbon hi na cꝥeþan
 þ̃ hit. ꝥæne. ꝥwe. ac polbon cꝥeþan. þ̃ hit. ꝥæne hīona¹⁹ clæn-
 þung. ꝥ heopa beꝥþung. ꝥ nolbon nænne þingene ꝥecan.²⁰ ac
 hīꝥlice hi polbon lætan ða ꝥican hie tucian æꝥeþ hīona
 agnum. ꝥillan. ꝥoþþe. ne ꝥýle nan ꝥi man nænne mannan
 hīcian. ne hatap nan mon þone gōþan. buton ꝥe ealpa²¹ ðýge-
 gorta.²² ne þ̃ mī nan mīht þ̃ mon þone ýfelan hatge. ac hit iꝥ
 mīhtre þæt him mon mīlþige.²³ þ̃ iꝥ þonne hīona mīlþung. þ̃
 mon mæce hīona unþearf be hīona geryꝥhtum.²⁴ Ne ꝥeal²⁵
 nan mon mīcne monnan²⁶ geryꝥōþne²⁷ ꝥꝥecan. ac hine mon
 ꝥeolbe²⁸ lætan to ðam²⁹ læce þ̃ he hīr tilige. Ða ꝥe ſiꝥom
 þa ðiꝥ ꝥell. aꝥeahꝥ hæꝥte. ða ongan he eꝥt mīgan ꝥ þur
 cꝥæþ.

CAPUT XXXIX.º

§ I. FORÐƿI ðreps ge eorpu. Ðob: mib unꝥilhtre mounge
 ꝥa ꝥa ýþa ꝥoꝥ. mībe þa ꝥæ. hīeþap. oððe ꝥoꝥ. hīꝥ æꝥꝥe ge
 eoreþne. ꝥꝥeþe þ̃ hīo nan geþealb nah. oððe hīe ne mægon ge
 geþiðan geꝥýnbelicꝥ beaðeꝥ. nu he eor ælce bæꝥ toꝥeapþeꝥ
 onet. Ði: na mægon ge geꝥon þ̃ he ꝥꝥýþap ælce bæꝥ æꝥeꝥ
 mīgman. ꝥ æꝥeþe biꝥþam. ꝥ æꝥeþe monnum. ꝥ ne ꝥoꝥlæt nan

º Boet. lib. iv. metrum 4. — Quid. tantis. iuvat excitare motus, &c.

¹ Cott. þæm. ² þe, deest in MS. Cott. ³ Cott. þæm. ⁴ Cott.
 unꝥýlbigan. ⁵ Cott. beꝥene. ⁶ Cott. ꝥýlbigan. ⁷ Bod. ðýrige.
⁸ Cott. þæm. ⁹ Cott. ꝥýlbigan. ¹⁰ Cott. þæm. ¹¹ Cott. heopa.
¹² Cott. ꝥýlbigan. ¹³ Cott. hæþen. ¹⁴ Cott. ongeaten. ¹⁵ Cott.
 meahcen. ¹⁶ Cott. þung. ¹⁷ Cott. þ̃ ꝥwe. ¹⁸ Cott. ꝥeopulbe. ¹⁹ Cott.
 heopa. ²⁰ Cott. geryecan. ²¹ Cott. eallpa. ²² Cott. ðýrgorta. ²³ Cott.
 mīlþige. ²⁴ Cott. unꝥꝥꝥhtum. ²⁵ Cott. ꝥýle. ²⁶ Bod. monna.
²⁷ Cott. ꝥ geryꝥōþne. ²⁸ Cott. ꝥel. ²⁹ Cott. þæm.

lead him to the physician, that he may cure him; so has he who does evil, that some one should lead him to the magistrates, that they may cut off and burn his vices. I do not say that it is wrong that men should help the innocent, and defend him; but I say that it is better that we should accuse the guilty; and I say that the defence does no good either to the guilty or to him who pleads for him, if they wish that their evil should not be punished in proportion to its guilt. But I know that if the guilty had any spark of wisdom, and in any measure knew that they might make amends for their crimes by punishment, which came upon them here in this world, then they would not say that it was punishment, but would say that it was their purification and their amendment; and would seek no advocate, but they would cheerfully suffer the magistrates to punish them according to their own will. Hence no wise man ought to hate any one. No one hates the good, except the most foolish of all. Nor is it right that we hate the wicked; but it is more right that we have mercy on him. This then is mercy to them, that we punish their vices according to their deservings. No one ought to afflict a sick person *who is troubled*; but we should lead him to a physician, that he may cure him. When Wisdom had finished this discourse, then began he again to sing, and thus said:

CHAPTER XXXIX.

§ I. ~~WHEREFORE~~ vex ye your minds with evil hatred, as waves through the wind agitate the sea? Or wherefore upbraid ye your fortune, that she has no power? Or why cannot ye wait for natural death, when he every day hastens towards you? Why cannot ye observe that he seeks every day after birds, and after beasts, and after men, and forsakes

ƿræþ ær he ƿereþ þ̅ þ̅ he æfter ƿrýneþ. ƿala ƿa þ̅ þa unge-
 ſælgan menn ne maƿon ƿebíbon, hƿonne he him to cume. ac
 forſceotaþ hine foran. ƿra ƿra ƿíbe ðeop ƿíllnaþ oþer to ac-
 pellenne. Ac hit nære no manna ƿýht þ̅ hioƿa ænig oþerne
 ƿíobe. Ac þ̅ ƿære ƿýht. þ̅ hioƿa ælc ƿulbe oþrum eblean ælceſ
 ƿeopceſ æfter hī ƿerýrhtum. þ̅ iſ þ̅ mon lufobe þone ƿoban.
 ƿra ƿra ƿíht iſ þ̅ mon ðo. 7 miltſige þam ýfelum. ƿra ƿe ær
 cƿædon. lufne þone man. 7 hatige hī unþearf. ceoſfe him of
 ƿra he ƿrþort mæg:.

§ II.^d Ða he þa þī leoþ aſungen hæfde þa ƿerƿeoƿode¹ he
 ane hƿile. Ða cƿæþ ic. Nu ic onſte openlice þ̅ ƿio ƿoþe ƿe-
 rælp ſtent on ƿobra monna ƿe earnunza. 7 ƿio unſælp ſtent
 on ýfelra monna ƿe earnunzum. Ac ic ſecge ƿet þ̅ me ne
 ƿincþ nauht lýtel ƿob² þīſſe anbƿearban liſe ƿerælp. ne eac
 nauht lýtel ýfel hī ungerælp. forþæm ic nærne ne ƿereah ne
 ƿehýrde nænne ƿīne mon þe ma ƿolbe bion ƿrecca. 7 earm. 7
 ælƿioðig.³ 7 forſepen. ðonne ƿeliſ. 7 ƿeopþ. 7 ƿice. 7 fornemære
 on hī aſnum earbe. forþæm hī ſecgaþ⁴ þ̅ hī mægen⁵ þ̅⁶ eþ
 hioƿa ſīrðome fulgan 7 hine ƿehealb. ƿīf hioƿa anƿealb biþ
 fullce oþer þ̅ folc þe him unþer biþ. 7 eac on⁷ ſumum ðæle
 oþer þa ðe him on neaſſe biþ ýmbuton.⁸ forþam⁹ þ̅ hī
 maſen¹⁰ hēan ða ýflan. anb ſýrþrian¹¹ þa ƿoban.¹² forþæm ſe
 ƿoba¹³ biþ ſimle aƿſýrþe. ærþe ƿe on þī anbƿearban liſe. ƿe
 on ðam¹⁴ toƿearban. 7 ſe ýſela. þe mon hī ýrle¹⁵ ƿerýran ne
 mæg. biþ ſimle ƿiteſ ƿýrþe. ƿe on þīſe ƿopulbe. ƿe on þære
 toƿearban. Ac ic ƿunðrige ƿīpe ƿīþlice for hī hit ƿra ƿent
 ƿra hit nu of ðe. þ̅ iſ þ̅ mīrlice ƿīa¹⁶ 7 manigſealb¹⁷
 earfoþa¹⁸ cumað to ðam¹⁹ ƿobum ƿra hī to þam²⁰ ýfelum
 ſceolbon. 7 ða ƿob²¹ þe ſceolbon bion eblean ƿobum monnum
 ƿobra ƿeopca. cumað to ýflum monnum. forþæm ic ƿolbe
 ƿītan nu æt þe hu þe licobe þ̅ ƿerþixle. Ic hī ƿunðrobe micle
 þ̅ lær. ƿīf ic ƿīſſe²² þ̅ hit ƿear ƿebýnebe buton lober ƿíllan 7
 buton hī ƿeritneſſe. Ac ſe ælmihtiga²³ loþ hæfþ ƿeeceb

^d Boet. lib. iv. proſa 5.—Hic ego, video, inquam, &c.

¹ Cott. ƿerƿeoðe. ² Cott. ƿoob. ³ Cott. elþioðig. ⁴ Cott. ƿeræð.

⁵ hī mægen, deſunt in MS. Bod. ⁶ Cott. þe. ⁷ Cott. be. ⁸ Cott.

bioð ýmbuton. ⁹ Cott. forþæm. ¹⁰ Cott. mægen. ¹¹ Cott. ſýrþrian.

¹² Cott. ƿooban. ¹³ Cott. ƿooba. ¹⁴ Cott. þæm. ¹⁵ Bod. ýfel. ¹⁶ Cott.

mīrlice ƿīa. ¹⁷ Cott. manigſealb. ¹⁸ Cott. earfoþu. ¹⁹ Cott.

þæm. ²⁰ Cott. þæm. ²¹ Cott. ƿoob. ²² Cott. þīſſe. ²³ Cott.

ælmhtiga.

no track till he seizes that which he pursues? Alas! that unhappy men cannot wait till he comes to them, but anticipate him, as wild beasts wish to destroy each other! But it would not be right in men, that any one of them should hate another. But this would be right, that every one of them should render to another recompense of every work according to his deserts; that is, that one should love the good, as it is right that we should do, and should have mercy on the wicked, as we before said; should love the man, and hate his vices; and cut them off, as we best may.

§ II. When he had sung this lay, then was he silent for some time. Then said I: Now I clearly understand that true happiness is founded on the deservings of good men, and misery is founded on the deservings of wicked men. But I will yet say that methinks the happiness of this present life is no little good, and its unhappiness no little evil. For I never saw nor heard of any wise man who would rather be an exile, and miserable, and foreign, and despised, than wealthy, and honourable, and powerful, and eminent in his own country. For they say that they can the better fulfil their wisdom, and observe it, if their power be ample over the people that are under them, and also in some measure over those who are in the neighbourhood round about them, because they are able to repress the wicked, and promote the good. For the good is always to be honoured, both in this present life and in that to come; and the wicked, whom man cannot restrain from his evil, is always deserving of punishment, both in this world and in that to come. But I very much wonder why it should so fall out, as it now often does; that is, that various punishments and manifold misfortunes come to the good, as they should to the wicked; and the blessings which should be a reward to good men for good works, come to wicked men. Therefore I would now know from thee, how that course of events were approved by thee. I should wonder at it much less, if I knew that it happened by chance, without God's will, and without his knowledge. But the Almighty God has increased my

minne ege 7 mine ƿaſunga mið ðiſſum þingum. ƿorþæm he hƿilum ſeþ ða geſælpa ðæm goðum.¹ 7 þæm ýflum unſælpa. ꝛa hit riht ƿæne ꝥ he ſimle² býðe. hƿilum he eft geƿaƿaþ ꝥ þa goðan³ habbaþ unſælpa 7 ungelimp on mænægum þingum. 7 ða ýſelan habbaþ geſælpa. 7 him gelimpp⁴ oft æfter hiora agnum ƿillan. þý ic ne mæg nan oþer geƿencan. buton hit ƿear ꝛa gebyrige. buton ðu me get þý geſceahlíc on oþer geſeccc. Ða andſƿarobe he ýmbe long 7 cƿæþ. Niſ hit nan punðor ðeah hƿa ƿene ꝥ ƿýlceſ hƿæt⁵ unmyndlinga gebyrige.⁶ þonne he ne can⁷ ongitan 7 geſeccan ƿor hƿi God ƿýlc⁸ geƿaƿaþ. Ac ðu ne ſcalt no tƿeoƿan⁹ ꝥ ꝛa goð¹⁰ ſceoppenð 7 ƿealbenð¹¹ eallra geſcearta rihtlice ſceop¹² eall ꝥ he ſceop.¹² 7 rihte ðamþ 7 ƿealt¹³ ealles. ƿeah þu nýte ƿor hƿi¹⁴ he ꝛa 7 ꝛa bo :

§ III.^e Ða he ða þiſ ƿpell aþeht¹⁵ hæfðe. ða ongan he ſingian 7 cƿæþ. Ðra unlæneþra ne punðraþ þæſ ƿobeſeſ ſæneldeſ 7 hiſ ƿrihtneſſe. hu he ælce bæz uton ýmbhƿýrð ealne ðiſne miðbaneanð. oððe hƿa ne punðraþ ꝥ te ſume tunglu habbaþ ſcýrtan hƿýrft ðonne ſume habban. ꝛa ꝛa tunglu habbaþ þe ƿe hatað ƿæneſ ðiſla. ƿor þý hi habbaþ ꝛa ſceortne ýmbhƿýrft. ƿorþi hi ſint ꝛa neah ðam norþenðe þæne eaxe. ðe eall þeſ ƿobor on hƿeſſ. oððe hƿa ne ƿaƿaþ þæſ. buton ða ane þe hit ƿiton. ꝥ ſume tunglu habbaþ lenznan ýmbhƿýrft. þonne ſume habban. 7 ða lenzeſtne þe ýmb þa eaxe miðdeþearðe hƿearfaþ. ꝛa nu Boetieſ deþ. 7 ſaturnuſ ſe ſceorpa. ne cýmþ þæſ ær ýmb þrutiz ƿintra þæſ he ær ƿæſ. Oððe hƿa ne punðraþ ðæg ꝥ ſume ſceorpan geſitaþ under þa ſæ. ꝛa ꝛa ſume men ƿenaþ ꝥ ſio ſunne bo ðonne hio to ſetle gæþ. Ac hio ne biþ ðeah þý neaþ þæne ſæ þe hio biþ on miðne bæz. Ðra ne ƿaƿaþ ðæg ðonne ſe fulla mona ƿýrþ ofertozen mið þioſtrum. oððe eft ꝥ ða ſceorpan ſcinaþ beforan þam monan. 7 ne ſcinaþ beforan þæne ſunnan. ðiſeſ hi punðraþ 7 manieſ þýlliceſ. 7 ne punðriað na ꝥ te men 7 ealle cƿuca rihta habbaþ ſingalne 7 unnýtne anban betƿuh him. Oððe hƿi ne punðriaþ hi þæſ ꝥ hit hƿilum punnaþ. hƿilum na ne onginþ. oððe eft geſunneſ ſæ. 7 ƿinða. 7 ýða. 7 landeſ. oððe hƿi ꝥ iſ ƿeorþe 7 eft

⁰ Boet. lib. iv. metrum 5.—Si quis Arcturi sidera nescit, &c.

¹ Cott. goðum.

² Cott. ſýmle.

³ Cott. goðan.

⁴ Cott. limpð.

⁵ Cott. gehƿæſ.

⁶ Cott. geþeuge.

⁷ Cott. con.

⁸ Cott. ƿor hƿý

⁹ ƿýlc God.

¹⁰ Cott. on tƿeoƿan.

¹¹ Cott. goð.

¹² Cott. ƿalbenð.

¹³ Cott. geſceop.

¹⁴ Cott. pelt.

¹⁵ Cott. hƿý.

¹⁶ Cott. aþeht.

fear and my astonishment by these things. For he sometimes gives felicities to the good, and infelicities to the wicked, as it were right that he always did. Sometimes again he permits that the good have infelicities and misfortunes in many things; and the wicked have happiness, and it frequently happens to them according to their own desire. Hence I cannot think otherwise but that it so happens by chance, unless thou still more rationally show me the contrary. Then answered he, after a long time, and said: It is no wonder if any one think that something of this kind happens undesignedly, when he cannot understand and explain wherefore God so permits. But thou oughtest not to doubt that so good a creator and governor of all things, rightly made all that he has made, and rightly judges and rules ~~it~~ all, though thou knowest not why he so and so may do.

§ III. When he had made this speech, then began he to sing, and said: Who of the unlearned wonders not at the course of the sky, and its swiftness; how it every day revolves about all this middle-earth? Or who wonders not that some stars have a shorter circuit than others have, as the stars have which we call the waggon's shafts? They have so short a circuit, because they are so near the north end of the axis, on which all the sky turns. Or who is not astonished at this, except those only who know it, that some stars have a longer circuit than others have, and those the longest which revolve midward about the axis, as Bootes does? And *that* the star Saturn does not come where it before was till about thirty winters? Or who wonders not at this, that some stars depart under the sea, as some men think the sun does when she sets? But she nevertheless is not nearer to the sea than she is at mid-day! Who is not astonished when the full moon is covered over with darkness? or again, that the stars shine before the moon, and do not shine before the sun? At this and many a like thing they wonder, and wonder not that men and all living creatures have continual and useless enmity with each other. Or why wonder they not at this, that it sometimes thunders, and sometimes begins not? Or, again, at the strife of sea and winds, and waves and land? or why

for þære runna rciman to hir agnum gecýnðe peorþe. Ac þ̃ ungeræððige folc punðraþ þær þe hit ſelboſt gerhþ. ðeah hit læſſe punðor rie. ⁊ penað þ̃ þ̃ ne¹ rie ealb ſerceanſt. ac rie pear ſerponðen nīpāne. Ac ða þe rīpæt ſeorne peorþaþ ⁊ onſinnāþ þonne leornian. ȝif him Loð abrit of þam Mobe þ̃ ðýrȝ þ̃ hit ær mið oferſprugen pær. ðonne ne punðriaþ hi no ſela þær þe hi nu punðriaþ:.

§ IV.¹ Ða re ſiſdom þa þiſ leoþ aſungen hæfðe. ða ge-ſprugode he ane lýtle hyle. Ða cſæþ ic. Sƿa hit iſ ſƿa ðu reȝrt.² Ac ic polbe zet þ̃ þu me hƿæt hƿegū³ openlicor ſeneahce⁴ be þære riȝan þe min Mōð riþoſt gebrereð hæfþ. þ̃ iſ þ̃ ic ðe ær ýmb acraðe. forþam hit pær riuble⁵ zet þin ſeruna þ̃ ðu polbeſt ælcum Mōðe biȝlu ðing tæcan ⁊ ſelcuþe:.⁶ Ða onȝan he ſmeapcian ⁊ cſæþ to me. Ðu ſpenſt⁷ me on ða mæſtan ſpæce ⁊ on ða earpoſtan to ſereccenne. þa pace rohton ealle upritan ⁊ riþe riþlice ýmbſpūcon. ⁊ uneaþe ænȝ com to enbe þære ſpæce. forþam⁸ hit iſ þear þære ſpæce ⁊ ðære aſcunȝe.⁹ þ̃ te riuple¹⁰ þonne ðær an tƿeo ofaðon biþ. þonne biþ ðær unriūm aſtýneð. ſƿa ſƿa mon on ealb ſpellum reȝr¹¹ þ̃ an næðre þære ðe hæfðe nīȝan¹² hearðu. ⁊ riuple.¹³ ȝif mon anpa hƿile ofſloh.¹⁴ þonne peoxon þær riofon of þam¹⁵ anum hæfðe. Ða gebynebe¹⁶ hit þæt þær com re fornemæra Erculur to. re pær lober runu. þa ne mihte he geþencan hu he hi mið ænȝe cſæfte ofercuman ſeolbe. ær he hi bepæȝ mið ruda utan. ⁊ forþepnbe¹⁷ ða mið ſýne. Sƿa iſ ðýrre ſpæce þe ðu me æfter aſcaſt.¹⁸ uneaþe hýne cýmþ ænȝ mon of. ȝif he æper on cýmþ.¹⁹ ne cýmþ he næfre to openum enbe. buton he hæbbe ſƿa ſcearp anbȝet²⁰ ſƿa þ̃ ſýn. forþam re ðe ýmb þ̃ aſcian rīle. he ſceal æper ritan hƿæt rie ri anfealbe forſerearunȝ lober. ⁊ hƿæt rýnð rie. ⁊ hƿæt pear gebyrȝe. ⁊ hƿæt rie ȝoðcunð anbȝit. ⁊ ȝoðcunð forerlohunȝ. anb hƿæt monna ſreobom rie. Nu ðu miht onȝitan. hu heſȝ ⁊ hu gearfoþe²¹ þiſ iſ eall to ſereccanne. Ac ic ſceal þeah

¹ Boet. lib. iv. proſa 6.—Ita eſt, inquam, &c.

² ne, deest in M.S. Bod. et Cott.

³ Cott. ræȝrt.

⁴ Cott. hƿegu.

⁵ Bod. gepehtert.

⁶ Cott. rýmle.

⁷ Cott. ſelcuð.

⁸ Cott. ſpærſt.

⁹ Cott. forþæm.

¹⁰ Cott. aſcunȝe.

¹¹ Cott. rýmle.

¹² Cott. ræȝð.

¹³ Cott. nīȝon.

¹⁴ Cott. rýmle.

¹⁵ Cott. hƿelc ofarlog.

¹⁶ Cott. þæm.

¹⁷ Cott. gebepebe.

¹⁸ Cott. forþæpnbe.

¹⁹ Cott. acraſt.

²⁰ Cott. cemð.

²¹ Cott. anbȝit.

²² Cott. earfoþe.

ice is formed, and again by the shining of the sun returns to its own nature? But the inconstant people wonder at that which it most seldom sees, though it be less wonderful; and thinks that that is not the old creation, but has by chance newly happened. But they who are very inquisitive and endeavour to learn, if God removes from their mind the folly with which it was before covered, then will they not wonder at many *things* which they now wonder at.

§ IV. When Wisdom had sung this lay, then was he silent a little while. Then said I: So it is as thou sayest. But I am still desirous that thou wouldest instruct me somewhat more distinctly concerning the thing which has chiefly troubled my mind, that is, what I before asked thee. For it was always hitherto thy wont that thou wouldest teach every mind abstruse and unknown things. Then began he to smile, and said to me: Thou urgest me to the greatest argument, and the most difficult to explain. This explanation all philosophers have sought, and very diligently laboured about, and scarcely any one has come to the end of the discussion. For it is the nature of the discussion and of the inquiry, that always when there is one doubt removed, then is there an innumerable multitude raised. So men in old tales say, that there was a serpent which had nine heads, and whenever any one of them was cut off, then grew there seven from that one head. Then happened it that the celebrated Hercules came there, who was the son of Jove. Then could not he imagine how he by any art might overcome them, until he surrounded them with wood, and then burned *them* with fire. So is this argument which thou askest about: with difficulty comes any man out of it, if he enter into *it*. He never comes to a clear end, unless he have an understanding as sharp as the fire. For he who will inquire concerning this ought first to know what the simple providence of God is, and what fate is, and what happens by chance, and what the divine knowledge is, and the divine predestination, and what the freedom of men is. Now thou mayest perceive how weighty and difficult all this is to explain. But I will nevertheless endeavour to

hƿæt hƿeƿa¹ hiſ onƿannan ƿe to tæcanne. ƿoƿþam² ic habbe on-
 ƿiten ꝥ hit iſ ƿiſe micel læcebom ðinre ƿonƿe. ƿiſ ƿu ƿiſeſ
 auht onƿit. ðeah hit me lang to læpenne iſe. ƿoƿþam hit iſ
 neah ƿæpe tibe ðe ic ƿetiohhob hæſe on oðer ƿeorc to ƿonne.
 ƿ ƿet næbbe ðiſ ƿebon. ƿ me ðinç eac ꝥ ƿu ſaƿiƿe hƿæt
 hƿeƿnunge³ anb ƿe ƿincen to ælenƿe ƿaſ langan ƿpell. ƿſælæ
 ðe nu lýtte leopa.⁴ ic ƿæt eac ꝥ ðe heopa⁵ lýt. Ac ðu ſcealt
 ƿeah ƿeolian ſume hƿile. ic ne mæg hit nu ƿſa hƿaſe aſingan.
 ne æmtan⁶ nabbe. ƿoƿþam hit iſ ƿiſe long ƿpell. Ða cƿæþ ic.
 Ðo ƿſæþer ƿu ƿille.⁷

§ V.⁸ Ða onƿon he ƿſnecan ƿiſe ƿeorpan ſymbuton. ƿſlice
 he na ƿa ƿſnece ne mænbe. ƿ tiohhobe hit ƿeah ƿibeſƿeapber
 ƿ cƿæþ. Calle⁹ ƿeſceapta. ƿeſepenlice anb unƿeſepenlice.⁹ ƿtillu
 ƿ unſtillu¹⁰ on ƿoþ æt ƿeom ƿtillan.¹¹ ƿ æt ƿam ƿeſceapþigan. ƿ
 æt ƿam¹² anſealbā Lobe. enbeþſſneſſe. ƿ anþſhtan. ƿ ƿe-
 metƿunge. ƿ ƿoþþeom hit ƿſa ƿeſceapen ƿæſ. ƿoþþeom he ƿæt
 ƿſ¹³ he ƿeſceop eall ꝥ he ƿeſceop. niſ him nan ƿuht¹⁴ unnyt
 ƿæſ ðe he ƿeſceop. Se Lof ƿunaſ ſſmle¹⁵ on ƿæpe hean ceapſne
 hiſ anſealbneſſe ƿ bileſitneſſe. ðonan he ðealſ maneƿa ƿ niſt-
 lice¹⁶ ƿemetƿunga eallum hiſ ƿeſceapum. anb ƿonan¹⁷ he ƿelt
 eallſa. Ac ꝥ. ꝥ ƿe ƿe hatap Lober ƿoneponc ƿ hiſ ƿoneſceapung.
 ꝥ biþ. Ða hƿile ƿe hit ƿæſ mið him biþ. on hiſ Lobe. æþþam¹⁸
 ƿe hit ƿeſnemeð ƿeopþe. Ða hƿile ƿe hit ƿeþoht biþ. Ac ſiððan
 hit ſullſnemeð biþ. ðonne hatap ƿe hit ƿſſn. Be ſſy mæg ælc
 mon ƿitan ꝥ hi¹⁹ ſint æƿþer ƿe tƿegen naman. ƿe tƿa ðinç.²⁰
 ƿoneponc ƿ ſſſn. Se ƿoneponc iſ ſio ƿobcunbe ƿeſceapſneſ.
 ſio iſ ƿæſt on ƿam hean ƿeoppente²¹ ƿe eall ƿoneſat hu hit
 ƿeſeopþan ſceal æſ æſ hit ƿeſeopþe. Ac ꝥ ꝥ ƿe ſſſn hatap. ꝥ
 biþ Lober ƿeorc ƿe he ælce bæƿ ſſſn. æƿþer ƿe ƿæſ ƿe ƿe ƿe
 eop. ƿe ƿæſ ƿe iſ unƿeſepenlic biþ. Ac ƿe ƿobcunbe ƿoneponc.
 heaþeſ ealle ƿeſceapta ꝥ hi ne moton toſlupan of heopa
 enbeþſſneſſe.²² Sið ſſſn ðonne ðealſ eallum ƿeſceapum an-
 þſhtan. ƿ ſcopa. ƿ taba. ƿ ƿemetƿunga. Ac ſio ſſſn cſmp of

⁸ Boet. lib. iv. prosa 6.—Tum velut ab alio oras principio, &c.

¹ Cott. hƿugu. ² Cott. ƿoþþeom. ³ Cott. hƿugununge. ⁴ Cott.
 hoba. ⁵ Cott. hioſa. ⁶ Cott. æmtan. ⁷ Cott. ƿolbe. ⁸ Cott.
 ealla. ⁹ Cott. ƿeſepenlice anb unƿeſepenlice. ¹⁰ Bod. ƿille ƿ unſille.
¹¹ Bod. unſtillan. ¹² Cott. ƿeom. ¹³ Cott. hƿſ. ¹⁴ Cott. ƿiht.
¹⁵ Cott. ſſmle. ¹⁶ Cott. miſleca. ¹⁷ Cott. ƿonan. ¹⁸ Cott. æþþeom.
¹⁹ Bod. et Cott. hit. ²⁰ Cott. ƿincg. ²¹ Cott. ſceppente. ²² Bod.
 ſſſnneſſe.

teach thee a little of it, because I have conceived it to be a very powerful remedy for thy sorrow, if thou learn something of this, though it be long for me to teach. For it is near the time when I had intended to begin other work, and I have not yet finished this: and methinks, too, thou art rather weary, and these long discourses appear to thee too lengthy, so that thou art now desirous of *my* songs. I know, too, that they give thee pleasure. But thou must nevertheless bear *with me* for some time. I cannot so readily sing it, nor have I leisure, for it is a very long argument. Then said I: Do as thou wilt.

§ V. Then began he to speak very far about, as if he intended not that discourse, and nevertheless approached thitherward, and said: All creatures visible and invisible, still and moving, receive from the immovable, and from the steadfast, and from the singly-existing God, order, and form, and measure; and therefore it was so ordained, because he knew wherefore he made all that he made. Nothing of that which he has created is useless to him. God dwells always in the high city of his unity and simplicity. Thence he distributes many and various measures to all his creatures, and thence he governs *them* all. But that which we call God's providence and foreknowledge, is *such* while it is with him, in his mind, before it is fulfilled, and so long as it is designed; but after it is fulfilled, then we call it fate. Hence may every man know that these are both two names, and two things, providence and fate. Providence is the divine intelligence which is fixed in the high Creator, who foreknows all, how it shall come to pass, before it happens. But that which we call fate, is God's work which he every day works, both what we see, and what is invisible to us. But the divine providence restrains all creatures, so that they cannot slip from their order. Fate, then, distributes to all creatures, forms, and places, and times, and measures. But fate comes from

þam¹ ȝeƿitte ȝ of þam¹ ƿoƿeponce þær ælmihtȝan² Loober. ȝe ƿýncþ æfter hīr unarecȝenblicum ƿoƿeponce þonne³ ȝƿa hƿæt ȝƿa he⁴ ƿile:.

§ VI.^h Spa ȝƿa ælc cƿærteȝa þencþ ȝ mearcap hīr ƿeoƿe on hīr Mobe ær ær he ic ƿýnce. ȝ ƿýncþ riððan eall. þioƿ ƿanð-
menbe ƿýnb þe ƿe ƿýnb hatap. færp æfter hīr ƿoƿeponce. ȝ
æfter hīr ȝeƿeahte. ȝƿa ȝƿa he tlohhaþ þ̅ hit ȝie. þeah hit uȝ
manȝƿealblic ðince. ȝum ȝob.⁵ ȝum ýfel. hit iȝ þeah him anfealb
ȝob.⁵ ƿorþam⁶ he hit eall to ȝobum enbe þringþ.⁷ ȝ ƿor ȝobe⁸
beþ eall þ̅ þ̅ he beþ. Siþþan ƿe hit hatap ƿýnb. ȝýððan hit ȝe-
ƿorht biþ. ær hit ƿær Loober⁹ ƿoƿeponc ȝ hīr ƿoƿetlohhuȝ. Ða
ƿýnb he ðonne ƿýncþ. oððe ƿurh ða ȝoban¹⁰ enȝlar. oððe ƿurh
monna ȝapla. oððe ƿurh oƿerra ȝerceafta lif. oððe ƿurh heo-
feneȝ tunȝl. oþþe ƿurh ðara ȝcuccena¹¹ miȝlice lotȝƿencaȝ.
hƿilum ƿurh an ƿara. hƿilum ƿurh eall ða. Ac þ̅ iȝ oƿenlice
cuþ. þ̅ ȝio ȝobcunbe ƿoƿe teohhuȝ iȝ anfealb ȝ unapenðenblic.¹²
ȝ þelt ælceȝ ȝinȝe enbeþýrblice. and eall ȝinȝ ȝehiƿap. Sume¹³
ȝinȝ þonne on ðiȝe ƿoƿulbe¹⁴ ȝint unberþieb þære ƿýrbe. ȝume
hƿe-nane¹⁵ ƿuht unberþiebe¹⁶ ne ȝint. ac ȝio ƿýnb. ȝ eall þa
ðinȝ þe hƿe unberþieb ȝint. ȝint unberþieb þam¹⁷ ȝobcunðan
ƿoƿeponce. be þam¹⁷ ic þe mæȝ ȝum biȝpell ȝeȝȝan. þ̅ ðu miht¹⁸
ðý ȝƿeotolop onȝitan hƿýlce men bioþ unberþieb þære ƿýrbe.
hƿýlce¹⁹ ne bioþ. Eall²⁰ ðioȝ unȝille ȝerceaft ȝ þeoȝ²¹ hƿear-
ƿenbe hƿearƿap²² on ðam²³ ȝtillan Lobe. ȝ on þam ȝeȝcæððe-
ȝan. ȝ on þam²³ anfealban. ȝ he þelt eallra ȝerceafta ȝƿa ȝƿa
he æt ƿuman ȝetihhoþ hæfþe ȝ ȝet hæfþ:.

§ VII.¹ Spa ȝƿa on ƿæneȝ eaxe hƿearƿap²⁴ þa hƿeol. ȝ ȝio eax
ȝtent ȝtille. ȝ býrþ þeah eallne²⁵ ðone ƿæn. and þelt eallȝ þær
ƿærlbeȝ.²⁶ þ̅ hƿeol hƿeƿfþ. ýmbuton.²⁷ ȝ ȝio naȝa²⁸ neht ðære
eaxe. ȝio færp micle fæȝclioȝ ȝ oȝƿoȝclioȝ ðonne þa ȝelȝan²⁹
ðon. ȝƿelce ȝio eax ȝie þ̅ hehtȝe ȝob. þe ƿe nemnaþ Lob. ȝ

^h Boet. lib. iv. prosa 6.—Sicut enim artifex, faciendæ rei, &c.

¹ Boet. lib. iv. prosa 6.—Nam ut orbium circa eundem, &c.

¹ Cott. þæm. ² Cott. ælmehtȝan. ³ þonne, deest in MS. Cott.

⁴ Cott. hƿa. ⁵ Cott. ȝob. ⁶ Cott. ƿorþæm. ⁷ Cott. þƿenȝð. ⁸ Cott. ȝobe.

⁹ Cott. Loober. ¹⁰ Cott. ȝooban. ¹¹ Bod. ȝcuccena lot.

¹² Cott. unanþenblic. ¹³ Cott. Sumu. ¹⁴ Cott. ƿeopulbe. ¹⁵ Cott.

nan. ¹⁶ Cott. unberþieb. ¹⁷ Cott. þæm. ¹⁸ Cott. meeht. ¹⁹ hƿýlce,

deest in MS. Bod. ²⁰ Bod. eal. ²¹ Cott. þioȝ. ²² Bod. hƿearƿob.

²³ Cott. þæm. ²⁴ Cott. hƿearƿiað. ²⁵ Cott. ælne. ²⁶ Cott. ƿærlteȝ.

²⁷ Cott. ýmbutan. ²⁸ Cott. naȝa. ²⁹ Cott. ȝelȝa.

the mind, and from the providence of Almighty God. He, therefore, works after his unspeakable providence, whatsoever he wills.

§ VI. As every artificer considers and marks out his work in his mind before he executes it, and afterwards executes *it* all; this varying fortune which we call fate, proceeds after his providence and after his counsel, as he intends that it should be. Though it appear to us complicated, partly good, *and* partly evil, it is nevertheless to him singly good, because he brings it all to a good end, and does for good all that which he does. Afterwards, when it is wrought, we call it fate; before, it was God's providence and his predestination. He therefore directs fortune, either through good angels, or through the souls of men, or through the life of other creatures, or through the stars of heaven, or through the various deceits of devils; sometimes through one of them, sometimes through them all. But this is evidently known, that the divine predestination is simple and unchangeable, and governs everything according to order, and fashions everything. Some things, therefore, in this world are subject to fate, others are not at all subject to it. But fate, and all the things which are subject to it, are subject to the divine providence. Concerning this, I can mention to thee an example, whereby thou mayest the more clearly understand which men are subject to fate, *and* which are not. All this moving and this changeable creation revolves on the immovable, and on the steadfast, and on the singly-existing God; and he governs all creatures as he at the beginning had, and still has determined.

§ VII. As on the axle-tree of a waggon the wheel turns, and the axle-tree stands still, and nevertheless supports all the waggon, and regulates all *its* progress—the wheel turns round, and the nave, *being* nearest to the axle-tree, goes much more firmly and more securely than the fellies do—so the axle-tree may be the highest good which we call God, and

ða seleſtan men faran neht Lode. ꝥa ꝥa io naſu ſeþþ neht¹
 þæne eaxe. and þa miðmeſtan ꝥa ꝥa ꝥacan. forþamþe² ælceꝥ
 ꝥacan biþ oþer enbe ſæſt on þæne nafe. oþer on ðæne ſelge.
 ꝥa biþ þam³ miðleſtan momum. oþne hpile he ſmeaþ on hiꝥ
 Mobe ymb þꝥ. eorþlice liꝥ.⁴ oþne hpile ymb þ̅ ꝥobcunðlice.
 ꝥelce⁵ he looe mið oþne eagan to heoronum; mið oþne to
 eorþan. ꝥa ꝥa þa⁶ ꝥacan ſiacaþ⁷ oþer enbe on þæne ſelge;
 oþer on þæne nafe. miðþearb. ꝥe ꝥaca⁸ bið ægðrum; emm
 neah. þeah oþer enbe bio ſæſt on þæne nafe; oþer on þæne
 ſelge. ꝥa bioþ ða miðmeſtan⁹ men on miððan þam ꝥacan. ꝥ
 þa beſtan¹⁰ neaþ þæne nafe; ꝥ þa mæſtan¹¹ neaþ þam¹² ſelgum.
 bioþ þeah þæne. on þæne nafe.¹³ ꝥ ꝥe naþa on þæne eaxe.
 Ðꝥæc ða ſelga ðeah hangiaþ¹⁴ on ðam ꝥacan. þeah hi eallunga
 ſealorpen on þæne eorþan. ꝥa ðoþ þa mæſtan men on þam
 miðmeſtan; ꝥ þa miðmeſtan¹⁵ on þam beſtan. ꝥ ða beſtan
 on Lode. Ðeah þa mæſtan ealle hioþa luſe; penben to ðiꝥe
 ſeolue. hi ne maƿon þæſi oꝥunian. ne to nauhte ne ſeoþþa.
 giꝥ hi be nanum bæle ne bioþ geſæſtnobe to Lode; þon ma þe
 þæſ hꝥeolier¹⁶ ſelga maƿon beon on¹⁷ þam ſeolue.¹⁸ giꝥ hi ne
 bioþ ſæſte on þam¹⁹ ꝥacum.²⁰ ꝥ ða ꝥacan on ðæne eaxe. Ða
 ſelga²¹ bioþ fýrþeꝥt þæne eaxe. forðæm hi ſarað ungerýðe-
 licort.²² io naſu þæſi neht ðæne eaxe. forþý bio þæſi ge-
 runðullicort.²³ ꝥa ðoþ ða ſeleſtan men. ꝥa hi hioþa luſe neaþ
 Lode læcaþ and fýrþoþ þa eorþlican ðing forþeoþ.²⁴ ꝥa hi bioþ
 oꝥforþu.²⁵ ꝥ læſ ſeaccaþ. hiu io fýrþ þandriƿe. oððe hꝥæc
 bio²⁶ bꝥænge ꝥa ꝥa io naſu bið ſiule.²⁷ ꝥa geſunð. hnæppen
 ða ſelga on þ̅ ðe hi hnæppen. ꝥ ðeah biþ io naſu hꝥæc hꝥaƿu
 to bæleþ fꝥom þæne eaxe. Be þý ðu miht²⁸ onƿitan þ̅ ꝥe²⁹ ſæm
 biþ micle leng geſunð þe læſ biþ to bæleþ fꝥom þæne eaxe. ꝥa
 bioþ ða men eallra oꝥforþe³⁰ ægþeꝥ ge ðiꝥe and þearðan
 liꝥe eaꝥþoþa.³¹ ge ðæſ to þearðan. þa ðe ſæſte bioþ on Lode.
 ac ꝥa hi fꝥeþoþ³² bioþ aſýnðroþe³³ ꝥam Lode. ꝥa hi fꝥiþoþ³⁴

¹ Cott. neahht. ² Cott. forþamþe. ³ Cott. þæm. ⁴ liꝥ. deest in MS. Cott. ⁵ Cott. ſiule. ⁶ Bod. þæſ. ⁷ Cott. ſiacaþ. ⁸ Bod.

miðþearþoþa ꝥacan. ⁹ Bod. mæſtan. ¹⁰ Bod. beſtan. ¹¹ Bod. et Cott. mæſtan. ¹² Cott. þæm. ¹³ Cott. næfe. ¹⁴ Cott. hongiað.

¹⁵ Cott. mæſtan. ¹⁶ Cott. hꝥeolier. ¹⁷ on, deest in MS. Bod. ¹⁸ Cott. þæm ſeolue. ¹⁹ Cott. þæm. ²⁰ Bod. ꝥacanum. ²¹ Cott. ſelgea.

²² Cott. ungeþebelicort. ²³ Cott. geſunðlicort. ²⁴ and fýrþoþ þa eorþlican þing forþeoð, desunt in MS. Cott. ²⁵ Cott. oꝥforþan.

²⁶ Cott. hi. ²⁷ Cott. ſiule. ²⁸ Cott. meah. ²⁹ Cott. þe. ³⁰ Cott. oꝥforþe.

³¹ Cott. eaꝥþoþe. ³² Cott. fꝥeþoþ. ³³ Cott. aſýnðroþe.

³⁴ Cott. fꝥiþoþ.

the best men go nearest to God, as the nave goes nearest to the axle-tree; and the middle *class of men* as the spokes. For of every spoke, one end is fixed in the nave, and the other in the felly. So is it with respect to the middle *class* of men. One while he meditates in his mind concerning this earthly life, another while concerning the heavenly: as if he should look with one eye to the heavens, and with the other to the earth. As the spokes stick, one end in the felly, and the other in the nave, and the spoke is midward, equally near to both, though one end be fixed in the nave, and the other in the felly; so are the middle *class* of men in the middle of the spokes, and the better nearer to the nave, and the most numerous *class* nearer to the fellies. They are nevertheless fixed in the nave, and the nave on the axle-tree. But the fellies depend on the spokes, though they wholly roll upon the earth. So do the most numerous *class of men* depend on the middle *class*, and the middle *class* on the best, and the best on God. Though the most numerous *class* turn all their love towards this world, they are not able to dwell there, nor do they come to anything, if they are not in some measure fastened to God, any more than the fellies of the wheel can make any progress if they are not fastened to the spokes, and the spokes to the axle-tree. The fellies are farthest from the axle-tree, therefore they go the most roughly. The nave goes nearest the axle-tree; therefore it goes the most securely. So do the best men. As they place their love nearer to God, and more despise these earthly things, so are they more free from care, and are less anxious how fortune may vary, or what it may bring. Provided the nave be always thus secure, the fellies may rest on what they will. And yet the nave is in some measure separated from the axle-tree. As thou mayest perceive that the waggon is much longer secure, which is less separated from the axle-tree; so, of all men, those are most untroubled, with the difficulties either of this present life, or of that to come, who are fixed in God; but as they are farther

biop georneþe 7 gerpencte. æþer ge on Mobe ge on lichoman. Spýlc 17 þæt þ̅ pe pýnb hatap. . . .

§ VIII.^k . . . Be þam¹ zobcunþan foreþonce pýlce 170
rmeaunz 7 170 gerceapwínes 17 to metanne wíþ þone gearowitan²
anþ swelce þ̅ hweol biþ to metanne wíþ ða eaxe. forþæm 170 eax
pelt ealler þæs wænes. swa ðeþ se zobcunþa foreþonc. he rtyneþ³
ðone nobor 7 ða tunzlu. 7 ða eorþan geþeþ rille. 7 gemetzap
þa feower gerceapra. þ̅ 17 wæten. 7 eorþe. 7 fýr. 7 lýft. ða he
þwarap 7 zerlitezap.⁴ hwílum eft unplitzap 7 on oþrum hwe
gebrnenz 7 eft geebniþap. 7 týbneþ⁵ ælc tubor. anþ hit⁶ eft
gehýt 7 gehelt. ðonne hit forealbod biþ. anþ forþearod. 7 eft
geowþ 7 geebniþap þonne þonne he wile.⁷ Sume upwitan⁸ weah
feczap þ̅ 170 pýnb wealbe⁹ æþer ge zerwelpa ge unzerwelpa ælcer
monnes. Ic ðonne fecge. swa swa ealle Lwytene men feczap. þ̅
170 zobcunþe foretíohunz hwr wealbe. næf 170 pýnb. 7 ic wæt þ̅
hio ðemþ eal wíng swiþe wíhte. ðeah ungerceapwínum monnum¹⁰
swa ne wince. Ði wenap þ̅ ðara ælc se Eob. ðe hiora willan
fulzap. Nw hit nan wunþor. forþæm hi biop ablenþe mib
ðam¹¹ wíortnum hiora¹² swýlþa. Ac se zobcunþa foreþonc hit
unberwtent eall swiþe wíhte.¹³ ðeah wv wince. for upum ðwrtze.
þ̅ 17 on woh fare. forþam¹⁴ we ne cunnon þ̅ wíht unber-
wtanþan. Ðe ðemþ ðeah eall swiþe wíhte. ðeah wv hwílum swa ne
ðince . .

§ IX.¹ Calle men swwíwíap¹⁵ æfter þam hehrtan zob.¹⁶ ze
zob¹⁶ ze ýfele. Ac forþý ne wazon ða¹⁷ ýfelan cumen to
þam¹⁸ hean hrowe eallra zob.¹⁹ forþam²⁰ hi ne swwíwíap on
wíht æfter. Ic wæt²¹ ðeah ðu cweþe²² nu hronne to me. Spýlc
unwíht mæz wíon²³ mare ðonne he²⁴ zerawrtze þ̅ hit zerwrtþe.²⁵
swa hit hwílum zerwrtþ. þ̅ þæm zobum²⁶ becýmp anfealb ýfel on
wrtze populbe.²⁷ 7 þam ýflum anfealb zob. 7 oþne²⁸ hwile æþer
gemenzeb. æþer ge þæm zobum.²⁹ ze þæm ýflum. Ac ic þe

^k Boet. lib. iv. prosa 6.—Igitur uti est ad intellectum, &c.

¹ Boet. lib. iv. prosa 6.—Nihil est enim quod mali causâ, &c.

¹ Cott. þæm. ² Bod. gearowitan. Cott. gearowitan 7 pýlce þar
lænan wíng bið to metanne wíð þa ecan 7 pýlce þ̅ hweol. ³ Cott.
arþeþð. ⁴ Cott. geðwæpað 7 plitegað. ⁵ Cott. tidpeð. ⁶ Bod. et
Cott. hi. ⁷ he wile, desunt in MS. Cott. ⁸ Cott. uðwíotan. ⁹ Cott.
wíð. ¹⁰ Cott. men. ¹¹ Cott. þæm. ¹² Cott. heopa. ¹³ Cott.
wíhte. ¹⁴ Cott. forþæm. ¹⁵ Cott. swwíwíap. ¹⁶ Cott. zob. ¹⁷ Cott. þ̅.
¹⁸ Cott. þæm. ¹⁹ Cott. zob. ²⁰ Cott. forþæm. ²¹ Cott. nat.
²² Cott. cweþe. ²³ Cott. beon. ²⁴ Cott. ge. ²⁵ Cott. geowrtþe.
²⁶ Cott. zobum. ²⁷ Cott. populbe. ²⁸ Cott. oðþe. ²⁹ Cott. zobum.

separated from God, so are they more troubled and afflicted both in mind and in body. Such is what we call fate. . . .

§ VIII. . . . With respect to the divine providence; as argument and reasoning is, compared with the intellect, and such the wheel is, compared with the axle-tree. For the axle-tree regulates all the waggon. In like manner does the divine providence. It moves the sky and the stars, and makes the earth immovable, and regulates the four elements, that is, water, and earth, and fire, and air. These it tempers and forms, *and* sometimes again changes their appearance, and brings *them* to another form, and afterwards renews *them*: and nourishes every production, and again hides and preserves *it* when it is grown old and withered, and again discovers and renews *it* whensoever he wills. Some philosophers however say, that fate rules both the felicities and the infelicities of every man. But I say, as all Christian men say, that the divine predestination rules over him, not fate. And I know that it decrees everything very rightly; though to unwise men it does not appear so. They think that everything which fulfils their desire, is God. It is no wonder, for they are blinded by the darkness of their sins. But the divine providence understands everything very rightly, though it seems to us, through our folly, that it goes wrongly; because we cannot perfectly understand it. He, however, ordains all very rightly, though to us it sometimes does not appear so.

§ IX. All men, the good as well as the wicked, seek after the highest good. But the wicked are unable to come to the high roof of all goods for this reason, that they do not seek after it rightly. I know, however, that thou wilt on some occasion say to me, What injustice can be greater, than *that* he should permit it to come to pass, as it sometimes does, that to the good unmixed evil happens in this world, and to the wicked unmixed good; and at other times both mixed, as well to the good as to the wicked? But I ask thee whether thou

arwige hræþer þu þene þ ænig mon rie gpa anbgetfull¹ þ he mæge ongitan ælcne mon on rýht hþelc he rie. þ he nauper ne rie ne betera ne rýrpa ðonne he hir þene. Ic þat ðeah þ hi ne mazon. Ac þeorþaþ rýrpe oft on þon ge ríbo. ðe rume men recgaþ þ rie mebe rýrþe. rume men recgaþ þ he rie rýter rýrþe. ðeah hpa mæge ongitan hræt oþer ðo. he ne mæg ritan hræt he ðencþ. ðeah he mæge rume hir willan ongitan. þonne ne mæg he eallne. Ic þe mæg eac peccan rum biþpell be þæm þ þu miht ðý rreotolon ongitan. ðeah hit ungerceabryfe men ongitan ne mægen. þ iſ for hwi ge zoba læce ſelle ðam halum men ſetne ðrenc 7 rretne. 7 oþrum halum biterne 7 rtranagne. 7 hþilum eft þæm unhalum. rumum hþne. rumum rtranagne. rumum rretne. rumum biterne. Ic þat þ ælc þara þe ðone cræft ne can. þile þæſ punðrian for hþý hi gpa ðon. Ac hiſ ne punðriaþ ða læcaſ nauht. forþæm hi rýton þ þa oþre nýton. forþæm hi cunnon ælceſ hiora meðtrumneſſe ongitan 7 tocnapan.² 7 eac ða cræftaſ þe þæri riþ rceolon. Ðræt iſ ſapla hælo. bute rihtriſneſ. oððe hræt iſ hiora untrýmneſ. bute unþearaſ. Ðra iſ þonne betera læce þære ſaple. þonne he³ ðe hi zerþeor. þ iſ Gooð. he araþ þa zoba.⁴ 7 riþnaþ ða ýplan. he þat hræſ ælc rýrþe biþ. niſ hit nan punðor. forþæm he of þæm hean hþoſe hit eall zerihþ. and þonan miſcaþ and meþgaþ ælcum be hiſ zerýrhtum :

§ X.^m Ðæt þe ðonne hatap rýrb. ðonne ge zerþeabryſa Gooð. ðe ælceſ monneſ ðearpe þat. hræt rýncþ oððe zerapaþ þæſ ðe þe ne þenaþ.⁵ And zet⁶ ic þe mæg rume biſne ſearum þorðum recgan be þam⁷ ðæle þe rið menriſce zerþeabryſneſ mæg ongitan ða zobcunðneſſe. þ iſ ðonne þ þe ongitap þilum⁸ mon⁹ on oþre riſan. on oþre hine Gooð ongit.¹⁰ Ðpilum þe tiohhaþ þ he rie þe betra.¹¹ 7 þonne þat Gooð þ hit gpa ne biþ. Ðonne hræm hræt cýmp oððe zobeſ¹² oððe ýfeleſ mare þonne þe riñcþ þ he rýrþe rie. æe biþ rið unrihtriſneſ no on Gooðe. ac rið ungleaþneſ biþ on ðe ſelfum. þ ðu hit ne canſt on riht zecnapan. Oft zebýneþ þeah þ te men ongitap man on þa ilcan riſan. ðe hine Gooð ongit. Oft hit zebýneþ þ te manize men biop gpa ungetrume.¹³ æþer ge on Moe ge on lichoman. þ

^m Boet. lib. iv. proſa 6.—Hinc jam ſit illud fatalis ordinis, &c.

¹ Cott. anbgetfull. ² Cott. oncnapan. ³ Cott. re. ⁴ Cott. þæm zoodan. ⁵ Cott. nað. ⁶ Cott. gic. ⁷ Cott. þæm. ⁸ Cott. hþilum. ⁹ mon, deest in MS. Cott. ¹⁰ Cott. andgit. ¹¹ Cott. betra. ¹² Cott. zoeþer. ¹³ Cott. untrume.

thinkest that any man is so discerning, that he is able to know every one aright, what he is, so that he may be neither better nor worse than he thinks him? I know, however, that they cannot. Yet it is very often improperly the custom for some persons to say that *a man* is deserving of reward, *while* others say that he is deserving of punishment. Though any one may observe what another does, he cannot know what he thinks. Though he may know some *part* of his disposition, yet he cannot *know* it all. I can moreover relate to thee an example, whereby thou mayest more clearly understand *this*, though unwise men cannot understand it. That is: Why does the good physician give to this healthy man mild and sweet drink, and to another healthy *man* bitter and strong? And sometimes also to the sick; to one mild; to another strong; to one sweet; to another bitter? I know that every person who is unacquainted with the art will wonder at it, why they do so. But the physicians wonder not at it, because they know what the others are ignorant of. For they know how to discover and distinguish the infirmity of each of them; and also the arts which should be *used* with respect to it. What is the health of souls, but virtue? or what is their infirmity, but vices? Who then is a better physician of the soul, than he who made it, that is, God? He honours the good, and punishes the wicked. He knows what each is deserving of. It is no wonder, because he from the high roof sees it all; and thence disposes and metes to each according to his deserts.

§ X. This then we call fate; when the wise God, who knows every man's necessity, does or permits anything which we expect not. And yet I may give thee some examples, in few words, so far as human reason is able to understand the divine nature. That is, then, that we sometimes know man in one wise, *and* God knows him in another. Sometimes we judge that he is the best, and then God knows that it is not so. When anything comes to any person, either of good or of evil, more than it appears to thee that he deserves, the injustice is not in God, but the *want* of skill is in thyself, that thou canst not rightly understand it. Yet it often happens that men know a man in the same manner that God knows him. It often happens that many men are so infirm, *both in mind and in body*, that they cannot of their own accord do

hi ne mazon ne nan gōb¹ bon. ne nan ýfel nýllaþ unneþige. 7 bioþ eac ꝥa unþýlþige² ꝥ hi ne mazon nan eaꝥroþa³ zepýlþelice aberan. foꝥþæm hit zebýneþ oꝥt ꝥ Gōb nýle⁴ foꝥ hiꝥ milþhe-oꝥtneꝥe nan unabependlice⁵ bꝥoc him anſettan. ðý læꝥ hi foꝥlætæn⁶ hioꝥa unſceapfulneꝥe.⁷ 7 peoꝥþan⁸ ꝥýꝥꝥan. 3iꝥ hi aꝥtýneþe⁹ bioþ 7 zepꝥenceþ.¹⁰ Sume men bioþ¹¹ ælceꝥ cꝥæꝥteꝥ full cꝥæꝥtize and full halize þeꝥaꝥ 7 rihtwýꝥe. ðonne þincþ ꝥ Gōbe unriht ꝥ he ſꝥelce¹² ſꝥence. ze ſuꝥum þone¹³ ðeaþ. þe eallum monnum zecýnþe iꝥ¹⁴ to þolienne.¹⁵ he him zeþeꝥ ȝeꝥꝥan ðonne oþꝥum monnum. ꝥa ꝥa 3io ſum¹⁶ ꝥiꝥ man¹⁷ cꝥæꝥ. ꝥ ꝥe 3oþcunþa anpealb zepꝥiþobe hiꝥ bioꝥlingaꝥ¹⁸ unþeꝥ hiꝥ¹⁹ ſiþeꝥa ſceade.²⁰ 7 hi ſcilþe ꝥa zeoꝥnlice. ꝥa ꝥa²¹ man ðeþ ðone æꝥl²² on hiꝥ eaȝan. Manege tiligaꝥ²³ Gōbe to cꝥe-manne to ðon zeoꝥne ꝥ hi williaþ. hioꝥa anum willum. mani-ſealb eaꝥroþe²⁴ to þꝥoꝥianne. foꝥþam þe hi williaþ mapan aꝥe. 7 mapan hliȝan. 7 mapan peoꝥþꝥeꝥe miþ Gōbe to habbanne. þonne þa habbaþ²⁵ þe ȝoꝥtoꝥ libbaþ :

§ XI.ⁿ Oꝥt eac becýmð ȝe anpealb²⁶ ðiꝥꝥe poꝥulþe to ȝiþe 3oþum²⁷ monnum. foꝥþæm ȝe anpealb²⁸ þaꝥa ýꝥana²⁹ peoꝥþe toꝥoꝥen. Sumum monnum Gōb ȝelleþ³⁰ æȝþeꝥ ze 3oþ³¹ ze ýfel zemenzeþ. foꝥþæm hi æȝþneꝥ eaꝥniaþ. Sume he ðeꝥeaꝥaþ hioꝥa þelan ſiþe hꝥaþe. þæꝥ ðe hi æneꝥt zeȝælize peoꝥþaþ. þý læꝥ hi foꝥ longum zeȝælþum hi to up ahæbben. 7 ðonan on oꝥeꝥmettum peoꝥþen. Sume he³² let þꝥeaȝan miþ heaꝥþum þꝥoce. þæt hi leoꝥniȝen ðone cꝥæꝥt zepýlþe³³ on ðam³⁴ langan zeꝥꝥince. Sume him onþꝥæþaþ eaꝥroþu ſiþoꝥ þonne hý þýꝥen. ðeah hi hi eaþe aþꝥeoȝan mæȝen. Sume hi zebýcȝaþ peoꝥþlicne hliȝan ðiꝥȝeꝥ andþeapþan liȝeꝥ miþ hioꝥa aȝnum ðeaþe. foꝥþæm hi þeꝥaþ ꝥ hi næbben nan oþeꝥ ſioh ðæꝥ hliȝan³⁵ ꝥýꝥþe buton

ⁿ Boet. lib. iv. prosa 6.—Fit autem sæpe uti bonis, &c.

¹ Cott. 3oob. ² Cott. ungeþýlþige. ³ Cott. eaꝥroþu. ⁴ Cott. nýlle. ⁵ Bod. nanum abependlic. ⁶ Cott. foꝥlætæn. ⁷ Cott. unſceðfulneꝥe. ⁸ Cott. peoꝥþen. ⁹ Cott. aꝥteþeþe. ¹⁰ Cott. ȝeꝥꝥence. ¹¹ Cott. beoð. ¹² Cott. ſꝥýlce. ¹³ Bod. þonne. ¹⁴ Cott. iꝥ ȝecýnþe. ¹⁵ Cott. þolianne. ¹⁶ ſum, deest in MS. Cott. ¹⁷ Cott. mon. ¹⁸ Cott. ȝeꝥꝥiþobe hýðeoplingaꝥ. ¹⁹ hiꝥ, deest in MS. Cott. ²⁰ Cott. ſceate. ²¹ ꝥa, deest in MS. Cott. ²² Cott. æꝥþel. ²³ Cott. Manige tiliað. ²⁴ Cott. eaꝥroþu. ²⁵ Cott. hæbben. ²⁶ Cott. anpalb. ²⁷ Cott. 3oobum. ²⁸ Cott. anpalb. ²⁹ Cott. ýꝥelana. ³⁰ Cott. ȝeleð. ³¹ Cott. 3oob. ³² hi to up ahæbben 7 þonan on oꝥeꝥmettum peoꝥþen. Sume he, desunt in MS. Bod. ³³ Cott. zepýlþelice. ³⁴ Cott. þæm. ³⁵ Bod. habben nan oþeꝥſioð þæꝥ hliȝan.

any good, or avoid any evil; and are, moreover, so impatient, that they cannot with resignation bear any troubles. Therefore it often happens that God, through his mercy, wills not to impose on them any intolerable affliction, lest they should forsake their innocence, and become worse, if they are moved and troubled. Some men are full virtuous in all virtue, and full holy and righteous men. Then seems it to God unjust that he should afflict such; and moreover death, which is natural to all men to suffer, he makes more tranquil to them than to other men: as formerly a certain wise man said, that the divine power saved his darlings under the shadow of his wings, and protected them as carefully as man does the apple of his eye. Many so earnestly endeavour to please God, that they desire of their own accord to suffer manifold troubles; because they desire to have greater honour, and greater fame, and greater dignity with God, than those have who live more pleasantly.

§ XI. Frequently also the power of this world comes to very good men, in order that the power of the wicked may be overthrown. To some men God gives both good and evil mixed, because they earn both. Some he bereaves of their wealth very soon, when they first are happy, lest through long felicities they should too much exalt themselves, and thence become proud. He permits some to be vexed with severe trouble, that they may learn the virtue of patience by the long affliction. Some fear difficulties more than they need, though they may easily bear them. Some purchase the honourable fame of this present life by their own death; because they think that they have no other price worthy of this fame, except their own life. Some men were formerly unconquerable, so that no one could overcome them with any

hiopa agnum fīope. Sume men pæron gīo unoperrīpēblīce. gīa
 ꝥ hi nan ne mihte¹ mið nanum wīte operrīpān. Ða bīrnobon
 hiopa æfter zengum ꝥ hi næren mið wītum operrīpēbe. on
 ðæm pæf gīeotol ꝥ hi for heopa goðum weorcum hæfbon ðone
 cræft ꝥ hi² mon ne mihte operrīpōn.³ Ac þa ýfelan⁴ for
 hiopa ýrlum weorcum pæron gēwītnoðe ofer gīpe.⁵ forþæm ꝥ
 ða wītu gēwītbon⁶ oppum ꝥ hi gīa ðon⁷ ne ðorsten. 7 eac ða
 zebetan þe hi ðonne bīocīaþ. ꝥ īf gīpe gīeotol tacn ðam⁸ wīgan
 ꝥ he ne fceal lufian to ungemetlice ðaſ populð zefælpa. for-
 þæm hi oft cumað to ðæm wīſſtan⁹ monnum. Ac hræt wille
 þe cīepan þe ðam¹⁰ andweapðan welan. ðe oft cūmþ to þæm
 goðum.¹¹ hræt he elles gīe butan tacn ðaſ toweapðan welan 7
 ðaſ ebleaner anſun ðe him Gōð zetiħħob¹² hæfþ for hīf goðan¹³
 wīllan. Ic wene eac ꝥ te Gōð welle manegum ýrlum¹⁴ monnum
 zefælpa forþæm þe¹⁵ he wāt heopa¹⁶ zecūnð anð heopa¹⁶ wīllan
 gīa zewaðne. ꝥ hi for nanum eapwūm¹⁷ ne bīþ¹⁸ no ðy
 bettran.¹⁹ ac ðy²⁰ wīſſan. ac ge goða læce. ꝥ īf Gōð. lacnaþ
 hiopa Gōð mið ðam²¹ welan. wile ꝥ hi onſiten hīonan him ge
 wela come anð oðecce ðæm wīlæf he him þone welan afeppe²²
 oððe hīne þam welan. 7 wene hīf ðeapaf to goðe. 7 forlæce ða
 unweapaf 7 þa ýfel ðe he æf for hīf eapwūm ðyðe. Sume
 beoþ²³ ðeah wīf wīſſon gīf hi welan habbaþ. forþæm hī²⁴ ofer-
 wobīzaþ²⁵ for ðæm welan 7 hīf ungemetlice bīucað:.

§ XII. Manegum men bīoþ eac forſīrene forþam²⁶ þaſ
 populð²⁷ zefælpa. ꝥ hi geýle ðam²⁸ goðum²⁹ leanian hiopa goð.³⁰
 7 ðam³¹ ýrlum hiopa ýfel. forþam³² wīmle bīoþ þa goðan³³ 7 ða
 ýflan unſeppeþe betwīþ³⁴ him. ge eac hīlum ða ýflan bīoþ un-
 zewaðe betwīþ him ſelfum. ge fupþum an ýfel man bīð hīlum³⁵
 unſeppeþe him ſelfum. forþamþe³⁶ he wāt ꝥ he untela ðeð. 7

° Boet. lib. iv. prosa 6.—Quibusdam permissum puniendi jus, &c.

¹ Cott. meahc. ² Cott. him. ³ Cott. meahc operrīpān. ⁴ Cott.
 ýflan. ⁵ Cott. gīpēbe. ⁶ Cott. gēwītbon. ⁷ Cott. geðon. ⁸ Cott.
 þæm. ⁹ Cott. wīſſertum. ¹⁰ Cott. þæm. ¹¹ Cott. goðum. ¹² Cott.
 tīohħob. ¹³ Cott. goðan. ¹⁴ Cott. mænegum ýrlum. ¹⁵ Bod.
 weah. ¹⁶ Cott. hiopa. ¹⁷ Cott. eapwūm. ¹⁸ Cott. bīoð. ¹⁹ Cott.
 bettran. ²⁰ Bod. ne na wīf. ²¹ Cott. þæm. ²² Cott. afýppe. ²³ Cott.
 bīoð. ²⁴ hi, deest in M.S. Bod. ²⁵ Bod. oferwobīzam. ²⁶ Cott.
 forþæm. ²⁷ Cott. weorcum. ²⁸ Cott. þæm. ²⁹ Cott. goðum. ³⁰ Cott.
 goð. ³¹ Cott. þæm. ³² Cott. forþæm. ³³ Cott. goðan. ³⁴ Cott.
 betwīþ. ³⁵ Cott. wīmle. ³⁶ Cott. forþamþe.

torment. These set an example to their successors that they should not be overcome by torments. In these it was evident that they, for their good works, had the strength that man might not overcome them. But the wicked, for their evil works, have been punished beyond measure, in order that the punishments might restrain others from daring to do so, and also might amend those whom they then afflict. It is a very clear token to the wise, that he ought not to love these worldly goods immoderately, because they often come to the worst men. But what shall we say concerning the present wealth which often comes to the good? What is it else but a token of the future wealth, and a beginning of the reward which God has decreed to him for his good disposition? I suppose also that God gives felicities to many wicked men because he knows their nature and their disposition to be such, that they would not for any troubles be the better, but the worse. But the good physician, that is God, heals their minds with the wealth, until they learn whence the wealth came to them, and *the man* submits to him lest he take away the wealth from him, or him from the wealth, and turns his manners to good, and forsakes the vices and the evil which he before through his poverty did. Some indeed are the worse if they have wealth, because they become proud on account of the wealth, and enjoy it without moderation.

§ XII. To many men also these worldly felicities are therefore given, that they may recompense the good for their good, and the wicked for their evil. For the good and the wicked are ever at variance with each other, and also sometimes the wicked are at variance between themselves, and moreover a wicked man is sometimes at variance with himself. For he knows that he does amiss, and bethinks himself of the retribu-

penð him þara¹ leana. 7 nele² ðeah þær ƷerƷican. ne hit Ʒur-
pum him ne læt hƷeopan. 7 ðonne Ʒor ðam Ʒingalan³ ege ne
mæg no Ʒeorþan Ʒerþære on him Ʒelfum. Ofð hit eac⁴ Ʒebýrð
þ̅ Ʒe ýfla Ʒorlæt hiƷ ýfel Ʒor Ʒumer oþƷer ýfler monne⁵ anðan.
Ʒorþam⁶ he Ʒolbe mið þý tælan⁷ þone oþerne þ̅ he onƷcunebe
hiƷ þearƷ. ƷƷncþ ðonne ýmb þ̅ ƷƷa he ƷƷiþoƷt mæg. þ̅ he tƷolaþ
unƷelic to bion þam⁸ oþrum. Ʒorþam⁹ hit iƷ þær Ʒoðcunðan
anpealbeƷ Ʒeruna þ̅ he Ʒýncþ of ýfle Ʒoð. Ac hit niƷ nanum
men alefeð þ̅ he mæge Ʒiton eall þ̅ Ʒoð ƷetƷiohhob hæfð. ne
eac aƷecan þ̅ þ̅ he Ʒerophht hæfð. Ac on ðæm hi habbaþ
Ʒenog. to onƷitanne þ̅ Ʒe Ʒceoppenð¹⁰ 7 Ʒe Ʒealbend eallra Ʒe-
Ʒcearða pelt. 7 nýhte ƷerƷeop eall þ̅ he ƷerƷeop. 7 nan ýfel ne
Ʒorhte. ne Ʒet ne Ʒýncð. ac ælc ýfel he aþƷuþ of eallum hiƷ
Ʒice. Ac ƷiƷ ðu æfter ðam hean¹¹ anƷalbe ƷƷýrian¹² Ʒilt ðær
ælmihƷigan¹³ Ʒoðer. þonne ne onƷitrt þu nan ýfel on nanum
Ʒinge. þeah ðe nu Ʒince þ̅ heƷ micel on ðiƷ¹⁴ miððanƷearðe Ʒe.
Ʒorþam hit iƷ Ʒiht þ̅ þa Ʒoðan habban Ʒoð¹⁵ eblean hiopa
Ʒoðer. 7 ða ýflan habban¹⁶ Ʒite hiopa ýfler. ne biþ þ̅ nan ýfel.
þ̅ te nýht biþ. ac biþ Ʒoð. Ac ic onƷite þ̅ ic Ʒe hæbbe aþƷuæt
nu mið þiƷ langan Ʒelle.¹⁷ Ʒorðæm þe lýrt nu hiopa.¹⁸ Ac
onfoh hiopa nu. Ʒorþam¹⁹ hit iƷ Ʒe læceðom anð Ʒe ðƷenc ðe
ðu lange ƷilnoberƷ. þæt ðu þý eð mæge ðære²⁰ lape onfoƷ :-

§ XIII.^p Ða Ʒe ƷiƷðom ða þiƷ Ʒpell aƷeht²¹ hæfðe. þa onƷan
he eft Ʒingan. 7 þiƷ cƷæþ. ƷiƷ þu ƷillniƷe mið hlutrum moðe
onƷitan ðone hean anpealb. behealb þa tunƷlu þær hean
heoƷƷer. þealbþa þa tunƷlu þa ealðan Ʒebbe ðe hi on ƷerƷearne
ƷæƷon. ƷƷa þ̅ Ʒio ƷýƷene Ʒunne ne onhƷriþ no ðær ðælef þær
heoƷƷener ðe Ʒe mona onriþ. ne Ʒe mona no ne onhƷriþ þær
ðælef ðe Ʒio Ʒunne onriþ. ða hƷile þe hio þær on biþ. ne Ʒe
ƷeoƷra. ðe þe hataþ UƷra. ne cýmþ næƷne on þam Ʒerðæle.
þeah ealle oþƷe ƷeoƷraƷan ƷaƷen mið þam Ʒoðore æfter þære
Ʒunnan on þa eoƷraƷan. niƷ hit nan Ʒunðor. Ʒorþam he iƷ ƷiƷþe
neah þam up enbe þære eaxe. Ac Ʒe ƷeoƷra ðe þe hataþ
æƷenƷeoƷra. ðonne he biþ ƷerƷ Ʒerepen. þonne tacnaþ he

¹ Boet. lib. iv. metrum 6.—Si vis celsi jura tonantis, &c.

² Bod. mapan.

³ Cott. nyle.

⁴ Cott. þæm Ʒingalum.

⁵ eac, deest in MS. Cott.

⁶ Cott. manner.

⁷ Cott. Ʒorþæm.

⁸ Bod. lætan.

⁹ Cott. bionne þæm.

¹⁰ Cott. Ʒcippenð.

¹¹ hean, deest in MS. Bod.

¹² Bod. anpealbe Ʒýrian.

¹³ Cott. ælmehƷigan.

¹⁴ Cott. þýr.

¹⁵ Cott. Ʒoðan hæbðen Ʒoð.

¹⁶ Cott. hæbðan.

¹⁷ Cott. aƷerne mið þý langan Ʒpell.

¹⁸ Cott. leopa.

¹⁹ Cott. Ʒorþæm.

²⁰ þære, deest in MS. Cott.

²¹ Cott. aƷeahƷ.

tion, and yet will not cease therefrom, nor indeed suffer himself to repent of it; and therefore through perpetual fear he cannot be at peace with himself. Frequently it also happens that the wicked forsakes his evil for hatred of some other wicked man; because he would thereby upbraid the other, by avoiding his manners. *He* labours then about this as he best may; that *is*, he takes care to be unlike the other; for it is the custom of the divine power to work good from evil. But it is permitted to no man that he should be able to know all that God has decreed, or indeed to recount that which he has wrought. But in these *things* they have enough, to understand that the creator and the governor of all things, guides, and rightly made all that he made, and has not wrought, nor yet works any evil, but drives away every evil from all his realm. But if thou wilt inquire concerning the supreme government of the Almighty God, then wilt thou not perceive evil in anything, though it now seem to thee that here is much in this middle-earth. Since it is just that the good have good reward for their good, and the wicked have punishment for their evil; that is no evil which is just, but is good. But I perceive that I have wearied thee with this long discourse, wherefore thou art now desirous of songs. And now accept them, for it is the medicine and the drink which thou hast long wished for, that thou mayest more easily receive the instruction.

§ XIII. When Wisdom had ended this speech, then began he again to sing, and thus said: If thou desirest with pure mind to understand the supreme government, behold the stars of the high heaven. The heavenly bodies preserve the ancient peace in which they were created; so that the fiery sun does not touch that part of the heaven in which the moon moves; nor does the moon touch that part in which the sun moves, so long as she is therein. Nor does the star which we call *Ursa* ever come into the west, though all other stars go with the sky after the sun to the earth. It is no wonder, for it is very near to the upper end of the axis. But the star which we call the evening star, when it is seen westwardly, then betokens it the evening. It then goes after the sun

æfen. færþ he þonne æfter þære runnan on þære eorþa
 fceabe. of he ofrnr þa runnan hndan. 7 cymþ m þorpan þa
 runnan up. þonne haten we hine morzenrceopra. forþam he
 cymþ eartan up. bobap þære runnan cyme. Ðio runne 7 re
 mona habbaþ to bæles butruht him þone bæz and þa niht 7rþe
 emne 7 7rþe 7eppænelice 7rþrþ þarþ 7oðcunðan forfcea-
 punza 7 unapnotenlice 7rþrþ þam ælmihtizan Gode of ðomef
 bæz. for þý hi ne læt Gode on ane healfe þær hæforner bion.
 Ðý læz hi forðon ofra 7erceafta. Ac 7eribuma Gode 7emetzaf
 ealla 7erceafta 7 7eppænaþ þa he betruh him runnaþ. hwlum
 flht 7e pæta þ ðrýze. hwlum he 7emengeþ þ 7ýr biþ þam eala.
 hwlum þ lechte 7ýr 7 þ beorhte up 7erit. 7 7io hefze eorþe
 7it þær nipeþ be þær cýnungz 7ebode. hrenzð eorþe ælcne
 percm 7 ælc tubon ælce 7eape. 7 re hata 7umon ðrýzþ 7
 7eappap 7æb 7 bleba. 7 percm bæra hærfert þrýnzþ 7rpa bleba.
 hæzlar and 7ræp 7 re opt næba pen leccap ða eorþan on
 7rtrpa. forþam unbenreþþ 7io eorþe þ 7æb 7 7eþeþ þ hit
 7nepap on lenzten. Ac 7e metob eallra 7erceafta fet on
 eorþan ealle 7nopenbe percmaz 7 ealle forþþenzþ. 7 7ehýc
 þonne he 7ýle. 7 eorþa ðonne he 7ýle. 7 nmr þonne he 7ýle. Ða
 hþile ðe þa 7erceafta 7rþrþ. 7it 7e hehta fceoppenn on hý
 heah 7eale. þanon he pelt þam 7eþealcleþenum ealle 7erceaftu.
 Ný nan 7unðon. forðamþe he 7 cýningz. 7 ðrýhten. 7 æpelm.
 7 fruma. 7 æ. 7 7rþom. 7 7rhtwýr bema. he 7eac ealla 7e-
 fceaftu on hý æpenða. 7 he het ealle eft cuman. Ðæt 7e an
 7ertæððega cýningz ne 7æpelode ealla 7erceafta. ðonne 7urðon
 hi ealle toflopene 7 tofcentce. and to nauhte 7urðon ealle 7e-
 fceafta. Ðeah habbaþ 7emænlice ða ane lufz. þ hi 7eopian
 7rþcum hlaforðe. and fæznrþ þær þ he heora 7ealc. ný þ nan
 7unðon. forþam hi ne mihton eller bion. 7ý he ne 7ropebon
 hiora fruman. Ða forlet 7e 7rþom þ hof.¹ and cwear to me.

CAPUT XL.^a

§ I. *ÞÆDER* Ðu nu onzite hwíþer þiof 7rþæce wille. Ða
 cwear ic. Seze me hwíþer hio wille. Ða cwear he. Ic wille 7eczan
 þæt ælc 7ýrþ bio 7ob.² ram hio monnum 7ob³ þince. ram hio
 him 7ýel þince. Ða cwear ic. Ic wene þ hit eape 7ra bion mæze.
 þeah 7ý hwlum ofen þince. Ða cwear he. Ný þær nan 7rý⁴ þ

^a Boet. lib. iv. prosa 7.—Jamne igitur vides, quid hæc omnia, &c.

¹ Cott. leof.

² Cott. goob.

³ Cott. goob.

⁴ Cott. tpeo.

into the earth's shade, till it runs off behind the sun, and comes up before the sun. Then we call it the morning star, because it comes up in the east, and announces the sun's approach. The sun and the moon have divided the day and the night very equally between them; and they reign very harmoniously through divine providence, and unceasingly serve the Almighty God till doomsday. God does not suffer them to be on one side of the heaven, lest they should destroy other creatures. But the peace-loving God regulates and adapts all creatures, when they exist together. Sometimes the wet flies the dry. Sometimes he mingles the fire with the cold. Sometimes the light and bright fire goes upwards, and the heavy earth is stationed beneath by the king's command. The earth brings yearly every fruit, and every production; and the hot summer dries and prepares seeds and fruits; and the fruitful harvest brings ripe corn. Hails, and snows, and frequent rain moisten the earth in winter. Hence the earth receives the seed, and causes it to grow in spring. But the creator of all things nourishes in the earth all growing fruits, and produces *them* all; and hides when he will, and shows when he will, and takes away when he will. While the creatures obey, the supreme creator sits on his throne. Thence he guides with reins all creatures. It is no wonder; for he is king, and lord, and fountain, and origin, and law, and wisdom, and righteous judge. He sends all creatures on his errands, and he commands *them* all to come again. If the only steadfast king did not support all creatures, then would they all be dissolved and dispersed; and all creatures would come to nought. But they have in common one love in serving such a lord, and rejoice because he rules over them. That is no wonder, for they could not else exist, if they served not their author. Then ceased Wisdom the song, and said to me:

CHAPTER XL.

§ I. Dost thou now perceive whither this discourse tends? Then said I: Tell me whither it tends. Then said he: I would say, that every fortune is good, whether it seem good to men, or whether it seem evil to them. Then said I: I think that it perhaps may be so, though it sometimes appears otherwise to us. Then said he: There is no doubt of

ælc pýrnð bioþ zob.¹ ðara þe riht 7 nýtrýrnþe bioþ.² forþæm ælc pýrnð. ram hio rie pýrnrum. ram hio rie unpýrnrum. for þý cýmþ to þæm zobum³ þ hio oþer tpeza do. oððe hine þreatize to ðon þ he bet do. þonne he ær dýðe. oððe him leanize þ he ær tela dýðe. And eft ælc pýrnð þara þe to ðam⁴ ýflum cýmþ. cýmþ⁵ forþam tpeam⁶ þingum ram hio rie meþe. ram hio rie⁷ pýrnrum. gif to ðam⁸ ýflum cýmþ meþu pýrnð. þonne cýmþ he to ebleane hiþ ýfla. oððe to þreatunze⁹ 7 to lape þ he eft¹⁰ gpa ne do. Ða onzann ic punþrizan and cþæp. Iþ þ fori mþearþlice riht pacu þ ðu þær neçt. Ða cþæp he. Sþa hit iþ gpa þu reçt. Ac ic polþe. gif ðu polþeþ. þ þit unc penbon¹¹ rume hþile to þigeþ folceþ gpnæce. þýlæþ hi cþæpon¹² þ þit gpnæcon¹³ oþer monneþ andzet.¹⁴ Ða cþæp ic. Sþneþ þ ðu wille:.

§ II.¹ Ða cþæp he. Feñt ðu þ þ ne rie zob.¹⁵ þ nýc¹⁶ biþ. Ða cþæp ic. Ic þene þæt hit rie. Ða cþæp he. Ælc pýrnð¹⁷ iþ nýt þara ðe auþer ðeþ.¹⁸ oððe lærnþ. oððe wriçþ.¹⁹ Ða cþæp ic. Ðæt iþ goþ. Ða cþæp he. Sio wþerþearþe pýrnð iþ þæm zob²⁰ þe winnaþ wiþ unþeapþ 7 penþaþ hi to zobe.²¹ Ða cþæp ic. Ne mæz ic þær oþracan. Ða cþæp he. Wæt þençt þu be ðære zoba²² pýrnðe. ðe oft cýmþ to zobum²³ monnum on ðiſſe populþe.²⁴ gþilce²⁵ hit rie fornetacn ecpa zoba.²⁶ hþeþer þiþ folc mæze cþeþan þ hit rie ýfel pýrnð. Ða gmeþcobe²⁷ ic²⁸ 7 cþæp. Ne cþiþ þ nan mon. ac cþæp²⁹ þ hio rie gþiþe zob.³⁰ gpa hio eac biþ. Ða cþæp he. Wæt þençt þu be þære unſpenlicpan³¹ pýrnðe. þe oft þmetap³² ða ýflan to witnianne. hþeþer þiþ folc þene þ þ zob³³ pýrnð rie. Ða cþæp ic. Ne penap hi no þ þ zob pýrnð rie. ac penap þ hio rie gþiþe eapmlico. Ða cþæp he. Uton healban unc þ þit ne penan gpa gpa þiþ folc þenþ. Liþ þit ðæþ penap þe ðiþ folc þenþ. þonne forlæte þit ælce geſceapwigneſſe and ælce wihtwigneſſe. Ða cþæp ic. Wþi forlæte þit hi á³⁴ þý³⁵

¹ Boet. lib. iv. prosa 7.—Nonne igitur bonum censes esse, &c.

¹ Cott. goob. ² Cott. bið. ³ Cott. gooban. ⁴ Cott. þæm. ⁵ cýmð, deest in MS. Bod. ⁶ Cott. forþæm tpeam. ⁷ Cott. rý. ⁸ Cott. þæm. ⁹ Cott. þpeunge. ¹⁰ Bod. zet. ¹¹ Cott. penben. ¹² Cott. cþepon. ¹³ Cott. gþecon. ¹⁴ Cott. gemet. ¹⁵ Cott. goob. ¹⁶ Cott. nit. ¹⁷ pýrnð, deest in MS. Cott. ¹⁸ Bod. aþenþeð. ¹⁹ Cott. pýncð. ²⁰ Cott. goob. ²¹ Cott. goobe. ²² Cott. gooban. ²³ Cott. goobum. ²⁴ Cott. peopulþe. ²⁵ Cott. gþýlce. ²⁶ Cott. ælcpa zoba. ²⁷ Cott. gmeapcobe. ²⁸ ic, deest in MS. Cott. ²⁹ Cott. cþið. ³⁰ Cott. goob. ³¹ Cott. unpenlicpan. ³² Cott. þneatað. ³³ Cott. goob. ³⁴ a, deest in MS. Cott. ³⁵ Cott. þa.

this, that every fortune which is just and useful, is good: for every fortune, whether it be pleasant, or whether it be unpleasant, comes to the good for this reason, that it may do one of two *things*; *that* it may either admonish him, in order that he should do better than he did before; or reward him, because he before did well. And again, every fortune which comes to the wicked, comes on account of two things, whether it be severe *or* whether it be pleasant. If severe fortune come to the wicked, then it comes for retribution of his evil, or else for correction and for admonition, that he should not do so again. Then began I to wonder, and said: This is a thoroughly right explanation which thou givest. Then said he: It is as thou sayest. But I am desirous, if thou art willing, that we should turn ourselves a little while to this people's speech, lest they say that we speak above man's comprehension. Then said I: Speak what thou wilt.

§ II. Then said he: Dost thou think that that is not good which is useful? Then said I: I think that it is. Then said he: Every fortune is useful which does either *of two things*; either instructs or corrects. Then said I: That is true. Then said he: Adverse fortune is good for those who contend against vices, and are inclined to good. Then said I: I cannot deny it. Then said he: What thinkest thou concerning the good fortune, which often comes to good men in this world, as if it were a foretoken of eternal blessings? Can this people say that it is evil fortune? Then smiled I, and said: No man says that, but *every one* says that it is very good, as it moreover is. Then said he: What thinkest thou of the more invisible fortune which often threatens to punish the wicked? Does this people think that this is good fortune? Then said I: They do not think that this is good fortune, but think that it is very miserable. Then said he: Let us beware that we think not as this people think. If we in this respect think what this people think, then shall we forsake all wisdom, and all righteousness. Then said I: Why shall we ever the more forsake them? Then said he: Be-

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ma. Ða cræp he. Forþý¹ folcſce men reczaþ ꝥ ælce² neþu
pýrn ꝥ unpýnġumu rie ýfel. Ac pe ne ſculon ðæg zelean. for-
pæm pæt³ ælc pýrn biþ zob.⁴ gpa pe ær ppaecon. ſam hio rie
neþu.⁵ ſam hio rie pýnġum. Ða pearþ ic aſæneb ꝥ cræp. Ðæt
iſ forþ ꝥ ðu regit. Ic nat ðeah hpa hit ðurpe⁶ reczan ðýgezum
monnum. forþam⁷ hiſ ne mæg nan ðýri man zelean :.⁸

§ III.⁹ Ða onſac ge ƿiſdom ſaplice ꝥ cræp. Forþý ne ſcýle
nan piſ monn forhtigan ne znornian⁹ to hſæm hiſ piſe peorþe.
oððe hſæpeþ him cume pe neþu pýrn ðe liþu.¹⁰ Ðon ma pe ge
hſata eſne ſcýle ýmb ꝥ znornian. hu oft he ſeohtan ſcule.¹¹
ne biþ hiſ¹² loſ na ðý lætte. ac iſ pen ꝥ hit rie ðý mare. gpa
biþ eac þæg piſan meþ pý mare. pe him ppaþne pýrn ꝥ neþne
to becýmþ. Ðý ne ſceolde¹³ nan piſ man pillian¹⁴ geſter liſeſ.
ziſ he æniſna cræpta neſc. oððe æniſeſ peorþſciſeſ heſ for
populbe.¹⁵ oððe eceſ liſeſ æfter ðiſſe populbe.¹⁵ Ac ælc piſ
mon ſcýle aſinnan ægþeſ ge piþ þa neþan pýrbe ge piþ ða piſ-
numan. piſ læſ he hine fori ðæne pýnġuman pýrbe ſontſurige.
oððe for ðæne neþan ſonepence.¹⁶ Ac him iſ þearf ꝥ he
aſeþige¹⁷ þone miðmertan peſ betpýh¹⁸ ðæne neþan pýrbe ꝥ
ðæne liþan. ꝥ he ne piſniſe pýnġuman pýrbe ꝥ maſan onſonh-
neſſe ðonne hit zemeticlic rie. ne eft to¹⁹ neþne. forþæm he ne
mæg naþpeſ²⁰ unzemet aþpiohan.²¹ Ac hit iſ on hioſa ægenum²²
anpealbe hſæþne²³ ðana hi zeceoran.²⁴ Liſ hi þonne þone mið-
mertan peſ aſeþian pillap. ðonne ſcýlan²⁵ hi ſelſe him ſelſum
zemetgian þa piſnuman pýrbe. ꝥ ða onſonzan. þonne zemetzaþ
him Giod þa neþan pýrbe ge on piſſe populbe.²⁶ ge on þæne to-
pearþan. Spa gpa hi eaþe aþneozan²⁷ maſan :.

§ IV.²⁸ ƿel la piſan menn pell. zaþ ealle on þone peſ pe eop
lænaþ ða ſonemæſpan biſna þana zobena gumen a ꝥ þæpa peorþ-
zeornena peſa ðe ær eop ƿæron. Eala ge eaſzan ꝥ iþelzeornan.
hpý ge gpa unnýtte ſion²⁹ ꝥ gpa aſpundene.³⁰ hpý ge nellan³⁰

¹ Boet. lib. iv. proſa 7.—Quare, inquit, ita vir ſapiens, &c.

² Boet. lib. iv. metrum 7.—Bella bis quinis operatus annis, &c.

³ Cott. forþý þe. ⁴ ælce, deest in MS. Cott. ⁵ Cott. þe. ⁶ Cott. zob.

⁷ Cott. pý neþe. ⁸ Cott. ðýrpe. ⁹ Cott. forþæm. ¹⁰ Bod. nele nan ðýriſ mon.

¹¹ Cott. to ſiþe ýmb ꝥ znornian. ¹² Bod. pýþan ſcýle hſæp him cume þæne þu pýrn þe liþu.

¹³ Cott. ſcýle. ¹⁴ Cott. piſman. ¹⁵ Cott. peo- pulbe.

¹⁶ Cott. ſonepence. ¹⁷ Cott. aþeþie. ¹⁸ Cott. betpeoh. ¹⁹ to, deest in MS. Cott.

²⁰ Cott. naþpeſ. ²¹ Cott. aþpiogan. ²² Cott. æġnum.

²³ Cott. hſæþne. ²⁴ Cott. zeceoren. ²⁵ Cott. ſculon. ²⁶ Cott. peorþbe.

²⁷ Bod. ge aþpýgan. ²⁸ Cott. ſien. ²⁹ Cott. aſpundne.

³⁰ Cott. nýllen.

cause vulgar men say that every severe and unpleasant fortune is evil. But we should not believe it, since every fortune is good, as we before said, whether it be severe, or whether it be pleasant. Then was I afraid, and said: That is true which thou sayest. I know not, however, who dares to mention it to foolish men, for no foolish man can believe it.

§ III. Then replied Wisdom sharply, and said: Therefore no wise man ought to fear or lament, in whatever wise it may happen to him, or whether severe fortune or agreeable may come to him; any more than the brave man ought to lament about this, how often he must fight. His praise is not the less; but the opinion is, that it is the greater. So is also the wise *man's* reward the greater, if more adverse, and severer fortune comes to him. Therefore no wise man should be desirous of a soft life, if he makes account of any virtues, or any honour here in the world, or of eternal life after this world. But every wise man ought to contend, both against the severe fortune, and against the pleasant, lest he through the pleasant fortune should be presumptuous, or through the severe, despair. But it is necessary for him that he seek the middle-way, between the severe fortune and the agreeable: that he may not desire more agreeable fortune, or greater security than is fit: nor again too severe *fortune*; because he is unable to bear excess of either. But it is in their own power, which of them they will choose. If, therefore, they desire to find the middle-way, then ought they themselves to moderate to themselves the pleasant and the prosperous fortune. Then will God moderate to them the severe fortune, both in this world, and in that to come, so that they may easily bear it.

§ IV. Well! O wise men, well! Proceed ye all in the way which the illustrious examples of the good men, and of the men desirous of honour, who were before you, point out to you. O, ye weak and idle! why are ye so useless, and so

acrien æfter ðam¹ wƿum monnum and æfter ðam¹ weorð-
geornum. hwilce² hi wæron ða ðe ær eow wæron. and hƿi³ ge
donne nellon.⁴ riþpan ge hƿia weara geacƿob habben.⁵ him
onhƿrian.⁶ ƿa ge ƿriþort mægen. forþæm hi ƿunnon æfter
ƿƿriþƿice⁷ on ðiſſe ƿopulde. 7 tlebon⁸ gober⁹ hliran mið
gobum¹⁰ weorcum. 7 ƿorhton gober¹¹ biſne þam¹² ðe æfter him
wæron. forþæm hi ƿuniaþ nu ofer þæm tunzlum. on eƿne
eabiſneſſe. for heora¹³ gobum weorcum: . Ðer endað ƿio
weorþe¹⁴ boc Boetieſ. and onginnd¹⁵ ƿeo ƿiſte: .

§ V.^u Ða ƿe ƿiſdom ða ðiſ ƿell aƿeht¹⁶ hæfde. ða cƿæþ ic.
ƿiſe ƿiht¹⁷ iſ ƿin lap. Ac ic ƿolde ðe nu mýnðian¹⁸ ƿæne
manizſealbā¹⁹ lape þe ðu me ær gehete be ƿæne Godes
forsetiohhunze. Ac ic ƿolde æneſt ƿitan æt þe hwæper þ̅ auht²⁰
ſie þ̅ ƿe oft gehiorað þ̅ men cƿeþað be ſumum þingum þ̅ hit
ſcýle ƿear geþýrian. Ða cƿæþ he. Me ƿæne hioſe²¹ þ̅ ic onette
ƿiþ þ̅ ƿe ic ðe morſe geleafan þ̅ ic ðe ær gehet. 7 þe morſe
getæcan ƿa ſceortne²² ƿeð. ƿa ic ſcýrteſtne ſinðan mihte²³
to ƿinne cýððe. Ac hit iſ ƿa fýrr²⁴ of unſum ƿeðe. of þæm
ƿeðe þe ƿit ſetiohhob habbaþ on to ſapenne. þ̅ þæt ðu me ær
bæbe. hit²⁵ ƿæne ðeah nýttne to geþýrpenne²⁶ 7 to²⁷ on-
zitanne. Ac ic onðræbe þ̅ ic ðe læde hiðer ſiðer on þa ƿara
of ƿinum ƿeðe. þ̅ ðu ne mæge eft ƿinne ƿeð aƿebian. Niſ hit
nan ƿunðor ðeah þu getýrize.²⁸ ƿiſ ic þe læde be þam²⁹ ƿeðe.
Ða cƿæþ ic. Ne ƿearft þu no þ̅ onðrædon.³⁰ Ac ic bio ƿiſe
ſægn³¹ ƿiſ ðu me lædeſt ſiðer ic ðe biðbe. Ða cƿæþ he. Ic þe
pille læpan bi ƿellum. ƿa ic ðe eallne ƿeð býðe. 7 ðe ƿeah
ſeczan pille. þ̅ hit niſ nauht þæt mon cƿiþ þ̅ ænið ðing ƿear
geþýrize. forþam³² ælc þing cýmp³³ of ſumum ðingum. for ðý
hit ne biþ ƿear geþýneð. ac ƿær hit of nauhte ne come ƿonne.
ƿæne hit ƿear geþýneð: .

^u Boet. lib. v. proſa 1.—Tum ego, Recta quidem, inquam, &c.

¹ Cott. þæm. ² Cott. hwilce. ³ Cott. hƿi. ⁴ Cott. nýllen. ⁵ Cott. habben. ⁶ Cott. onhƿrian. ⁷ Cott. weorðƿice. ⁸ Cott. tleobon. ⁹ Cott. gober. ¹⁰ Cott. goobum. ¹¹ Cott. goode. ¹² Cott. þæm. ¹³ Cott. hƿia. ¹⁴ Cott. ƿiſe. ¹⁵ Cott. onginnd. ¹⁶ Cott. aƿeht. ¹⁷ Cott. ƿiht. ¹⁸ Cott. mýnðian. ¹⁹ Cott. manizſealbā. ²⁰ Bod. auht. ²¹ Cott. leofe. ²² Cott. ſceortne. ²³ Cott. meahze. ²⁴ Cott. ƿiſe ƿear. ²⁵ hit, deest in MS. Cott. ²⁶ Cott. geþýrpenne. ²⁷ to, deest in MS. Cott. ²⁸ Cott. getiſne. ²⁹ Cott. bi þæm. ³⁰ Cott. onðrædon. ³¹ Cott. geſægn. ³² Cott. forþæm. ³³ Cott. cýmp.

enervated? Why will ye not inquire about the wise men, and about the men desirous of honour, what they were who were before you? And why will ye not then, after ye have found out their manners, imitate them, as ye best may? For they strove after honour in this world, and sought good fame by good works, and set a good example to those who should be after them. Therefore they now dwell above the stars, in everlasting happiness, for their good works. Here ends the fourth book of Boethius, and begins the fifth.

§ V. When Wisdom had ended this discourse, then said I: Very right is thy doctrine. But I would now remind thee of the manifold instruction which thou before promisedst me, concerning the predestination of God. But I wish first to know from thee whether that be aught which we often hear, that men say concerning some things, that it will happen by chance. Then said he: I would rather that I hastened towards this, that I might perform to thee what I before promised thee, and might teach thee as short a way, as I shortest might find, to thy native country. But this is so far out of our way, out of the way which we intended to travel, that it would be more expedient to return, and understand what thou before askedst me. But I *also* fear that I should lead thee hither and thither in paths out of thy way, so that thou mightest not again find thy way. It is no wonder if thou shouldest grow weary, if I lead thee beside the way. Then said I: Thou needest not fear that: but I shall be very glad if thou leadest me whither I desire thee. Then said he: I will instruct thee by discourses, as I always did: and will say to thee, that it is naught that men say, that anything may happen by chance. Because everything comes from certain things, therefore it has not happened by chance: but if it had come from nothing, then it would have happened by chance.

§ VI.^v Ða cƿæð ic. Ac hƿonan com ge nama¹ æƿeƿt. Ða cƿæp he. Aƿiƿoteleƿ min beoƿlingc hit ƿeƿehte on ƿæne bec þe Fiſca hatte. Ða cƿæp ic. Ðu ƿehte he hit. Ða cƿæð he. Wæn cƿædon ƿio ðonne him hƿæt unƿenunƿa² ƿebýnebe. þ̅ þ̅ ƿæne ƿear ƿebýneþ. ƿelce hƿa nu beƿfe eoƿþan. 7 ƿinbe ƿæp ðonne ƿolbhoƿb. 7 ƿeƿge ƿonne þ̅ þ̅ ƿie ƿear ƿebýneþ. Ic ƿæt ƿeah ƿif ƿe beƿfe þa eoƿþan no ne buƿfe. ne nan mon ær þ̅ ƿolb ƿær ne hýbbe. ƿonne ne ƿunbe he hit no. ƿoƿþý hit næƿ na ƿear ƿunben. Ac ƿio ƿobcunbe ƿoƿetiohhunƿ læƿbe ðone þe he ƿolbe þ̅ þe ƿolb hýbbe. 7 æt ƿone þe he ƿolbe þ̅ he hit ƿunbe :.

§ VII.^w Ða cƿæp ic. Ðæt ic onƿite þ̅ hit iƿ ƿƿa ƿƿa ƿu ƿeƿt. Ac ic ƿolbe ðe acƿian hƿæƿen þe ænigne ƿƿýbom³ habban oððe ænigne anƿealb hƿæt þe ðon. hƿæt þe ne ne ðon. ðe ƿio ƿobcunbe ƿoƿetiohhunƿ oþþe ƿio ƿƿýb uƿ nebe to ðam þe hi⁴ ƿillen :. Ða cƿæp he. ƿe habbaþ micelne anƿealb. niƿ nan ƿeƿceabƿiƿ ƿeƿceaf̅ þ̅ næbbe ƿƿeobom. ƿe þe. ƿeƿceabƿiƿneƿƿe hæƿþ. ƿe mæƿ ðeman 7 toƿceaban hƿæt⁵ he ƿilman ƿceal 7 hƿæt he onƿcunian ƿceal. 7 ælc mon hæƿþ ðone ƿƿeobom. þ̅ he ƿæt hƿæt he ƿile hƿæt he nele. and ðeah nabbaþ⁶ ealle ƿeƿceabƿiƿe⁷ ƿeƿceaf̅a ƿelicne ƿƿýbom. Englaƿ habbaþ ƿihte ðomaƿ 7 ƿobne⁸ ƿillan. 7 eall hƿæt⁹ hi ƿillniap¹⁰ hi begiƿap ƿƿiƿe eaþe. ƿoƿþæm þe hi naner ƿoƿeƿ¹¹ ne ƿillniap.¹² Niƿ nan ƿeƿceaf̅ þe hæbbe ƿƿýbom¹³ 7 ƿeƿceabƿiƿneƿƿe buton englum 7 mannum. Ða men habbaþ ƿimle ƿƿýbom.¹⁴ þ̅ý maƿan þe hi heoƿa Wob neap ƿobcunbom ðingum lætaþ. 7 habbaþ ðæƿ þ̅ý læƿƿan ƿƿýbom.¹⁵ þe hi heoƿa Wobef ƿillan¹⁶ neap ðiƿƿe ƿoƿulb¹⁷ aƿe lætaþ. Nabbaþ hi nænne ƿƿýbom¹⁸ ðonne hi hiopa¹⁹ agnum ƿillum hi ƿýlfe unþeaƿum unþeƿƿeobaþ.²⁰ Ac ƿona ƿƿa hi heoƿa²¹ Wob aƿenbaþ²² ƿrom ƿobe. ƿƿa ƿeoƿþaþ he²³ ablenbe maib unƿiƿbome. ƿƿa ƿeah iƿ an ælmihtig Lob on hiƿ ƿæne hean ceaf̅ƿe.²⁴ ƿe ƿeƿþþ²⁵ ælceƿ monneƿ ƿeƿanc.²⁶ 7 hiƿ ƿoƿb.

^v Boet. lib. v. prosa 1.—An est aliquid, tametsi vulgus, &c.

^w Boet. lib. v. prosa 2.—Animadverto, inquam, idque uti, &c.

¹ nama, deest in MS. Cott. ² Bod. hƿeƿnunga. ³ Cott. ƿƿeobom.

⁴ Bod. þe. ⁵ Cott. hƿæƿ. ⁶ Bod. habbaþ. ⁷ Cott. ealla ƿeƿceabƿiƿa.

⁸ Cott. ƿobne. ⁹ Cott. ƿæt. ¹⁰ Cott. ƿilmaþ. ¹¹ Cott. ƿoƿ. ¹² Cott. ƿilmaþ.

¹³ Cott. ƿƿeobom. ¹⁴ Cott. ƿƿeobom. ¹⁵ Cott. ƿƿeobom.

¹⁶ Cott. ƿilla. ¹⁷ Cott. ƿeoƿulb. ¹⁸ Cott. ƿƿeobom. ¹⁹ Cott. heoƿa.

²⁰ Cott. unþeƿƿeobaþ. ²¹ Cott. hiopa. ²² Cott. onƿenbaþ. ²³ Cott.

hi. ²⁴ Cott. ceaf̅ƿe. ²⁵ Cott. ƿeƿþþ. ²⁶ Cott. ƿeƿoht.

§ VI. Then said I: But whence came the name first? Then said he: My beloved Aristotle has explained it in the book called *Physica*. Then said I: How has he explained it? Then said he: Men said formerly, when anything happened to them unexpectedly, that it happened by chance: as if any one should dig the earth, and find there a hoard of gold, and then say, that it had happened by chance. I know, however, that if the digger had not dug the earth, or man had not before hid the gold there, then he would not have found it. Therefore it was not found by chance. But the divine predestination instructed whom he would that he should hide the gold, and afterwards whom he would, that he should find it.

§ VII. Then said I: I perceive that this is as thou sayest: but I would ask thee whether we have any freedom, or any power, what we may do, *and* what we may not do? *or whether* the divine predestination, or fate, compels us to what they will? Then said he: We have much power. There is no rational creature which has not freedom. Whosoever has reason, is able to judge and discern what he ought to desire, and what he ought to shun. And every man has this freedom, that he knows what he wills, *and* what he wills not. And yet all rational creatures have not equal freedom. Angels have right judgments and good will; and whatever they desire they very easily obtain, because they desire nothing wrong. There is no created being which has freedom and reason except angels and men. Men have always freedom; the more as they lead their mind nearer to divine things; and *they* have so much the less freedom, as they lead the will of their mind nearer to this worldly honour. They have not any freedom when they, of their own accord, subject themselves to vices. But as soon as they turn away their mind from good, so *soon* do they become blind with folly. But one Almighty God exists in his high city, who sees every man's thought, and

ƿ hƿ ƿæba toƿcæt. ƿ ƿýlt¹ ælcum æfter hƿ ƿepƿrhtum. Ða ƿe ƿrƿbom þa þƿ ƿpell aƿæb hæfþe. þa onƿann he ƿinƿan ƿ þƿ cƿæþ.

CAPUT XLI.*

§ I. ÐEAP Omeƿur ƿe ƿoba ƿceop. þe miþ Eƿecum ƿeleƿt ƿæƿ. ƿe ƿaƿ Fƿrƿilur laƿeop. ƿe Fƿrƿilur ƿæƿ miþ Læben ƿapum ƿeleƿt. þeah Omeƿur on hƿ leopum ƿrƿþe heƿebe ƿæne ƿunnan ƿecýnb. ƿ hƿope cƿæftaƿ. ƿ hƿope biophto. ne mæƿ heo þeah ealle ƿerƿceafhta ƿerƿcƿnan. ne þa ƿerƿceafhta. þe heo ƿerƿcƿnan mæƿ. ne mæƿ hƿo ealle endemeƿt ƿerƿcƿnan. ne ealle innan ƿeonb-ƿcƿnan. Ac nƿ þam ælmihtƿan Lobe ƿƿa. þe ƿ ƿcƿppenb ealra ƿerƿceafhta. he ƿereop ƿ þƿrƿheop ealle hƿ ƿerƿceafhta ænbemeƿt. ðone mon mæƿ haƿan buton leaƿe ƿope Ðunne :

§ II.⁷ Ða ƿe ƿrƿbom þa ðƿ leop aƿunƿen hæfþe. þa ƿepƿ-ƿobe² he ane lýtle hƿile. Ða cƿæþ ic. Sum tƿeo me³ hæfþ ƿrƿþe ƿebneƿeb. Ða cƿæþ he. Ðƿæt ƿ ƿe. Ða cƿæþ ic. Ðƿt ƿ þ þ ƿu ƿegƿt⁴ þ Lob ƿýlle ælcum ƿrƿbom⁵ ƿƿa ƿob⁶ to ðonne. ƿƿa ƿfel. ƿƿæþer he ƿille. anb þu ƿegƿt eac þ Lob ƿite ælc⁷ þƿnƿ ær⁸ hƿt ƿepƿrþe.⁹ ƿ þu ƿegƿt¹⁰ eac þ nan þƿnƿ ƿƿrþe¹¹ bute hƿt Lob ƿille oððe ƿeƿaƿe.¹² ƿ ðu ƿegƿt¹³ þ hƿt ƿcýle eall ƿapan ƿƿa he ƿetiohhob habbe.¹⁴ Nu þunbƿe ic þæƿ hƿƿ he ƿeƿaƿe þ þa ƿfelan men habban¹⁵ þone ƿrƿbom¹⁶ þ hƿ maƿon¹⁷ ðon ƿƿa ƿob ƿƿa ƿfel ƿƿæþer ƿƿa hƿ ƿillan. ðonne he ær ƿæt þ hƿ ƿfel ðon ƿillap. Ða cƿæþ he. Ic þe mæƿ ƿrƿþe eape ƿeanbƿƿnban þæƿ ƿpeller. Ðu ƿolþe þe nu lƿcian¹⁸ ƿƿ hƿýlc ƿrƿþe ƿice cýnƿnƿ þæne ƿ næfþe nænne ƿƿýne¹⁹ mon on eallon hƿ ƿice. ac þæƿon ealle þeope. Ða cƿæþ ic. Ne þuhte hƿt me nauht²⁰ þuhtlic. ne eac ƿerƿenlic.²¹ ƿƿ hƿm ƿceolban þeope men þenƿan.²² Ða cƿæþ he. Ðƿæt þæne unƿecýnblicne.²³ ƿƿ Lob næfþe on eallum hƿ ƿice nane ƿrƿe ƿceafht²⁴ unbep hƿ anƿealþe. þorþæm he ƿe-ƿceop tƿa ƿerƿceabƿƿan²⁵ ƿerƿceafhta ƿrƿo.²⁶ enƿlaƿ ƿ men. þam

* Boet. lib. v. metrum 2.—Puro clarum lumine Phœbum, &c.

⁷ Boet. lib. v. prosa 3.—Tum ego, En, inquam, &c.

¹ Cott. gylt. ² Cott. ƿepƿugobe. ³ Bod. tima. ⁴ Cott. ƿæƿt.

⁵ Cott. ƿelle ælcum men ƿneobom. ⁶ Cott. ƿoob. ⁷ Cott. ƿæƿt þ

ƿite ælc. ⁸ Bod. æƿep. ⁹ Cott. ƿeƿeopþe. ¹⁰ Cott. ƿæƿt. ¹¹ Cott.

ƿeƿeopþe. ¹² Cott. ƿeƿaƿe. ¹³ Cott. ƿæƿt. ¹⁴ Cott. hebbe. ¹⁵ Cott.

hæbþen. ¹⁶ Cott. ƿneobom. ¹⁷ Cott. maƿen. ¹⁸ Bod. he nu lƿcian.

¹⁹ Cott. ƿneone. ²⁰ Cott. no. ²¹ Cott. nauht ƿerƿenlic. ²² Cott.

þenian. ²³ Cott. Ðæt þæne unƿcýnblicne. ²⁴ Cott. ƿerƿceafht. ²⁵ Cott.

ƿerƿceabƿƿa. ²⁶ Cott. ƿneob.

discerns his words and his deeds, and renders to every one according to his works. When Wisdom had made this speech, then began he to sing, and thus said :

CHAPTER XLI.

§ I. **THOUGH** Homer the good poet, who with the Greeks was the best, he was Virgil's master ; Virgil was with the Latin men the best, though Homer in his poems greatly praised the nature of the sun, and her excellences, and her brightness ; yet she cannot shine upon all creatures, nor those creatures which she may shine upon, can she shine upon all equally, nor shine through *them* all within. But it is not so with the Almighty God, who is the maker of all creatures. He beholds and sees through all his creatures equally. Him we may call, without falsehood, the true sun.

§ II. When Wisdom had sung this lay, then was he silent a little while. Then said I : A certain doubt has much troubled me. Then said he : What is that ? Then said I : It is this, that thou sayest that God gives to every one freedom as well to do good as evil, whichsoever he will : and thou sayest also that God knows everything before it comes to pass ; and thou sayest also, that nothing comes to pass unless God wills and permits it : and thou sayest that it must all proceed as he has ordained. Now I wonder at this, why he permits that wicked men have the freedom that they may do either good or evil, whichsoever they will, since he before knows that they will do evil. Then said he : I can very easily answer thee this inquiry. How would it please thee, if there were some very powerful king, and *he* had not any free man in all his realm, but all were slaves ? Then said I : I should not think it at all right, or moreover suitable, if men in a state of slavery should serve him. Then said he : How much more unnatural would it be, if God had not in all his kingdom any free creature under his power ? Therefore he created two rational creatures free,

he Ʒeaf micle Ʒife Ʒneobomeſ. ꝥ hi moſton¹ bon Ʒa Ʒob Ʒa
 Ʒfel Ʒræþor² Ʒa hi polbon.³ he Ʒælbe⁴ Ʒriþe Ʒærte Ʒife 7 Ʒriþe
 Ʒærte æ mið þære Ʒife ælcum menn⁵ oþ hiſ ende. ꝥ iſ re
 Ʒnþóm.⁶ þæt te⁷ mon mot bon ꝥ he þile. and ꝥ iſ Ʒio æ ꝥ Ʒilt
 ælcum men be hiſ Ʒerþnhtum æƷþer Ʒe on ðiſſe Ʒopulþe Ʒe on
 þære topeapþan Ʒa Ʒob⁸ Ʒa Ʒfel Ʒræþer he ðeþ. 7 men maƷan⁹
 beƷitan Ʒuph þone Ʒnþóm¹⁰ Ʒa hƷæt Ʒa he pillap. buton ðeaþ
 hi ne maƷon Ʒorþcýrnan. æc hi hine maƷon mið Ʒóðum¹¹ pe-
 oncum Ʒelettan ꝥ he þý¹² laƷon cýmþ. Ʒe Ʒupþum oþ onelþo hi
 hine hƷilum lettap Ʒiſ mon to Ʒóðum¹³ peonce ne onhægie
 habban Ʒobne¹⁴ pillan. ꝥ iſ Ʒob. Ða cƷæþ ic. Ʒel þu me hæfſt
 aƷetne on ðam tƷeon. 7 on þære ƷeþreƷeþneſſe þe ic ær on
 Ʒæþ be þam Ʒneobome. Ac ic eóm nu Ʒet on micle maƷan Ʒe-
 þreƷeþneſſe ƷeunƷotƷob. Ʒulneah oþ onmóþneſſe. Ða cƷæþ he.
 Ðræt iſ Ʒio micle unƷotneſ.¹⁵ Ða cƷæþ ic. Ðit¹⁶ iſ ýmb þa
 Loþeſ Ʒorctiohhunze. Ʒorþam¹⁷ þe Ʒeþeþaþ hƷilum ƷeƷan ꝥ
 hit Ʒcýle eall Ʒa Ʒerþnþan¹⁸ Ʒa Ʒa Loþ æt Ʒuman Ʒetiohhob
 hæfþe. ꝥ hit ne mæƷe nan mon aƷenþan.¹⁹ Nu ðincþ me ꝥ
 he ðo poþ. ðonne he aƷaþ þa Ʒoban.²⁰ 7 eac þonne he Ʒitnaþ ða
 ýſelan. Ʒiſ ꝥ Ʒoþ iſ. ꝥ hit him Ʒa ƷeƷeaƷen Ʒæþ ꝥ hi ne
 moſton elleſ bon. unnýtlice þe Ʒrincap ðonne þe uſ Ʒebíðþaþ.
 7 ðonne þe Ʒærtað. oððe ælmeſſan Ʒellaþ. Ʒiſ þe hiſ nabbap ðý
 maƷan ðanc. þonne²¹ þa þe on eallum ðingum Ʒaðaþ on hioþa
 aƷenne pillan. 7 æfteþ²² hioþa lichoman luſte Ʒnnaþ :-

§ III.² Ða cƷæþ he. Ðiſ iſ Ʒio ealþe Ʒioſunz þe ðu longe
 Ʒiofoðoſt.²³ 7 mænize eac ær ðe. þaþa þaſ ſum Mæpcuſ. oþne
 naman Tulliuſ. þriððan naman he þæſ Ʒehaten Licenoc. ðe²⁴
 þæſ Romana heþetoga. þe þæſ uppita. þe þæſ Ʒriþe aþiſƷob mið
 ðære ýlcan Ʒrþæce. Ac he hi ne mihte þringan to nanum
 ende on þone tīman.²⁵ Ʒorþý heoþa Mób þaſ²⁶ aþiſƷob on ðiſſe
 Ʒopulþe Ʒilununga.²⁷ Ac ic ðe ƷeƷe. Ʒiſ ꝥ Ʒoþ iſ ꝥ Ʒe ƷeƷap. ꝥ
 hit þæſ unnet Ʒebob on Ʒobcunþum bocum ꝥ Loþ beaþ²⁸ ꝥ

² Boet. lib. v. prosa 4.—Tum illa, Vetus, inquit, &c.

¹ Cott. moſten. ² Cott. Ʒræþer. ³ Cott. polben. ⁴ Cott. Ʒælbe.

⁵ Cott. men. ⁶ Cott. Ʒneobom. ⁷ Cott. Ʒe. ⁸ Cott. Ʒob. ⁹ Cott.

maƷon. ¹⁰ Cott. Ʒneobom. ¹¹ Cott. Ʒoobum. ¹² Cott. þe. ¹³ Cott.

Ʒoobum. ¹⁴ Cott. Ʒoobne. ¹⁵ Ðræt iſ Ʒio micle unƷotneſ, desunt

in MS. Bod. ¹⁶ Bod. Ðiſ. ¹⁷ Cott. Ʒorþæm. ¹⁸ Cott. Ʒeþeopþan.

¹⁹ Cott. onþenþan. ²⁰ Cott. Ʒooban. ²¹ Cott. þý. ²² hioþa aƷenne

pillan. 7 æfteþ, desunt in MS. Cott. ²³ Cott. Ʒiofoþeſ. ²⁴ Cott. Ʒe.

²⁵ Cott. Ʒorþý he ne meahthe ne nan mon on þone tīman þa Ʒrþæce to
 nanum ende þringan. ²⁶ Cott. þæſ. ²⁷ Cott. Ʒeopulþe Ʒilununga.

²⁸ Cott. beþeaþ.

angels and men. To these he gave the great gift of freedom, that they might do either good or evil, whichsoever they would. He gave a very sure gift, and a very sure law with the gift, to every man until his end. That is the freedom, that man may do what he will; and that is the law, which renders to every man according to his works, both in this world, and in that to come, good or evil, whichsoever he does. And men may attain through this freedom whatsoever they will, except that they cannot avoid death. But they may by good works delay it, so that it may come later: and moreover, they may sometimes defer it till old age, if they do not cease to have good will to good works, that is, good. Then said I: Well hast thou set me right in the doubt, and in the trouble wherein I before was concerning freedom. But I am still disquieted with much more trouble, almost to despair. Then said he: What is this great disquiet? Then said I: It is concerning the predestination of God. For we sometimes hear say, that everything must so come to pass as God at the beginning had decreed, *and* that no man can alter it. Now methinks that he does wrong, when he honours the good, and also when he punishes the wicked, if it is true that it was so ordained to them that they could not do otherwise. In vain we labour when we pray, and when we fast, or give alms, if we have not therefore more favour than those who in all things walk according to their own will, and run after their bodily lust.

§ III. Then said he: This is the old complaint, which thou hast long bewailed, and many also before thee: one of whom was a certain Marcus, by another name Tullius; by a third name he was called Cicero, who was a consul of the Romans. He was a philosopher. He was very much occupied with this same question: but he could not bring it to any end at that time, because their mind was occupied with the desires of this world. But I say to thee, if that is true which ye say, it was a vain command in divine books, which God commanded, that

mon rcealbe¹ folp lætan yfel 7 don zob.² 7 eft re cpiþe ðe he
cpræþ. ꝥra mon ma ꝥꝥncþ. ꝥra mon mapan mebe onfepþ. 7 ic
ꝥunþꝥuþe hꝥi þu hæbbe ꝥonꝥiten eall þ ꝥ ꝥit æꝥ ꝥꝥnæcon. ꝥit
ꝥæbon æꝥ ꝥ ꝥio zobcunþe ꝥoꝥetiohhunþ ælc zob ꝥoꝥhte. and
nan yfel. ne nan ne tiohhobe to ꝥýꝥcenne.³ ne næꝥne ne
ꝥoꝥhte. ze ꝥurþum þ ꝥit zeꝥeahton⁴ to zob.⁵ þæt ꝥolcꝥꝥum
monnum yfel þuhte. þ ꝥæꝥ þ mon ꝥꝥæc and ꝥitnobe hꝥone
ꝥoꝥ hiꝥ yfel. Ðu ne ꝥæbe⁶ ꝥit eac on⁷ ðiꝥe ilcan bec. þ Gooð
hæꝥbe zeꝥtiohhob ꝥꝥýbom to ꝥýllenne⁸ monnum. 7 ꝥra býbe.⁹ 7
ziꝥ hi¹⁰ ðone ꝥꝥýbom tela zehealbon.¹¹ þ he hi ꝥolbe ꝥꝥiþe
ꝥeoꝥþian mið ece ꝥiþe.¹² 7 ziꝥ hi ðone ꝥꝥýbom¹³ ꝥoꝥheolben. þ
he hi ðonne ꝥolbe ꝥitnian mið ðeape. Ðe teohhobe¹⁴ ziꝥ hi
hꝥæt zeꝥýngzobon¹⁵ on þam ꝥꝥýbome.¹⁶ þ hi hit eft on ðam¹⁷
ꝥꝥeobome mið hꝥeoꝥꝥunþe zebecon.¹⁸ 7 ziꝥ hiopa hꝥiþc¹⁹ ꝥra
heapþheoꝥt ꝥæꝥe þ he nanþ hꝥeoꝥꝥunþe ne býbe. þ he þonne
hæꝥbe nihtlic ꝥiþe. Ealla zeꝥceapta he hæꝥbe zeꝥtiohhob ðeoꝥe.²⁰
buton enþlum and monnum. ꝥoꝥðý ða²¹ oþra zeꝥceapta þeoꝥe
ꝥint. hi healþa²² hiopa þenunþa oþ ðomeꝥ ðæþ. Ac þa menn 7
ða enþlaꝥ. þe ꝥꝥeo²³ ꝥint. folp lætaþ hiopa þenunþa.²⁴ Ðꝥæt
mazon men cꝥeþan þ ꝥio zobcunþe ꝥoꝥetiohhunþ zeꝥtiohhob
hæꝥbe ðæꝥ þe hio ne þuþhtuþe. oððe hu mazon hi hi alabiþen.²⁵
þ hi ne mazon zob²⁶ ðon. nu hit aꝥꝥiten iꝥ þ Gooð ziþelbe²⁷
ælcum men æfteꝥ²⁸ hiꝥ zeꝥýꝥhtum. Ðꝥý rceal þonne æniþ
monn bion iþel. þ he ne þeoꝥce.²⁹ Ða cꝥæþ ic. Genoz þu me
hæꝥt zeꝥýꝥloþ³⁰ þæꝥe tꝥeounþe mineꝥ Moþeꝥ. be þæꝥe ac-
ꝥunþa³¹ ðe ic ðe acꝥoþe.³² Ac ic ðe ꝥolbe ziþet aꝥcien³³ ꝥume
ꝥꝥæce ðe me ýmb³⁴ tꝥeoþ. Ða cꝥæþ he. Ðꝥæt iꝥ þ. Ða cꝥæþ
ic. Genoz me iꝥ cuþ³⁵ þ Gooð hit ꝥæt eall befoꝥan. ze zob³⁶ ze
ýfel. æꝥ hit zeꝥýꝥþe.³⁷ ac ic nat hꝥæþeꝥ hit eall zeꝥýꝥþan³⁸
ꝥceal unapenþenþlice³⁹ þ he ꝥæt 7 zeꝥtiohhob hæꝥþ. Ða cꝥæþ he.

¹ Cott. rceolbe.² Cott. zob.³ Cott. ꝥýꝥcenne.⁴ Bod. zeꝥihton.⁵ Cott. goobum.⁶ Cott. ꝥæbon.⁷ Cott. eac æꝥ on.⁸ Cott. ꝥꝥeo-

dom to rellanne.

⁹ Bod. diobe.¹⁰ Cott. he.¹¹ Cott. ꝥꝥeobom

tolange heolbon.

¹² Cott. hꝥe.¹³ Cott. ꝥꝥeobom.¹⁴ Cott. tiohhobe.¹⁵ Cott. zeꝥýngoben.¹⁶ Cott. þæm ꝥꝥeobome.¹⁷ Cott. þæm.¹⁸ Cott.

hꝥeoꝥꝥunþa zebecon.

¹⁹ Cott. hꝥýlc.²⁰ Cott. þeoꝥu.²¹ Cott. ꝥoꝥþý

þe þa.

²² Bod. habbað.²³ Bod. þeꝥꝥiþe.²⁴ Cott. þeꝥnunþa.²⁵ Cott. alabian.²⁶ Cott. mægen zob.²⁷ Cott. gelbe.²⁸ Cott. be.²⁹ Cott. ꝥýꝥce.³⁰ Cott. zeꝥꝥeolþob.³¹ Cott. aꝥcunþa.³² Cott.

ahꝥæbe.

³³ Cott. aꝥꝥian.³⁴ Cott. ýmbe.³⁵ Cott. cuð me iꝥ.³⁶ Cott. zob.³⁷ Cott. þeoꝥþe.³⁸ Cott. zeꝥeoꝥþan.³⁹ Cott.

man should forsake evil and do good; and again the saying which he said, *that* as man labours more, so shall he receive greater reward. And I wonder why thou shouldst have forgotten all that we before mentioned. We before said that the divine predestination wrought all good, and no evil: nor decreed to work, nor ever wrought any. Moreover, we proved that to be good which to vulgar men seemed evil: that is, that man should afflict or punish any one for his evil. Did we not also say in this same book, that God had decreed to give freedom to men, and so did; and if they exercised the freedom well, that he would greatly honour them with eternal power; and if they abused the freedom, that he would then punish them with death? He ordained that if they at all sinned through the freedom, they afterwards through the freedom should make amends for it by repentance; and that if any of them were so hard-hearted that he did not repent, he should have just punishment. All creatures he had made servile except angels and men. Because the other creatures are servile, they perform their services till doomsday. But men and angels, who are free, forsake their services. How can men say that the divine predestination had decreed what it fulfils not? Or how can they excuse themselves that they should not do good, when it is written that God will requite every man according to his works? Wherefore, then, should any man be idle, that he work not? Then said I: Thou hast sufficiently relieved me from the doubting of my mind by the questions which I have asked thee. But I would still ask thee a question, which I am perplexed about. Then said he: What is that? Then said I: I am well aware that God knows everything beforehand, both good and evil, before it happens, but I know not whether it all shall unchangeably happen, which he knows and has decreed. Then said he: It

Ne¹ þearf hit no eall ƷeƷorþon² unapenbenðlice.³ Ac ſum hit ſceal ƷeƷeorþan unapenbenðlice.⁴ ꝥ biþ ꝥ te upe nýðþearf⁵ biþ. Ʒ hiſ Ʒilla biþ. Ac hit iſ ſum ƷƷa Ʒenab ꝥ hiſ niſ nan neoðþearf.⁶ Ʒ þeah ne ðeap⁷ no ðeah hit ƷeƷorþe.⁸ ne nan hearim ne biþ. ðeah hit⁹ no ne ƷeƷýrþe.⁹ ƷeƷenc nu be þe ſelfum hƷæþen þu æniƷ ðinƷ ƷƷa Ʒæſte¹⁰ Ʒetiohhob hæbbe ꝥ þe þýnce¹¹ ꝥ hit næfne þinum Ʒillum onpenbet¹² Ʒeorþe. ne þu buton beon¹³ ne mæƷe. oððe hƷæþen þu eft on ænƷum Ʒeþeahce ƷƷa ƷƷorþæbe ſie. ꝥ ðe helpe hƷæþen hit ƷeƷýrþe.¹⁴ þe hit no ne ƷeƷýrþe.¹⁴ Fela iſ ðæra¹⁵ þinƷa ðe Ʒob ær Ʒat ær hit ƷeƷýrþe.¹⁶ Ʒ Ʒat eac ꝥ hit ðeap¹⁷ hiſ ƷeƷceartum Ʒiſ hit ƷeƷýrþ. nat he hit no forþý ðe he Ʒille ꝥ hit ƷeƷýrþe.¹⁸ ac for þý ðe he Ʒile forþýnan¹⁹ ꝥ hit ne ƷeƷýrþe.²⁰ ƷƷa ƷƷa Ʒob ƷcƷiſcýna²¹ onƷit micelne Ʒinð hƷeoƷe ær ær hit Ʒeorþe.²² Ʒ hæc²³ fealðan ꝥ ƷeƷl. Ʒ eac hƷilum lecƷan þone mæſt. and lætan þa beƷinƷe.²⁴ Ʒiſ he ær þƷeoƷeƷ ƷinðeƷ bætte. Ʒærnab²⁵ he hine²⁶ Ʒiþ ꝥ Ʒeðen :

Ʒ IV.^a Ða cƷæþ ic. ƷƷiþe þeł ðu min hæfſt Ʒeholpen æt þæƷe ƷƷræce. and ic ƷunðƷiƷe hƷi ƷƷa mænƷe Ʒiſe men ƷƷa ƷƷiþe ƷƷuncen²⁷ mið ðæƷe ƷƷræce. and ƷƷa hitel²⁸ ƷeƷiſ Ʒunben. Ða cƷæþ he. ÐƷæſ ƷunðƷaſt ðu þæſ ƷƷa ƷƷiþe. ƷƷa eþe ƷƷa hit iſ to onƷitanne. Þu ne Ʒaſt ðu ꝥ manƷ ðinƷƷ²⁹ ne biþ no onƷiten ƷƷa ƷƷa hit biþ. ac ƷƷa ƷƷa ðæſ andƷiteƷ mæþ biþ þe þæſ æfſter ƷƷiſab. ƷƷiłe iſ Ʒe Ʒiſðom ꝥ hine ne mæƷ³⁰ nan mon of þiſſe Ʒoþulbe³¹ onƷitan. ƷƷiłcne³² ƷƷiłce³³ he iſ. Ac ælc Ʒinð be hiſ andƷiteƷ mæþe ꝥ he hine Ʒolbe onƷitan Ʒiſ he mihte.³⁴ Ac Ʒe Ʒiſðom mæƷ uſ eallunƷa onƷitan ƷƷiłce³⁵ ƷƷiłce³⁶ þe Ʒinð.³⁶ ðeah þe hine ne maƷon onƷitan eallunƷa ƷƷiłce ƷƷiłce³⁷ he iſ.

^a Boet. lib. v. proſa 4.—Cujus erroris cauſa eſt, &c.

¹ Ne, deest in MS. Cott. ² Cott. ƷeƷeorþan. ³ Cott. unapenbenðlice. ⁴ Cott. neðþearf. ⁵ Cott. neðþearf. ⁶ Cott. ðepeð. ⁷ Cott. ƷeƷeorþe. ⁸ hit, deest in MS. Cott. ⁹ Cott. ƷeƷeorþe. ¹⁰ Cott. Ʒæſt. ¹¹ Cott. þince. ¹² Cott. onpenbne. ¹³ Cott. bion. ¹⁴ Cott. ƷeƷeorþe. ¹⁵ Cott. þara. ¹⁶ Cott. ƷeƷeorþe. ¹⁷ Cott. ðepeð. ¹⁸ Cott. ƷeƷeorþe. ¹⁹ Cott. forþeoþnan. ²⁰ Cott. ƷeƷeorþe. ²¹ Cott. Ʒoð ƷcƷiſcŷoƷna. ²² Cott. on hƷeoƷe Ʒæ ær ær hit ƷeƷeorþe. ²³ Cott. hæc. ²⁴ Cott. bætinge. ²⁵ Cott. Ʒapenað. ²⁶ he hine, deſunt in MS. Cott. ²⁷ Bod. ƷeƷƷuncen. ²⁸ Cott. lýtcl. ²⁹ Cott. þinƷ. ³⁰ Bod. hƷiłc iſ Ʒe Ʒiſðom ne mæƷ. ³¹ Cott. Ʒeopulbe. ³² Cott. ƷƷiłcne. ³³ Cott. ƷƷiłce. ³⁴ Cott. meahce. ³⁵ Cott. ƷƷiłce. ³⁶ Cott. Ʒiſt. ³⁷ Cott. ƷƷiłcne ƷƷiłce.

need not all happen unchangeably. But some of it shall happen unchangeably, that is, what shall be our necessity, and shall be his will. But some of it is so arranged that it is not necessary, and yet hurts not if it happen; nor is there any harm if it do not happen. Consider now concerning thyself, whether thou hast so firmly designed anything, that thou thinkest that it never with thy consent may be changed, nor thou exist without *it*. Or whether thou again in any design art so inconsistent, that it aids thee, whether it happen, or whether it happen not. Many a one is there of the things which God knows before it may happen, and knows also that it will hurt his creatures if it happen. He does not know it, because he wills that it should happen, but because he wills to provide that it may not happen. Thus a good pilot perceives a great storm of wind before it happens, and gives order to furl the sail, and moreover sometimes to lower the mast, and let go the cable, if he first restrain the perverse wind, *and so provides against the storm.*

§ IV. Then said I: Very well hast thou assisted me in this argument; and I wonder why so many wise men have so greatly laboured with this question, and found so little certain. Then said he: What dost thou so greatly wonder at, so easy as it is to understand? Dost thou not know that many a thing is not understood according as it is, but according to the measure of the understanding which inquires after it? Such is wisdom, that no man in this world can comprehend it such as it is. But every one strives, according to the measure of his understanding, that he might comprehend it if he could. But wisdom is able to entirely comprehend us such as we are, though we cannot entirely comprehend it

forþæm ge ƿiſdom iſ ƿob. he geſiþ eall¹ upe ƿýnc.² ze goð³ ze ýfel. ær hiȝ geporþen⁴ ſien. oððe ſurþon⁵ gepoht. Ac he uſ ne net⁶ no þý hræþor⁷ to þam⁸ þ̅ pe nebe ſcýlen⁹ goð¹⁰ don. ne uſ ne ƿýnnþ¹¹ þ̅ pe ýfel don. forþam¹² þe he uſ realbe ſſýdom.¹³ Ic ðe mæg eac tæcan ſume biȝne. þ̅ þu þý eð¹⁴ onȝitan miht¹⁵ ða ſſræce. Ðræt¹⁶ þu ƿaſt þ̅ geſiht. ȝ zehepneſ. anð zeſneðneſ onȝitaþ ðone lichoman ðæſ monneſ. ȝ þeah ne onȝitaþ hi hine no zelicne. ðe eapan onȝitaþ þ̅ hi zehioraþ. ȝ ne onȝitaþ hi þeah þone lichoman eallunȝa ſſýlcne ſſýlce he biþ. ſio zeſneðneſ hine mæg¹⁷ zexnapian.¹⁸ ȝ zeſneðneſ þ̅ hiȝ lichoma biþ. ac hio ne mæg zeſneðneſ hræþer he biþ ðe blac ðe hſit. ðe fæzer þe unfæzer. Ac ſio zeſið æt ſſuman ceſne.¹⁹ ſſa ða eazan on beſioþ. hio²⁰ onȝitaþ ealle ðone anðſlitan þæſ lichoman. Ac ic ƿolðe zet ſeccan ſume pace. þ̅ ðu ƿiſſe²¹ hræſ þu ƿunðnebeſt.²²

§ V.^b Ða cƿæþ ic. Ðræt iſ þ̅. Ða cƿæþ he. Ðit iſ þ̅ ſe an monn onȝit²³ þ̅ þ̅ he on oppum onȝit ȝýnðerlice. he hine onȝit ƿurþ ða eazan ȝýnðerlice. ƿurþ ða eapan ȝýnðerlice. ðurþ hiſ næðelſan ȝýnðerlice. ðurþ zeſceaðſiȝneſſe ȝýnðerlice. ðurþ zeſiſ anðȝit. Monȝe ſint cƿucepa²⁴ zeſceafra unȝſýrienðe. ſſa ſſa nu ſcýlſiſcaſ²⁵ ſint. anð habbaþ ðeah ſumne ðæl anðȝiteſ. forþæm hi ne mihton²⁶ eller libbon.²⁷ ȝiſ hi nan ȝnot anðȝiteſ næſdon. ſume maȝon zeſion. ſume maȝon zehýron.²⁸ ſume zeſneðon.²⁹ ſume zeſtincan. Ac ða ſcýmenðan neſenu ſint monnum zelican. forþam hý habbaþ eall þ̅ ða unȝſýmenðan habbaþ. ȝ eac maſe to. þ̅ iſ. þ̅ hio hýſiȝaþ³⁰ monnum. luſiaþ þ̅ hi luſiaþ. anð haſiaþ þ̅ hi haſiaþ. ȝ ſlýþ³¹ þ̅ hi haſiaþ. ȝ recaþ þ̅ hi luſiaþ. Ða men ðonne habbaþ eall þ̅ pe ær ýmbe ſſræcon. ȝ eac to eacan ðæm micle ȝiſe zeſceaðſiȝneſſe. Enȝlaſ ðonne habbaþ zeſiſ anðȝit. Forþæm ſint þaſ ſceafra³² þur zeſceapene. þ̅ þa unȝſýmenðan hi ne ahebben oſer ða ſcýmenðan. ne him

^b Boet. lib. v. proſa 4—5.—Neque enim ſenſus aliquid, &c.

¹ eall, deest in MS. Cott. ² Cott. peopc. ³ Cott. goðb. ⁴ Cott. geporþene. ⁵ Cott. ſurþum. ⁶ Cott. neð. ⁷ Cott. hræþor. ⁸ Cott. þæm. ⁹ Bod. nýbe. ¹⁰ Cott. goðb. ¹¹ Cott. ƿepnð. ¹² Cott. forþæm. ¹³ Cott. ſſeobom. ¹⁴ Cott. þe ýð. ¹⁵ Cott. meahze. ¹⁶ Bod. Ðæt. ¹⁷ ſſýlcne ſſýlce he bið. ſio zeſneðneſ hine mæg, deſunt in MS. Bod. ¹⁸ Bod. zexnapiað. ¹⁹ Cott. ſſumceſſe. ²⁰ Bod. et Cott. hi. ²¹ Bod. ƿiſſeſt. ²² Cott. ƿunðnebe. ²³ Cott. ouȝit. ²⁴ Bod. cucepe. ²⁵ Bod. ſiſcaſ. ²⁶ Cott. meahzon. ²⁷ Cott. libban. ²⁸ Cott. zehiſan. ²⁹ Cott. zeſneðan. ³⁰ Cott. hi onhýſiað. ³¹ Cott. ſlioð. ³² Cott. zeſceafra.

such as it is. For wisdom is God. He sees all our works, both good and evil, before they are done, or even thought of. But he does not compel us the more, so that we necessarily must do good, nor prevent us from doing evil; because he has given us freedom. I can also show thee some examples, whereby thou mayest more easily understand this discourse. Thou knowest that sight, and hearing, and feeling, perceive the body of a man, and yet they perceive it not alike. The ears perceive that which they hear, and yet they perceive not the body altogether such as it is. The feeling may touch it, and feel that it is a body, but cannot feel whether it be black or white, fair or not fair. But the sight in the first instance, as the eyes look thereon, perceives all the form of the body. But I would still give some explanation, that thou mayest understand that which thou wast wondering at.

§ V. Then said I: What is that? Then said he: It is that the same man perceives in separate ways what he perceives in others. He perceives it through the eyes separately; through the ears separately; through his imagination separately; through reason separately, through intelligence. Many living creatures are unmoving, as, for instance, shell-fishes are, and have, nevertheless, some portion of sense, for they could not otherwise live, if they had no particle of sense. Some can see; some can hear; some *can* feel; some *can* smell. But the moving beasts are more like to men, because they have all which the unmoving have, and also more; that is, that they imitate men: love what they love, and hate what they hate; and fly from what they hate, and seek what they love. But men have all that we before mentioned, and also, in addition thereto, the great gift of reason. But angels have intelligence. On this account are the creatures thus formed, that the unmoving may not exalt themselves above the

wiþ ne pinnan. ne þa ſtýpnenban ofeþ ða men. ne ða men ofeþ ða englaſ. ne ða englaſ wiþ Gooð. Ac þ̅ iſ eaſumlic þ̅ ſe mæſca ðæl monna ne ſeeþ on þ̅ þ̅ him forziſen iſ. þ̅ iſ geſceabſiſneſſ. ne þ̅ ne ſeeþ¹ þ̅ him ofeþ iſ. þ̅ iſ þ̅ englaſ habbaþ 7 wiſe men. þ̅ iſ geſiſ anðget. Ac meſt monna nu² onhýneþ³ nu neatum on þæm þ̅ hi willað popuþ lufra ſſa ſſa netenu. Ac ziſ ſe nu hæfðon æniſne ðæl untriogenðeſ anðgeteſ ſſa ſſa englaſ habbað. þonne mihte ſe onziſton þ̅ þ̅ anðget biþ micle betere ðonne ure geſceabſiſneſſe.⁴ Deah ſe ſela ſæan.⁵ ſe habbaþ litellne geapſotan buton tpeon. ac þam englum niſ nan tpeo naner þæra ðinga ſe hi witon. for ði iſ hioſa geapſoto ſſa micle betra ðonne ure geſceabſiſneſſe. ſſa ure geſceabſiſneſſe iſ betere þonne nýtena⁶ anðziſ ſe. oððe þæſ geſetteſ æniſ ðæl ðe him forziſen iſ. auþer oððe hſopum neatum opþe unhſopum. Ac uton nu habban ure Gooð up ſſa ſſa ſe ýſemeſt mæzen wiþ ðæſ hean hſoſeſ þæſ hehſtan anðgeteſ. þ̅ þu mæze hſæðlicorſ cumon 7 eþelicoſt to þiſne azenſe cýððe þonan þu ær come. þæſ mæz þin Gooð 7 þin geſceabſiſneſſe gezeon openlice þ̅ þ̅ hit nu ýmb tpeoþ ælceſ ðingeſ. æzþer ze be ðæne goðcunðan forſceapunge. ſe ſe nu oft ýmb ſſæcon. ze be upum ſſýðome.⁷ ze ſſa be eallum ðingum :-

§ VI.^c Ða ſe ſiſtſom ða þiſ ſpell aſæb hæfðe. þa onzan he ſunzan 7 þuſ cſæþ. Ðſæt þu miht onziſtan þ̅ manuſ wýht iſ wiſtlice ſeſenðe geonð⁸ eoþan. 7 ſint ſſæþe ungeliceſ hiſeſ. 7 ungelice ſaſaþ. ſume liczaþ mið eallon lichaman on eoþan. 7 ſſa ſničenbe ſaſaþ þ̅ him nauþer ne ſet ne ſþeſaſ ne ſul-tumaþ. 7 ſume biþ tſioſete. ſume ſioſeſſete. ſume ſleozenbe. 7 ealle þeah bioþ of ðune healbe wiþ þæne eoþan. 7 wiðer willaþ. opþe þæſ ſe hi lýt. opþe þæſ ſe hi beſuſſon. Ac ſe mann ana zæþ upſihte. þ̅ tacnaþ þ̅ he ſceal ma þencan up þonne nýþer. ði læſ þ̅ Gooð ſe wiðſoþon þonne ſe lichoma. Ða ſe ſiſtſom þiſ⁹ leoþ aſunzen hæfðe. ða cſæþ he.

^c Boet. lib. v. metrum 5.—Quam variis terras animalia, &c.

¹ Cott. recað. ² nu, deest in MS. Bod. ³ Bod. onſtýpneð. ⁴ Cott. geſceabſiſneſſe. ⁵ Cott. ſæan. ⁶ Cott. netan. ⁷ Cott. ſſæcon. ⁸ Bod. geon. ⁹ Cott. ſe ſiſtſom þa þiſ leoð.

moving, or strive with them: nor the moving, above men; nor men above the angels; nor the angels against God. But it is wretched that the greatest part of men do not look on that which is given them, that is reason: nor regard that which is above them, that is, what angels and wise men have, namely, intelligence. But most men imitate cattle, inasmuch as they follow worldly lusts, like cattle. But if we had any portion of undoubting intelligence, as angels have, then might we perceive that that intelligence is much better than our reason. Though we contemplate many things, we have little understanding free from doubt. But to the angels there is no doubt of any of the things which they know; therefore is their understanding as much better than our reason, as our reason is better than the understanding of cattle is, or any portion of that intellect which is given them, either to prone cattle, or to those not prone. But let us now elevate our minds, as we highest may, towards the high roof of the supreme intelligence, that thou mayest most readily and most easily come to thine own country, whence thou before camest. There may thy mind and thy reason see plainly that which it now doubts about in everything, both concerning the divine foreknowledge, which we have often discoursed about; and concerning our freedom; and concerning all things.

§ VI. When Wisdom had ended this speech, then began he to sing, and thus said: Thou mayest perceive that many an animal moves variously upon the earth, and *they* are of very dissimilar form, and go differently. Some lie with the whole body on the earth, and so go creeping, because neither feet nor wings support them: and some are two-footed; some four-footed; some flying; and all, nevertheless, are inclined downwards towards the earth, and then seek either what they list, or what is needful for them. But man alone goes upright. This betokens that he ought more to direct his thought upwards than downwards, lest the mind should be inferior to the body. When Wisdom had sung this lay, then said he:

CAPUT XLII.^d

FOR þý pe sceolbon eallon¹ mægne gpyman² æfter Gode. þ pe pyffen³ hpæt he pæne. þeah hit ure mæp ne gie þ pe pitan hpæt⁴ he gie. pe sceolon þeah be ðæs anbýtter mæpe. ðe he ur zup. funbigan.⁵ gpa gpa pe ær cpæpon.⁶ þ mon sceolbe⁷ ælc ðing ongytan be hý anbýtter mæpe. forþam⁸ pe ne mazon ælc ðing ongytan gpylc gpylce⁹ hit is.¹⁰ Ælc zerceaft ðeah ægþer ze zerceaþpýr ze unzzerceaþpýr þ gpeotolap þ Gob ece is. forþæm næfre gpa manega zerceafta anb gpa micla g gpa¹¹ fægna¹² hi ne unþerþiobben lægpan. zerceafta g lægpan anpealbe þonne hi ealle finbon. ne furpum emn miclum. Ða cpæþ ic. Ðpæt is ecner. Ða cpæþ he. Ðu me aþgast micler g earþoþer to ongytanne. zif ðu hit ongytan¹³ pilt. ðu scealt habban ær ðiner moþer eagan clæne g hluttre.¹⁴ Ne mæg ic ðe nauht helan þæg þe ic pat. Farþ ðu þ þpio þing finbon on ðir midbangeapbe.¹⁵ An is hpilenblic þæt hæfþ ægþer¹⁶ ze gpyman ze enbe. g ic¹⁷ nat ðeah nan puht þæg ðe hpilenblic is nauþer ne hý gpyman ne hý enbe. Oþer þing is ece. þ hæfþ gpyman g næfþ nænne enbe. g ic¹⁷ pat hþonne hit ongyt. g pat þ hit næfre ne zenþap. þ gint englar anb monna gþla. Ðriþbe þing is ece buton enbe g buton anginne. þ is Gob. Betpuh þam¹⁸ þpum is gpiþe micel torceab. Lif pit þ ealle sceolon armeagan.¹⁹ þonne cume pit late to enbe þigge bec. oððe næfre. Ac an ðing þu scealt nýbe²⁰ þær ær²¹ pitan. for hþý Gob is gehaten gio hehste ecner. Ða cpæþ ic. Ðpý. Ða cpæþ he. Forþon pe pton gpiþe lýtel þæg þe ær ur þæg. buton be zemynþe. g be gearcunþe.²² anb zet lægþe þæg ðe æfter ur biþ. þ an ur is gearlice anbearn þ te þonne biþ. ac him is eall anbearn. ze þ te ær þæg. ze þ te nu is. ze þ te æfter ur bið. eall hit is him anbearn. Ne pexp²³ hý pelena. ne eac næfre ne panap. Ne oþman he næfre nan²⁴ puht. forþæm næfre nauht he²⁵ ne

^d Boet. lib. v. prosa 6.—Quoniam igitur, uti paulo ante, &c.

¹ Cott. ealle.

² Cott. gpyman.

³ Bod. pýton.

⁴ Cott. hþýlc.

⁵ Cott. fanbian.

⁶ Cott. cpæbon.

⁷ Cott. sceolbe.

⁸ Cott. forþæm.

⁹ Cott. gpylce.

¹⁰ Cott. bið.

¹¹ gpa, deest in MS. Bod.

¹² Bod. fægna.

¹³ Cott. pitan.

¹⁴ Cott. hlutop.

¹⁵ Cott. midbangeapbe.

¹⁶ Bod. þæg þe ægþer.

¹⁷ ic, deest in MS. Cott.

¹⁸ Cott. betpeoh þæm.

¹⁹ Cott. tormeagan.

²⁰ Cott. nebe.

²¹ Cott. an.

²² Cott. gearcum.

²³ Cott. pscencð.

²⁴ Cott. nane.

²⁵ Cott. forþæm he næfre nauht.

CHAPTER XLII.

THEREFORE we ought with all our power to inquire concerning God, that we may know what he is. Though it may not be our lot that we should know what he is, we ought nevertheless, according to the measure of understanding which he gives us, to strive *after it: for*, as we have already mentioned, man must know everything according to the measure of his understanding, since we are not able to know everything such as it is. Every creature, however, whether rational or irrational, testifies this, that God is eternal. For never would so many creatures, and so great and so fair, submit themselves to an inferior being, and to less power than they all are, nor indeed to *equally* great. Then said I: What is eternity? Then said he: Thou askest me about a great *thing*, and difficult to understand. If thou wouldest understand it, thou must first have the eyes of thy mind clean and clear. I cannot conceal from thee anything which I know. Knowest thou that there are three things in this middle-earth? One is temporary, which has both beginning and end; and I nevertheless know nothing of that which is temporary, neither its beginning nor its end. Another thing is eternal, and has beginning, and has no end; and I know when it begins, and I know that it never will end: that is, angels and men's souls. The third thing is eternal, without end, and without beginning, that is, God. Among the three is a very great difference. If we should inquire into the whole of it, then should we come late to the end of this book, or never! But one thing thou must necessarily first know, why God is called the highest eternity. Then said I: Why? Then said he: Because we know very little of that which was before us, except by memory, and by inquiry; and still less of that which shall be after us. That alone is truly present to us, which at the time is: but to him all is present, both what was before, and what now is, and what after us shall be; it is all present to him. His riches increase not, nor, moreover, do they ever diminish. He never recollects any-

forþgeat.¹ Ne recð he nanpuht. ne ne ſmeap. forþam² ðe he hit
 pæt eall. Ne recþ he nan puht. forðæm³ he nan puht ne for-
 leaþ. Ne eht he nanne puhte. for þý hine nan puht ne mæz
 flion. Ne onþræt he nanpuht.⁴ forðæm he næfð nænne
 picpan. ne fupþum nænne gelican. Simle he biþ zifenðe. 7 ne
 panap hýr⁵ næfre nauht. Simle⁶ he bið ælmihtig. forþæm he
 ſimle⁶ pile zofð⁷ anð næfre nan ýfel. Nýr him naner ðinzer
 nebbearf. Simle⁸ he bið locienðe. ne flæpþ he næfre. Simle⁸
 he biþ gelice manþwære. Simle⁸ he biþ ece. forþam næfre ſio
 tris nær þ he nære. ne næfre ne pýrþ. Simle⁸ he bið ſreoh. ne
 biþ he to nanum peorce genebeb. For hýr zofcunðlicum an-
 pealbe he 7 æghwær andþearb. Þýr micelnerre ne mæz nan
 monn ametan. nýr þ ðeah no lichomlice⁹ to penanne. ac
 zarðlice. gpa gpa nu pýrðom 7 7 pihtrýrner. forþæm he þ 7
 ſelf. Ac hwæt ofermobize ze þonne. oððe hwý ahebbe ze eop
 pýr gpa heane anpealb. forþæmpe ze¹⁰ nauht pýr hine ðon ne
 mazon. forþæm ze eca 7 ze ælmihtiga ſimle¹¹ ſit om þam¹²
 heah ſetle hýr anpealber. þonan he mæz eall zerion. anð zilc
 ælcum be ðam pýhte¹³ æfter hýr zerpýhtum. forþam hit nýt¹⁴
 no unnýt¹⁵ ðæt ze hopien to Lobe. forþæm he ne pent¹⁶ no
 gpa gpa ze ðop. Ac abiddap¹⁷ hine eadmodlice. forþæm he 7
 pýrpe nummod and pýrðe mulðheort. Debbað eoper Gof to him
 mið eorum honðum 7 biððap ðæg ðe pihtrýe and eoper þearf
 rie. forþam¹⁸ he eop nýle¹⁹ pýrnan. hatiaþ ýfel 7 flioþ²⁰ gpa ze
 pýrþort mazon. lupiaþ crafþar 7 folgiaþ ðæm. Le habbaþ micle
 ðearfe²¹ þæt ze ſimle²² pel ðon. forþæm ze ſimle²² beforpan
 þam ecan 7 þam ælmehtigan Lobe ðop eall þ þ ze ðop. eall he
 hit zerhþ 7 eall he hit forzilc. AÐEN :

¹ Cott. neſon gear. ² Cott. forþæm. ³ Cott. forþý. ⁴ Cott.
 he him name puht. ⁵ Cott. hýr. ⁶ Cott. ſýmle. ⁷ Cott. zofð.
⁸ Cott. ſýmle. ⁹ Cott. lichomlice. ¹⁰ Bod. h1. ¹¹ Cott. ælmehtiga ſýmle.
¹² Cott. þæm. ¹³ Cott. pýrpe puhte. ¹⁴ Cott. nýr. ¹⁵ Cott. unnýt.
¹⁶ Bod. pelt. ¹⁷ Cott. biððað. ¹⁸ Cott. forþæm. ¹⁹ Cott. nele.
²⁰ Cott. fleoð. ²¹ Cott. nebbearfe. ²² Cott. ſýmle.

thing, because he never forgets anything. He neither seeks nor inquires after anything, because he knows it all. He searches for nothing, because he has lost nothing. He pursues not anything, because nothing can fly from him. He fears nothing, because he has none more powerful, nor indeed any like *him*. He is always giving, and nothing of his ever decreases. He is always Almighty, because he always wills good and never any evil. There is not need to him of anything. He is always seeing, he never sleeps. He is always equally gracious. He is always eternal, for the time never was when he was not, nor ever will be. He is always free; nor is he compelled to any work. By his divine power he is everywhere present. His greatness no man can measure; yet this is not to be understood bodily, but spiritually, even as wisdom is, and righteousness, for he is that himself. But what are ye then proud of, or why lift ye up yourselves against so high power? For ye can do nothing against him. For the Eternal and the Almighty always sits on the throne of his power. Thence he is able to see all, and renders to every one with justice, according to his works. Therefore it is not in vain that we have hope in God; for he changes not as we do. But pray *ye* to him humbly, for he is very bountiful and very merciful. Lift up your minds to him with your hands, and pray for that which is right, and is needful to you, for he will not refuse you. Hate, and fly from evil as ye best may. Love virtues and follow them. Ye have great need that ye always do well, for ye always in the presence of the Eternal and Almighty God do all that ye do. He beholds it all, and he will recompense it all. **AMEN**

DRIPTEN ælmihtiga Eob. wýrhta 7 pealbent ealra ge-
 rceafta. ic biðbe ðe for þinne micelan milðheortneffan. 7 for
 þære halegan robe tacne. 7 for ðcam Marian mæxþ habe. and
 for ðcem Michaeler gehýrsumneffe. 7 for ealra þinna halgena
 lufan 7 heora earþnungum. þ þu me gewyrige bet þonne ic
 awýrhte to þe. 7 gewyrta me to ðinum willan and to minre farle
 þearfe bet ðonne ic gýlf cunne. 7 gewtaþela min Eob to ðinum
 willan 7 to minre farle þearfe. 7 gewtranza me wiþ þæf deofles
 coftnungum. and awýrta fram me ða fulan galnýtfe 7 ælc un-
 rihtwýrýtfe. 7 gewcýlbe me wiþ minum wíþerwinnum gewer-
 penlicum 7 ungewerpenlicum. 7 tæc me ðinne willan to wýrcenne.
 þ ic mæge ðe inweaplice lufian to foron eallum þingum mið
 clænum gewance 7 mið clænum lichaman. forþon þe ðu eart
 min geowpenb. 7 min alerenb. min fultum. min frowef. min
 trefner. 7 min to hopa. ri þe lof 7 wulder nu 7 á á á to
 worulde buton æghwílcum ende. AMEN:.

FINIS.

O Lord God Almighty, Creator and Ruler of all creatures, I beseech thee by thy great mercy, and by the sign of the holy cross, and by the virginity of Saint Mary, and by the obedience of Saint Michael, and by the love of all thy saints, and *by* their merits; that thou wouldest direct me better than I have done towards thee: and direct me to thy will, and to my soul's need, better than I myself know: and make steadfast my mind to thy will, and to my soul's need: and strengthen me against the temptations of the devil; and remove from me impure lust, and all unrighteousness; and defend me against mine enemies visible and invisible; and teach me to do thy will; that I may inwardly love thee before all things, with pure mind, and with pure body; for thou art my Creator, and my Redeemer, my Help, my Comfort, my Trust, and my Hope. To thee be praise, and glory now and for ever, world without end. AMEN.

THE END.



THE ANGLO-SAXON VERSION
OF
THE METRES OF BOETHIUS,

WITH
AN ENGLISH FREE TRANSLATION,

BY
MARTIN F. TUPPER, ESQ., D.C.L.,
&c. &c. &c.

PROCEMIUM.

DUS Ælfrēð up.
ealb-spell peahte.
Lýning ƿert-ƿexna.
cƿært mælbode.
leoð-ƿýphra lýt.
Ðim ƿær lýt micel.
þæt he ƿiogram leoðum.
leoð ƿellobe.
monnum mýrgen.
mýrlice cƿðar.
þý læg ælunge.
utabýfe.
• ƿelþcne fecg.
þonne he ƿelceg lýt.
gýmð ƿon hýr gýlpe.
Íc ƿeal giet ƿƿeacan.
ƿon on fette.
folc-cuðne ƿæb.
hælepum fecgean.
hlýte se þe pille.

INTRODUCTION.

THUS to us did Alfred sing
A spell of old;
Song-craft the West-Saxon king
Did thus unfold:
Long and much he long'd to
His people then [teach
These mixt-sayings of sweet
The joys of men; [speech,
That no weariness forsooth,
As well it may,—
Drive away delight from truth,
But make it stay.
So he can but little seek
For his own pride:
A fyttē of song I fitly speak,
And nought beside:
A folk-beknown and world-
I have to say; [read thing
To all the best of men I sing,—
List, ye that may.

METRUM I.

Ðit pær geara iu.
 pætte Lotan eastan.
 of Scirdria.
 fcelbar læbbon.
 ppeate gepnungon.
 þeob-lonb monig.
 fetton fudþearber.
 riȝe-peoba tpa.
 Lotene rice.
 gear-mælum peox.
 hæfban him gecýnbe.
 cýningar tpegen.
 Ræðgob anb Alepic.
 rice gepunzon.
 Ða pær ofer muntgiop.
 monig atýhteb.
 Lota gýlper full.
 guðe zelýrceb.
 folc-gepinneþ.
 fana hpearpþobe.
 fciþ on fceafte.
 fceotenb þohton.
 Italia.
 ealle¹ gezongan.
 lmb-riȝenbe.
 higelærtan.
 fpuæ efne ffrom muntgiop.
 oð þone mæpan pearoð.
 pær Sicilia.
 fæ-fceamum in.
 eȝlonb micel.
 efel mæppað.
 Ða pær Romana.
 rice gepunnen.
 abnocen burȝa cýrt.
 beabu-fincum pær.
 Rom gepýmeb.
 Ræðgoc anb Alepic.
 fopon on þæt fæfren.

METRE I.

OF ROME AND BOETHIUS.

It was long of yore
 That the Gothic rout,
 Forth from Scythia's eastern
 shore,
 Led their shieldmen out,
 Thronged with swarms of war
 The lands of many a clan,
 And in the South set firm and
 far,
 Two tribes to trouble man.
 Yearly waxed and grew
 Those Gothic kingdoms
 twain,
 And Alaric and Rhædgast too,
 Right royally did reign.
 Then down the Alps the Goth
 Made haste to force his way,
 In haughty pride all fiercely
 wrath
 And lusting for the fray.
 Their banner fluttered bright,
 While all Italia through
 Shot ruthless in their linden
 might
 The shielded warrior crew,
 Forth from the Alpine drifts.
 To great Sicilia's coast,
 Where in the sea-stream it
 uplifts,
 Its lofty island boast.
 Then Rome's old rule was
 crush'd,
 Her costliness despoil'd,
 And by that host, with battle
 flush'd,
 The city's beauty soil'd.

¹ Cott. ealla.

pleah Larene.
 mid þam æþelingum.
 ut on Lpēcār.
 Ne meahcte þa reo pea laf.
 riȝe forȝtanban.
 Lotan mid gude.
 ȝio monna ȝeȝpion.
 ȝealbon unpillum.
 eþel peapbar.
 halȝe aþaȝ.
 þæȝ ȝehpæþeȝ paa.
 Deah þæȝ mago-ȝinca.
 mod mid Lpēcum.
 ȝif hi leob-ȝuman.
 læȝtan boȝȝten.
 ȝcob þȝaȝe on þam.
 þeob þæȝ ȝeȝunnen.
 ȝinȝa mænigo.
 oð þæt ȝȝb ȝeȝcȝaȝ.
 þæt þe þeobȝice.
 þeȝnaȝ anb eoplaȝ.
 hepan ȝeolban.
 ȝæȝ ȝe þeȝetema.
 Lȝiȝte ȝecnobon.
 cȝȝniȝ ȝeȝa onȝeȝ.
 fulluht þeapum.
 Fæȝnobon ealle.
 Romȝana beapn.
 anb him ȝecene to.
 ȝȝiþeȝ ȝilnebon.
 þe him ȝæȝte ȝehet.
 þæt hy ealb-ȝihta.
 ælceȝ moȝten.
 ȝȝȝþe ȝeȝunȝen.
 on þæȝe þeȝeȝan byȝiȝ.
 þenþeȝ Lob ȝuolbe.
 þæt he Llobena ȝeȝealb.
 aȝan moȝte.
 þe þæt eall aleaȝ.
 þæȝ þam æþelinge.
 Anȝmaneȝ.

Alaric and Rhædgast
 The fastness first they seek,
 While Cæsar with his chiefs
 fled fast
 For safety to the Greek.

Then could the wretched band,
 Left mournfully behind,
 No more the warring Goth
 withstand,
 Nor much of mercy find.

Unwillingly their trust
 The warders then gave up,
 None to his oath was true and
 just;
 And full was sorrow's cup.

Yet to the Greek outyearn'd
 The people, as at first,
 And for some daring leader
 burn'd
 To follow whom they durst.

The people wore their woes
 Many a wintry year,
 Till weird-ordained Theodoric
 rose,
 Whom thane and earl should
 hear.

To Christ the chief was born,
 And water-wash'd the king,
 While all Rome's children blest
 the morn
 That peace with it should
 bring.

To Rome he vowed full fast
 Her old-time rights to yield,
 While God should grant his
 life to last,
 The Gothic power to wield.

zebpola leorpe.
 þonne Ðrihtnes æ.
 Ðet Iohannes.
 zobne Papan.
 heafbe beheapon.
 næs þæt hæplic dæb.
 eac þam pær unrim.
 oðres manes.
 þæt se Gota fremede.
 zobna zehpildum.
 Ða pær nīcra sum.
 on Rome bým.
 ahefen þenetoza.
 hlaforde leof.
 þenben Lyncetole.
 Lneacas wolbon.
 Ðæt pær nīhtes nīc.
 pær¹ mīð Rompanum.
 nīc-geofa jella.
 riðþan longe he.
 pær for peorlbe pī.
 peorð-mýnþa zeorna.
 beorn boca gleap.
 Bohtus.
 se hæle hætte.
 se þone hlīran zepah.
 Fær him on zemýnde.
 mæla zehpīce.
 yfel and eþit.
 þæt him elpeotge.
 kýningas cyððon.
 pær on Lneacas holb.
 zemunbe þara ara.
 and ealb-nīhta.
 þe hīr elþan.
 mīð him ahton longe.
 lufan and līra.
 Angan þa līcum ýmbe.
 þencean þearflice.
 hu he pīþes meahce.

He did forswear all that :
 The Atheling he lied,
 To please Arius God forgot,
 And falsely slipp'd aside.
 He broke his plighted oath,
 And without right or ruth,
 Good John the Pope against
 all troth
 Beheaded for the truth.
 A shameful deed was there ;
 And heaps of other ill
 Against the good this Goth did
 In wickedness of will [dare
 A man there was just set
 For heretoch in Rome,
 Loved by the lord whose bread
 he ate,
 And dear to all at home :
 Dear also to the Greek,
 When he the town did save ;
 A righteous man, whom all
 would seek,
 For many gifts he gave.
 Long since was he full wise,
 In worldly wit and lore,
 Eager in worth and wealth to
 rise,
 And skill'd on books to pore.
 Boethius was he hight ;
 He ate shame's bitter bread,
 And ever kept the scorn in
 sight
 Outlandish kings had said.
 He to the Greek was true,
 And oft the old-rights told,
 Which he and his forefathers
 too
 From those had won of old.

¹ Cott. næs.

Enecaſ oncepnan.
 þæt ƿe Earene.
 eft anpaþ oƿer hi.
 aƿan moſte.
 ƿenbe æpenb-geƿnit.
 ealb-þlaƿorþum.
 beƿelice.
 and hi ƿor Ðrihtne bæb.
 ealþum tƿeorþum.
 þæt hi æft to him.
 comen on þa ceapne.
 lete Eneca ƿitan.
 ƿæþan Romƿarum.
 nihter ƿýrðe.
 lete þone laobryce
 Ða þa lape ongear.
 Ðeobric Amuling.
 and þone þegn oƿerƿeng
 heht færclice.
 folc-geƿpaſ.
 heaðon þone hepe-ƿine.
 ƿær him hƿeoh fea.
 ege fƿom þam eople.
 he hine inne.
 heht on carceƿne.
 clurter belucan.
 Ða ƿær mob-ſea.
 miclum gebreþeþ.
 Boetiur.
 bƿeac longe ær.
 plencea unbep polcnum.
 he ƿý ƿýr meahce.
 polan þa ƿrage.
 þa hio ſƿa þeapil becom.
 ƿær þa opmob eopil.
 ape ne penbe.
 ne on þam færcene.
 fƿoppe gemunbe.
 ac he neopol aſcƿeahc.
 niþer of þune.
 feol on þa flope.

Carefully then he plann'd
 To bring the Greek to Rome,
 That Cæsar in his rightful land
 Again might reign at home.

In hidden haste he plied
 With letters all the lords,
 And prayed them by the Lord
 who died,
 To heed his earnest words.

Greece should give laws to
 Rome,
 And Rome should Greece
 obey;
 The people longed to let them
 come
 To drive the Goth away.

But lo! the Amuling
 Theodoric found out all,
 And bid his fellows seize and
 bring
 This high-born chief in
 thrall.

He feared that good earl well,
 And straightly bade them
 bind

Boethius in the prison cell,
 Sore troubled in his mind.

Ah! he had basked so long
 Beneath a summer sky,
 Ill could he bear such load of
 wrong,
 So heavy did it lie.

Then was he full of woe,
 Nor heeded honour more;
 Reckless he flung himself
 below
 Upon the dungeon floor;

fela forða frræc.
 forpoht þeaple.
 ne þenðe þonan æfre.
 cuman of þæm clammum.
 cleopode to Drihtne.
 ðeompan ftemne.
 gýbbode þur :

Much mourning, there he lay,
 Nor thought to break his
 chains,
 But to the Lord by night and
 day,
 Sang thus in sighing strains.

METRUM II.^a

Þræt ic hoða fela.
 luflice geo.
 fanc on fælum.
 nu fceal forþgenbe.
 pope zepægeb.
 pæccea ziomop.
 ringan far-cpiba.
 Me þiof riccetunz harað.
 azæleb þer zeocra.
 þ ic þa geb ne mæg.
 zefezean fpa fæzpe.
 þeah ic fela zio þa.
 fetre foð-cpida.
 þonne ic on fælum fær.
 Of ic nu mifcýppe.
 cuðe frræce.
 anb þeah uncuðpe.
 ær hþilum fonð.
 me þar populb fælða.
 þel hþær¹ blinðne.
 on þis ðimme hol.
 ðyrine forlæbbon.
 anb me þa berýpton.
 pæþer anb frowpe.
 for heopa untreowum.
 þe ic him æfre bette.
 trurpan fceolbe.
 hi me toponbon.
 heopa bacu bitepe.

METRE II.

A SORROWFUL FYTTE.

Lo! I sang cheerily
 In my bright days,
 But now all wearily
 Chaunt I my lays;
 Sorrowing tearfully,
 Saddest of men,
 Can I sing cheerfully,
 As I could then?

Many a verity
 In those glad times
 Of my prosperity
 Taught I in rhymes;
 Now from forgetfulness
 Wanders my tongue,
 Wasting in fretfulness
 Metres unsung.

Worldliness brought me here
 Foolishly blind,
 Riches have wrought me here
 Sadness of mind;
 When I rely on them,
 Lo! they depart,—
 Bitterly, fie on them!
 Rend they my heart.

^a Boet. lib. i. metrum 1. — Carmina qui quondam studio florente per-
 egi, &c. — The metres of Boethius, strictly speaking, begin here.

¹ Cott. hþær.

and heopa bliſſe ſrom.
 Forþham polbe ȝe.
 peorulb ſrýnþ mine.
 ſecȝan oðþe ſinȝan.
 þæt ic ȝeſællic mon.
 pæpe on peorulbe.
 ne ſýnt þa worþ ȝoð.
 nu þa ȝeſælpa ne maȝon.
 ſimle ȝepunȝan.

Why did your songs to me,
 World-loving men,
 Say joy belongs to me,
 Ever as then?
 Why did ye lyingly
 Think such a thing,
 Seeing how flyingly
 Wealth may take wing?

METRUM III.^b

Æala on hu ȝnummum.
 and hu ȝrunbleaſum.
 reaðe ſrinceð.
 þæt ſpeorcenbe mob.
 þonne hit þa ſcponȝan.
 ſcopmar beatað.
 peorulb-biſȝunȝa.
 þonne hit ſinnenbe.
 hiȝ agen leoht.
 an ſoplaeteb.
 and mið uua ſopȝit.
 þone ecan ȝeſean.
 þrinȝð on þa þioſcno.
 þiſſe peorulbe.
 ſopȝum ȝeſpenceb.
 ſpa iſ þiſſum nu.
 mote ȝelumpen.
 nu hit mare ne pat.
 ſop Lobe ȝober.
 buton ȝnoſnunȝe.
 ſpembpe peorulbe.
 him iſ ſpoſſe þearf.

METRE III.

A FYTTE OF DESPAIR.

Alas! in how grim
 A gulf of despair,
 Dreary and dim
 For sorrow and care,
 My mind toils along
 When the waves of the world
 Stormy and strong
 Against it are hurl'd.
 When in such strife
 My mind will forget
 Its light and its life
 In worldly regret,
 And through the night
 Of this world doth grope
 Lost to the light
 Of heavenly hope.
 Thus it hath now
 Befallen my mind,
 I know no more how
 God's goodness to find,
 But groan in my grief
 Troubled and tost,
 Needing relief
 For the world I have lost.

^b Doct. lib. i. metrum 2.—Heu, quam præcipiti mersa profundo, &c.

METRUM IV.*

Æala þu reippenð.
 reippa tungla.
 hefoner and eorþan.
 þu on heah-ƿealde.
 ecum ƿiƿeart.
 and þu ealne hræðe.
 hefon ýmbhƿearƿert.
 and þurh þine halige miht.
 tunglu genebert.
 þæt hi þe to hepað.
 ƿýlce reo runne.
 ƿƿeartra nihta.
 ƿiortro abƿærceð.
 þurh þine meht.
 blacum leohce.
 beophce ƿteorpan.
 mona gemetzað.
 þurh þinna meahca ƿreð.
 hƿilum eac þa runnan.
 ƿiner beƿearpað.
 beophcan leohceƿ.
 þonne hit gebyrgan mæg.
 þæt ƿpa geneahƿne.
 nebe ƿeorpað.
 ƿpelce þone mæpan.
 moƿgenƿteorpan.
 þe ƿe oðre naman.
 æfenƿteorpa.
 nemnan hepað.
 þu genebert þone.
 þæt he þæpe runnan.
 ƿið beƿitige.
 geapa gehƿelce.
 he gongan ƿceal.
 beƿonan ƿepan.
 Ðæt þu ƿæben ƿeƿceƿt.
 runn-þange ƿagaƿ.
 ƿiðe hate.

METRE IV.

A PSALM TO GOD.

O Thou, that art Maker of
 heaven and earth,
 Who steereſt the ſtars, and
 haſt given them birth;
 For ever Thou reigneſt upon
 Thy high throne,
 And turneſt all ſwiftly the
 heavenly zone.

Thou, by Thy ſtrong holineſs
 driveſt from far
 In the way that Thou willeſt
 each worſhipping ſtar;
 And, through Thy great power,
 the ſun from the night
 Drags darkneſs away by the
 might of her light.

The moon, at Thy word, with
 his pale ſhining rays
 Softens and ſhadows the ſtars
 as they blaze,
 And even the Sun of her
 brightneſs bereaves,
 Whenever upon her too cloſely
 he cleaves.

So alſo the Morning and Even-
 ing Star
 Thou makeſt to follow the Sun
 from aſar,
 To keep in her pathway each
 year evermore,
 And go as ſhe goeth in
 guidance before.

* Boet. lib. i. metrum 5.—O Stelliferi Conditor orbis, &c.

þæm pintep-bazum.
 punbrum fceopca.
 tida getiohhæft.
 Ðu þæm tpeopum feleſt.
 fupan anb pertan.
 þa æp fe fpeapta fcom.
 nopþan anb eartan.
 benumen hæpðe.
 leapa gehpelcef.
 þuph þone laþpan fimb.
 Cala hpæst on eopþan.
 ealla gefceapca.
 hýpað þinpe hæge.
 ðoð on heoponum fpa fome.
 mobe anb mægne.
 butan men anum.
 fe pð þinum pillan.
 pýpceð optoſt.
 fella þu eca.
 anb þu almihtiga.
 ealpa gefceapca.
 fceppenð anb peccenð.
 apan þinum eapnum.
 eopþan tæpne.
 monna cýnne.
 þuph þinpa mehta fpeð.
 Ðpi þu ece Gob.
 æfre folbe.
 pæt fio pýpð on gefill.
 penþan fceolbe.
 yflum monnum.
 ealler fpa fpiðe.
 hio ful oft ðeped.
 unfcýlbezum.
 Siittað ýfele men.
 gionð eopð-picu.
 on heah-fetlum.
 halize þpiccað.
 unþep heopna fotum.
 fipum uncud.
 Ðpi fio pýpð fpa po.

Behold too, O Father, Thou
 workest aright
 To summer hot day-times of
 long-living light,
 To winter all wondrously or-
 derest wise
 Short seasons of sunshine with
 frost on the skies.

Thou givest the trees a south-
 westerly breeze,
 Whose leaves the swart storm
 in its fury did seize
 By winds flying forth from the
 east and the north
 And scattered and shattered
 all over the earth.

On earth and in heaven each
 creature and kind
 Hears Thy behest with might
 and with mind;
 But man, and man only, who
 oftenest still
 Wickedly worketh against Thy
 wise will.

For ever, Almighty One, Maker,
 and Lord,
 On us, wretched earthworms,
 Thy pity be poured;
 Why wilt Thou that welfare to
 sinners should wend,
 But lettest weird ill the un-
 guilty ones rend?

Evil men sit, each on earth's
 highest seat,
 Trampling the holy ones under
 their feet;

penban ſceolbe.
 Ðra ſint gehýbbe.
 heþ on populbe.
 geonð buþga ſela.
 beophhte epæftaþ.
 Unrihtþiþe.
 eallum tūbum.
 habbað on hoppe.
 þa þe him ſinbon.
 rihter þiþpan.
 riþer þýpðpan.
 Bið þ leaþe lot.
 lange hþile.
 beþþiþen mið þþencum.
 Nu on populbe heþ.
 monnum ne beþþað.
 mane aþaþ.
 Liþ þu nu þalbenð ne þilt.
 þiþbe ſceopan.
 ac on ſelf-þille.
 riþan læteþt.
 þonne ic þat þæt te þile.
 þopulb-men tþeoþan.
 geonð þolban-ſceat.
 buton þea ane.
 Eala min Ðþýhten.
 þu þe ealle oþerþiþt.
 þopulbe geþceapþa.
 þlit nu on moncýn.
 milþum eaþum.
 nu hi on monexum heþ.
 þopulbe ýþum.
 þýnnað anb ſþincað.
 eaþme eopð-þapan.
 aþa him nu þa.

Why good should go crookedly
 no man can say,
 And bright deeds in crowds
 should lie hidden away.

The sinner at all times is
 scorning the just,
 The wiser in right, and the
 worthier of trust;
 Their leasing for long while
 with fraud is beclad,
 And oaths that are lies do no
 harm to the bad.

O Guide, if thou wilt not steer
 fortune amain,
 But lettest her rush so self-
 willed and so vain,
 I know that the worldly will
 doubt of Thy might,
 And few among men in Thy
 rule will delight.

My Lord, overseeing all things
 from on high,
 Look down on mankind with
 mercy's mild eye;
 In wild waves of trouble they
 struggle and strive,
 Then spare the poor earth-
 worms, and save them
 alive!

METRUM V.^d

Du meaht be þæne runnan.
 ꝥeotole ȝeþencean.
 and be æȝþelcum.
 oðrum ꝥeoppan.
 þapa þe ærter buȝum.
 beohtost ꝥineð.
 Liȝ him þan ȝope.
 polcen hangað.
 ne mægen hi ꝥa leohtne.
 leoman anȝenban.
 ær ȝe picca miȝt.
 þinra ȝeopðe.
 Sþa oȝt ꝥmȝlce ȝæ.
 ȝuþerne ȝinb.
 ȝnæȝe ȝlar-hluðne.
 ȝrimme ȝebnefeð.
 þonne hie ȝemengað.
 micla ȝta.
 onhnepað hpon-mene.
 hꝥioh bið þonne.
 ȝeo þe ær ȝlabu.
 on-ȝene ȝæȝ.
 Sþa oȝt æȝppinge.
 utapealleð.
 oȝ clife harum.
 col and hlutop.
 and ȝeþeclice.
 nihte flopeð.
 ipneð nið hiȝ eapber.
 oð him on innan feð.
 munter mægen-ȝtan.
 and him on miððan ȝeliȝeð.
 atpenbloð oȝ þæm tope.
 he on tu riðpan.
 toȝeaben ȝȝnð.
 ȝcȝ bið ȝebnefeð.
 buȝna ȝeblonben.
 bꝥoc bið onpenbeb.

METRE V.

OF TROUBLE AND ITS CURE.

Ye may learn by the stars and
 the sun
 Shining on cities so bright,
 If the welkin hangs dreary and
 dun,
 To wait in the mist for the
 light.

So too, the calm sea, glassy
 grey,
 The south wind all grimly
 makes riot;
 And whirlpools in strife stir
 away
 The whale-pond that once
 was so quiet.

So also, outwelleth a spring,
 All clear from the cliff and
 all cool,
 Till midway some mountain
 may fling
 A rock to roll into the pool.

Then broken asunder will seem
 The rill so clear-running
 before,
 That brook is turned out of
 its stream,
 And flows in its channel no
 more.

So now, in thy darkness of
 mind,
 Thou wilt my wisdom to
 spurn,

^d Boet. lib. i. metrum 7.—Nubibus atris, &c.

of hīr riht rýne.
 rýpum toflopen.
 ꝥa nu þa þioſtro.
 þinre heortan ƿillað.
 minre leohtan.
 lape ƿiðſtonðan.
 and þin mob-geþonc.
 miclum gebreƿan.
 Ac gif þu nu ƿilnaſt.
 þæt þu ƿel mæge.
 þæt ƿoðe leoht.
 ƿeotole oncnapan.
 leohte geleafan.
 þu ƿoplætan ƿcealt.
 iðle ofer-ƿælpa.
 unnýtne geƿean.
 þu ƿcealt eac ýfelne ege.
 an-ƿoplætan.
 ƿopulð-eaƿfoða.
 ne moſt þu ƿeſan ƿop þæm.
 ealles to oꝛmob.
 ne þu þe æfne ne læt.
 plenca geƿæcan.
 þe læſ þu ƿeoðe ƿop him.
 mið ofer-mettum.
 eft geſcenbeð.
 and to upahafen.
 ƿop onſoꝛgum.
 ƿopulð geſælþum.
 Ne eft to ƿaclice.
 geoꝛtneope.
 æniger goðer.
 þonne þe þop ƿopulbe.
 ƿiþerƿearða mæſt.¹
 þinza þneaze.
 and þu þe reþum.
 ƿiþoꝛt onſitte.
 ƿopþæm riðle bið.
 re mob-ſeða.
 miclum gebunden mið.

Withstanding, by trouble
 made blind,
 The lessons thou never wilt
 learn.

Yet now, if ye will, as ye may,
 The true and pure light
 clearly know,
 Let go the vain joys of to-day,
 The weal that brings nothing
 but woe.

And drive away bad unbelief,
 The fears of the world and
 its care,
 And be thou not given to grief,
 Nor yield up thy mind to
 despair.

Nor suffer thou glad-going
 things
 To puff thee with over-much
 pride,
 Nor worldliness lifting thy
 wings,
 To lure thee from meekness
 aside;

And let not, too weakly again,
 Ills make thee despair of the
 good,
 When hunted by peril and
 pain,
 And haunted by misery's
 brood.

For always the mind of a man
 Is bound up with trouble
 below,

¹ Cott. mæſt.

ȝeþneþneffe.
 ȝif hine ðneccan mot.
 þiȝra ȝla hƿæþer.
 innan ȝƿencan.
 forþæm þa tƿegen tƿegan.
 teoð to ȝomne.
 wið þæt moð foran.
 miſter ðpoleman.
 þæt hit ȝeo ece ne mot.
 himan ȝeonb ȝcinan. [miſtum.
 ȝunne for þæm ȝƿeapum
 ær þæm hi ȝerwiðað ƿeopþen.

If riches or poverty can
 Engraft it with sin or with
 woe.

Because the twin evils make
 dun
 The mind in a misty swart
 shroud,
 That on its eternity's sun
 Is dim till it scatters the
 cloud.

METRUM VI.*

Ða ȝe ȝiſdom eft.
 ƿorð-horð unleac.
 ȝanz ȝoð-cƿiðer.
 and þar ȝelfa cƿæð.
 Ðonne ȝio ȝunne.
 ȝƿeotoloſt ȝcineð.
 haðroſt of heƿone.
 hƿæðe bioð aſiſtrob.
 ealle oſſ ƿeorpan.
 oðne ȝteorpan.
 forþæm hima biſhtu ne bið.
 auht [biſhtneffe.]
 to ȝeſectane.
 wið þære ȝunnan leoht.
 Ðonne ȝmolte blæþð.
 ȝupan and ȝeſtan ȝmð.
 unbep ȝolcnum.
 þonne ƿeaxeð hƿæðe.
 ȝelber bloſtman.
 ȝægen þæt hi moton.
 Ac ȝe ȝtearca ȝtopm.
 þonne he ȝtƿong cýmð.
 noþan and eaſtan.
 he ȝenimeð hƿæðe.
 þære ȝoran plite.

METRE VI.

OF CHANGE.

Then did Wisdom again
 Unlock his word-board well,
 And sang in soothful strain
 The truths he had to tell.
 When with clearest blaze
 The sun shines in the sky,
 The stars must quench their
 rays
 Over the earth so high.
 For that, set in the light
 Of her that rules by day,
 Their brightness is not bright,
 But dimly dies away.
 When the wind South-west
 Under the cloud blows low,
 Field-flowers wax their best,
 Fain to be glad and grow.
 But when by East and North,
 The stark storm strongly
 blows,
 He speedily drives forth
 All beauty from the rose.

* Boet. lib. ii. metrum 3.—Cum polo Phœbus roseis quadrigis, &c.

And eac þa puman ƿæ.
 nonþerne ƿit.
 nebe ƿebæbeb.

þæt hio ƿƿange ƿeomb ƿtƿneb.
 on ƿƿapu beateð.

ƿala ƿ on eorþan.

auht ƿæƿtceƿ.

ƿeopceƿ on ƿopulbe.

ne ƿunað æƿne.

So, with a stern needs-be
 The northern blast doth
 dash

And beat the wide waste sea
 That it the land may lash.

Alas, that here on earth
 Nothing is fast and sure;
 No work is found so worth
 That it for ever endure.

METRUM VII.^f

Ða onzon ƿe ƿiƿbom.

hiƿ ƿepunan ƿiƿzan.

ƿlio-ƿopbum ƿol.

ƿyð æt¹ ƿpelle.

ƿonƿ ƿoð-ƿpiba.

ƿumne þa ƿeta.

ƿpæð he ne hepbe.

þæt on heanne² munt.

monna æniƿ.

meahte aƿettan.

healle hƿof-ƿæƿte.

Ne ƿeapƿ eac hæleþa nan.

ƿenan þæƿ ƿeopceƿ.

þæt he ƿiƿbom mæƿe.

ƿið oƿepmetta.

æƿne ƿemenƿan.

ƿepbeƿ þu æƿne.

þæt te æniƿ mon.

on ƿonb beopƿaƿ.

ƿettan meahte.

ƿæƿte healle.

Ne mæƿ eac ƿpa nan.

ƿiƿbom timbƿan.

þæƿ þæƿ ƿopulb-ƿitƿunƿ.

beopƿ oƿepbƿæbeb.

baƿu ƿonb ƿillað.

ƿen ƿopƿpelƿan.

METRE VII.

OF CONTENT AND HUMBLENESS.

Again, as his wont, began

Wisdom a song,

And spoke out his spells as he

wander'd along,

He said: On a mountain no

man can be skill'd

With a roof weather-proof a

high hall to up build.

Moreover, let no man think
 ever to win

By mixing pure wisdom with
 over-proud sin.

Heard ye that any built firmly
 on sand,

Or caught hold of wisdom with
 gain-getting hand?

The light soil is greedy to
 swallow the rain;

So now doth the rich, in his
 measureless gain

^f Boet. lib. ii. metrum 4.—*Quisquis volet perennem, &c.*

¹ Cott. ært.

² Cott. beane.

Ðra ðeð ƿicra nu.
 ƷrunbleaƷ ƷitrunƷ.
 Ʒulpeſ anð æhta.
 Ʒeþrinced to ðrýggum.
 ðreorenbne pelan.
 anð þeah þæſ þearpan ne bið.
 þurft aceleb.
 Ne mæƷ hæleþa Ʒehpæm.
 huſ on munte.
 lanƷe Ʒelæſtan.
 foſpæm him lunƷne on.
 Ʒriſt ƿinð Ʒpapeð.
 Ne bið ƿonð þon ma.
 ƿið micelne þen.
 manna ængum.
 huſeſ hiſbe.
 ac hit hþeoſan ƿile.
 riƷan ƿonð æfter þene.
 Ðra bioð anpa Ʒehpæſ.
 monna moð-ſeſan.
 miclum aþeƷebe.
 of hioſa ſtebe ſtýnebe.
 þonne he ſtronƷ ðreced.
 ƿinð unðer ƿolcnum.
 ƿoſulb-eaſfoþa.
 oððe hi¹ eft ſe neþa.
 þen onhpeneð.
 Ʒumer ýmbhogan.
 unƷemet Ʒemen.
 Ac ſe þe þa ecan.
 aƷan ƿille.
 Ʒoþan Ʒeſælþa.
 he ſceal Ʒriðe þlon.
 þiſſe ƿoſulbe þlce.
 ƿýnƷe him riðþan.
 hiſ moðeſ huſ.
 þæſ he mæƷe ƿinðan.
 eaðmetta ſtan.
 unƷemetſæſtne.²
 Ʒrunb-peal Ʒeaſone.

¹ Cott. hit.

Of honours and havings, drink
 deep of ſuch weal,
 Yea, down to the dregs, and
 ſtill thirſty will feel.

A houſe on a hill-top may
 never long ſtay,
 For quickly the ſwift wind
 ſhall ſweep it away,
 And a houſe on the ſand is no
 better at all;
 In ſpite of the houſe-herd, in
 rain it ſhall fall.

So failing and fickle is every
 mind
 When rack'd by the rage of
 this world-trouble wind,
 And meaſureleſſ cares, as a
 quick-dropping rain
 Unſtopping, ſtir up the mind's
 welkin with pain.

But he who would have ever-
 laſting true bliſs,
 Muſt fly from the glare of a
 world ſuch as this:
 And then let him make a ſtrong
 home for his mind,
 Wherever true Lowlineſſ' rock
 he can find;

² Cott. unſ metſæſtne.

re to-ghēan ne þearf.
 þeah hit pecge pīnð.
 populb-eapfoþa.
 oððe ymbhozena.
 ormete pen.
 forþæm on þære ðene.
 Drihten ſelþa.
 þara eabmetta.
 eapðært puniẏað.
 þær re ƿiẏþom á.
 punað on zemýnðum.
 forþon orþopẏ liƿ.
 ealniẏ læbað.
 populb-men ƿiƿe.
 buton penþinge.
 þonne he eall forẏrihð.
 eorðlicu gooð.
 and eac þara yƿela.
 orþopẏ punað.
 hoþað to þam ecum.
 þe þær ærter cumað.
 Ðine þonne æghponan.
 ælmihtig Looð.
 riẏgallice.
 riẏle zehealbeð.
 anƿunigenðne.
 hiƿ ægenum.
 moþer zeſelþum.
 þurh metoþer ziƿe.
 þeah hine re pīnð.
 populb-eapfoþa.
 riẏðe ſƿence.
 and hine riẏzale.
 zemen zæle.
 þonne him zriẏmme on.
 populb-ſælþa pīnð.
 ƿnaðe blaþeð.
 þeah þe hine ealneẏ.
 re ymbhoza þýẏga.
 populb-ſælþa.
 ƿnaðe ðneccē.

A settled ground-anchor that
 never shall slide,
 Though trouble attack it by
 tempest and tide;
 For that, in Lowliness' valley
 so fair,
 The Lord, and mind-wisdom
 for ever live there.

Therefore leads always a quiet-
 like life
 The wise in the world, without
 changes or strife,
 When heedless alike of earth's
 good and earth's ill,
 He watches in hope of an after-
 world still.

Such an one evermore God ever
 kind
 Happily keeps in the calm of
 his mind;
 Though wild winds of sorrow
 against him are hurl'd,
 Though always annoyed by the
 cares of the world,
 Though wrathful and grim are
 these trouble-dark gales,
 And Care in its anguish and
 anger assails.

METRUM VIII.^s

Sona ꝥa ƿe ƿiꝥbom.
 ƿaꝥ ƿoꝛð hæꝥbe.
 ƿꝥetole aꝥeahte.
 he ƿa ƿiðþan ongan.
 ƿiŋgan ƿoð-cꝥiþaꝥ.
 and ƿuꝥ ƿelfa cꝥæð.
 Ðꝥæt ƿio ƿoꝛme elð.
 ƿoðb-buenbum.
 zeonb eoꝛþan-ƿceat.
 æghꝥam ðohte.
 ƿa ƿa anpa zehꝥæm.
 on eoꝛð-ƿæꝥtmum.
 zenoh ƿuhte.
 nuꝥ hit nu ƿa ƿꝥelc.
 næpon ƿa zeonb ƿeopulbe.
 ƿelize hamar.
 ne miꝥlice.
 mettaꝥ ne ðꝥiŋcaꝥ.
 ne hi ƿaꝛa hꝥægla.
 huꝛu ne zemðon.
 ƿe nu ðꝥiht-zuman.
 ðioꝛoꝛt lætað.
 ƿoꝛþæm huoꝛa næmiz.
 næꝥ ƿa zieta.
 ne hi ne zeꝥaþon.
 ƿunb-buenbe.
 ne ymbutan hi.
 aꝥeꝛ ne heꝛðon.
 hꝥæt hi ƿiꝛenluꝛta.
 ƿꝥecene ƿæpon.
 buton ƿꝥa hi meahtron.
 zemetlicort.
 ƿa zecýnb began.
 ƿe him lꝥiꝛt zeꝥceop.
 and hi æne on bæge.
 æton ƿýmle.
 on æfen-cib.
 eoꝛþan ƿæꝥtmaꝥ.

METRE VIII.

OF PRIMAL INNOCENCE.

Soon as Wisdom thus had
 sung,
 He began, with plainer tongue,
 Sooth to sing his sayings thus,
 And himself to speak to us.
 O how full of blessing then
 Was the first glad age to men !
 When earth's fruitful plenty
 came,
 Not as now, to all the same ;
 When through all the world
 were there
 No great halls of costly care ;
 No rich feasts of meat or drink ;
 Neither did they heed or think
 Of such jewels, then unknown,
 As our lordlings long to own ;
 Nor did seamen aye behold,
 Nor had heard of gems or gold.
 More ; with frugal mind they
 fared ;
 And for pleasures only cared,
 As at Christ's and kindred's
 voice
 They were bidden to rejoice.
 Once in the day, at eventide,
 They ate earth's fruits, and
 nought beside ;
 No wine they drank, their
 stoup was clear ;
 No cunning slave was mingling
 near

^s Boet. lib. ii. metrum 5.—Felix nimium prior ætas, &c.

puber and pýpta.
 naller þin ðruncon.
 fciþ of fceape.
 nær þa fcealca nan.
 þe mete oððe ðþinc.
 mænzan cuðe.
 pæteþ pið hunize.
 ne heopa pæba þon ma.
 fpoloce fþopian.
 ne hi fþapo-cpæftum.
 goðþeb gipebon.
 ne hi gimpeceb.
 fetton feapolice.
 ac hi fimle him.
 eallum tium.
 ute flepon.
 unbep beam-fceabe.
 ðruncon þupnan pæteþ.
 calbe þellan.
 nænið cepa ne feah.
 ofep eap-geblonð.
 ellenbne þeapob.
 ne hupu ýmbe fciþ-hepzar.
 fæ-tilcar ne heþbon.
 ne fupþum fipa nan.
 ýmb gefeoht fþnecan.
 næf þeof eorðe befmitten
 aþen þa geta.
 beopner blobe.
 þe hi ne¹ bill-pube.
 ne fupþum þunðne þep
 þeopulb-buenbe.
 gerapan unbep funnan.
 nænið fipþan þæf.
 þeopið on þeopulbe.
 gif mon hiþ pullan ongeat.
 ýfelne inib elþum.
 he þæf æghpæm lað.
 Cala þæt² hit þupbe.
 oððe þolbe Lob.

Meats and drinks, to glut their
 greed,
 Or make the heated honey-
 mead;
 No silk-sewn weeds wish'd
 they to wear;
 No good-webs dyed with crafty
 care;
 Nor set on high with skilful
 power
 The mighty dome, or lofty
 tower.
 But under the sweet shade of
 trees
 They slept at all times well at
 ease,
 And, when thirsting, gladly
 took
 Water from the running
 brook;
 Never trader wandered o'er
 Seas to seek a foreign shore,
 Never had one heard, indeed,
 Of ships to till the briny mead;
 Nowhere yet with blood of
 men
 Was the earth besmitten then,
 Nowhere had the sun beheld
 Steel that struck, or wound
 that well'd.
 Those who work'd an evil will
 Won not worship for their ill;
 All would then have loathed
 them sore:
 O that this could be once
 more!

¹ Cott. hunc.² Cott. þæp.

þæt on eorþan nu.
 uffa tīða.
 Ʒeond þaƷ Ʒīðan Ʒeopulð.
 Ʒæpen æghƷær¹ Ʒelce.
 under Ʒunnan.
 Ac hit iƷ Ʒæmpe nu.
 þæt Ʒeop ƷitƷunc haƷað.
 Ʒumena ƷehƷelceƷ.
 moð ameppeð.
 þæt he maƷan ne Ʒeðð.
 ac hit on Ʒitte.
 Ʒeallenbe bƷynð.
 efne Ʒio ƷitƷung.
 þe nænne Ʒrunð haƷað.
 ƷƷearƷe ƷƷæƷeð.
 Ʒumer on lice.
 efne þam muntē.
 þe nu monna beapn.
 Etne haƷað.
 Ʒe on iƷlonbe.
 Sicilia.
 ƷƷeƷle bƷƷneð.
 þæt mon helle ƷƷp.
 haƷeð Ʒīðe
 ƷopƷæm hit Ʒimle bið.
 Ʒin-bƷƷnenbe.
 and Ʒymbutan hit.
 oðƷa ƷƷoƷa.
 blate ƷopbæƷnð.
 biƷepan leƷe.
 Cala hƷæt Ʒe Ʒopma.
 Ʒeoh-ƷitƷeƷe.
 Ʒæne on Ʒopulbe.
 Ʒe þaƷ ƷonƷ-ƷƷeƷaƷ.
 ƷƷoƷ æƷƷep Ʒolbe.
 and æƷƷep Ʒim-cƷynnum
 hƷæt he ƷƷecnu ƷeƷƷneon.
 Ʒunbe mæneƷum.
 beƷƷiƷen on Ʒeopulbe.
 ƷæƷeƷe oððe eorþan.

O that God would now on
 earth
 Make us all so purely worth !
 But, alas ! men now are worse ;
 Lust of getting sets a curse
 As a clog upon each mind,
 Reckless other good to find.
 Lust of gain unfathomed glows
 In the heart with bubbling
 throes ;
 Swart it lies, and sweltering
 deep,
 Like old Etna's boiling heap,
 Which in Sicily's broad isle,
 Burns with brimstone many a
 mile,
 So that men around it tell,
 Of its fires as fires of hell,
 For that ever still it burns
 Bitter everywhere by turns.
 Woe ! that ever should have
 been
 In this world the sinner seen,
 Who was first so basely bold
 As to dig for gems and gold :
 Cares for many then he found
 Darkly hidden in the ground,
 Dangerous wealth and deadly
 worth
 In the deeps of sea and earth.

¹ Cott. æghƷær.

METRUM IX.^a

Ðæt þe ealle witon.
 hwelce æþelste.
 ge neah ge peop.
 Nepon pophte.
 Rompana cýning.
 þa his wice wæs.
 heht under heofonum.
 to hrýne monegum.
 Fælhweofes geþeð.
 wæs ful wibe cuð.
 unriht-hæmed.
 aplearfa fela.
 man and moppop.
 mýrbæda popn.
 unrihtwifes.
 mýrb-poncas.
 Ðe het him to gamena
 geara forþærnan.
 Romana burh.
 so his wice wæs.
 ealles eþel-rot.
 Ðe for unrihtcrum.
 wolde ferdan.
 gif þæt fýr meahste.
 lican swa leohte.
 and swa longe eac.
 weaðra fetan.
 swa he Romane..
 fecgan gehewde.
 þæt on fume tibe.
 Troia burh.
 oferrozen hæfde.
 lega leohtost.
 lengest burne.
 hama under heofonum.
 Nær þæt hehlic bæd.
 þæt hine swelces gamenes.
 gylpan lytce.

METRE IX

NERO.

All know too well, abroad or
 near at home,
 What evils Nero wrought, that
 King of Rome,
 When, highest under heaven,
 his rule was then
 The dread and overthrow of
 many men.
 The madness of this savage
 bred betimes
 Lust, murder, vile misdeeds, a
 bad man's crimes;
 He gave the word of old to
 wrap in flame
 Rome's self, his kingdom's seat,
 to make him game;
 Wishing in wicked wantonness
 to know
 Whether the fire so long and
 red would glow
 As erst in Troy, he heard that
 Romans said,
 The mounting fire burn'd
 longest and most red.
 Base deed, in such fierce frolic
 to delight,
 Aimless and vain, unless to
 mark his might.
 And, once it happened, at a
 certain hour,
 He would again show forth his
 frantic power.

^a Boet. lib. ii. metrum 6.—*Novimus quantas dederit ruinas, &c.*

þa he ne eapnabe.
 eller puhte.
 buton þæt he polbe.
 ofen þer-pioþe.
 hīr aneþ hupu.
 anpals cýpan.
 Eac hit ȝerþe.
 æt sumum cieþne
 þæt ȝe ilca het.
 ealle acþellan.
 þa pucortan.
 Romana pítan.
 anb þa æþelerþan.
 eopl ȝebýpþum.
 þe he on þæm folce.
 ȝeþruȝen hæfþe.
 anb on uppan.
 aȝene bþopþ.
 anb hīr mobop mib.
 meca ecȝum.
 billum of-beatan.
 Þe hīr bþýþe ofþlog.
 ȝelf mib ȝþeopþe.
 anb he ȝýmle þær.
 micle þe bliþna.
 on bþeort-coþan.
 þonne he ȝþýlceȝ monþþer.
 mært ȝeþþemeþe.
 naller þonȝobe.
 hþæþer iþþan á.
 mihtȝ Drihten.
 ametan polbe.
 ȝþeþe be ȝeþýpþum.
 þoh-þþemmenþum.
 ac he on þerþe þæȝn.
 þacner anb ȝearupa.
 þælþþioþ þunobe.
 Þiolb emne ȝþa þeah.
 ealler þiþþer mæþan.
 mibþan-ȝearþer.
 ȝþa ȝþa lýrt anb laȝu.

And bade the richest men of
 Rome be slain,
 Each earl of highest birth, each
 wisest thane:
 With swords and bills he
 hewed until they died,
 His mother, brother, yea, and
 his own bride,—
 Ever the blither in his own bad
 breast
 When he had done such mur-
 ders cruellest.
 Nothing reck'd he that soon
 the mighty Lord
 Would mete out wrath to sin-
 ners so abhorr'd,
 But in his mind, that fed on
 wicked wiles,
 Remain'd a savage, wreath'd
 in cunning smiles.
 Still, even he so ruled this
 middle-earth,
 Far as the land hath air, and
 sea for girth,
 Far as the sea surrounds all
 men and things,
 The seats of warriors, and the
 thrones of kings,
 That from the South, and East,
 and furthest West,
 And earth's high headland
 reaching northernmost,

lanb ýmbclyppað.
 Ʒar-Ʒecz embe-Ʒýrt.
 Ʒumena Ʒice.
 Ʒecz e Ʒiclu.
 Ʒuð-eart anb Ʒert.
 oð þa norðmeƷtan.
 næƷƷan on eorþan.
 eall þæt NeƷone.
 nebe oððe luƷtum.
 heaƷo-Ʒinca ƷehƷilc
 heƷan Ʒceolbe.
 Ðe hæƷðe him to Ʒamene
 Ʒonne he on Ʒýlp aƷtaƷ.
 hu he eorð-cýnningaƷ.
 ýƷmbe anb cƷelmb e.
 Ʒenrt þu þ Ʒe anƷalb.
 eaðe ne meahte.
 GobeƷ ælmihtigeƷ.
 Ʒone Ʒelp-ƷcaƷan.
 Ʒice beƷæðan.
 anb beƷeaƷan.
 hiƷ anƷalbeƷ.
 ƷuƷh þa ecan meaht.
 oððe him hiƷ ýfeleƷ.
 elleƷ ƷeƷtiƷan.
 Ģala Ʒif he Ʒolbe.
 þæt he Ʒel meahte.
 þæt unƷiht him.
 eaðe Ʒonbioban.
 ĢaƷla þ Ʒe hlaƷoƷb.
 heƷiƷ Ʒioc ƷleƷte.
 ƷƷaƷe on þa ƷƷýƷan.
 ƷinƷa ƷeƷena.
 eaƷna ƷaƷa hæleƷa.
 þe on hiƷ tiðum.
 Ʒeonb þaƷ lænan ƷoƷolb.
 liban Ʒceolbon.
 Ðe on unƷcýlbƷum.
 eoƷla bløbe.
 hiƷ ƷƷeoƷb Ʒelebe.
 ƷƷiðe Ʒelome.

All this to Nero willing wor-
 ship gave,
 And every chief by force be-
 came his slave,
 Till 'twas his game, when pride
 had puff'd his mind
 To hunt and kill the kings of
 human kind.
 But thinkest thou that God's
 all holy might
 Could not with ease this
 haughty sinner smite,
 And scathe his pride, and drive
 him from the helm,
 Or quench his guilt, and so
 berid the realm?
 O that he would, as well he
 might with ease,
 Ever forbid such wrongful
 works as these!
 Woe! that this lord should
 cast so heavy a yoke
 On all men's necks, both thanes
 and serving folk,
 Who, for the harmful season of
 his power,
 Lived in this world their
 quickly passing hour:
 Woe! that his sword was often
 weltering then
 With blood of high-born earls
 and guiltless men!
 Clearly in this, our saying
 shone out bright,

Ðæp pær riðe sƿeotol.
 pæt pe sƿæbon opt.
 pæt se anƿalð ne beð.
 ariht ƿober.
 ƿiſ se pel nele.
 þe hiſ ƿeƿealð hafað.

That power can do no good, as
 well it might,
 If he who rules, wills not to
 rule aright.

METRUM X.¹

Līf nu hælepa hƿone.
 hlīran līſte.
 unnȳtne ƿelp.
 aƿan pille.
 þonne ic hine ƿolbe.
 ƿorðum biððan.
 pæt he hine æghƿonon.
 utan ymbe þohte.
 sƿeotole ymb sƿape.
 ſuð-eart and ƿert
 hu ƿiðſil ſint.
 ƿolcnum ymbutan.
 heoroner hƿealfe.
 hīge-ſnotnum.
 mæg eaðe ſincan.
 pæt þeor eorðe ſie.
 eall for pæt oƿer.
 unſemet¹ lȳtel.
 þeah hīo unſiſum.
 ƿiðgel ſince.
 on ſtebe ſƿronghc.
 ſƿeopleafum men.
 þeah mæg þone ƿiſan.
 on ƿerit-locan.
 þære ƿiſſunge.
 ƿelpeſ ſcamian.
 þonne hine þær hlīran.
 heaport lȳrteð.
 and he þeah ne mæg.
 þone toþneban.

METRE X.

OF FAME AND DEATH.

If any man will be so vain
 As now for fame to lust,
 The empty praise of men to
 gain,
 And in such folly trust,
 Him would I bid to gaze
 around
 The circle of the sky,
 And think how far above the
 ground
 The heaven is wide and high.
 How small this world to wis-
 dom's ken
 Set against that so vast,
 Though ours may seem to wit-
 less men
 Huge, wide, and sure to last.
 Yet may the wise in heart feel
 shame
 That once his thirst was
 strong
 For silly greediness of fame
 That never lasteth long.
 Such lust of praise he may not
 spread
 Over this narrow earth,

¹ Boet. lib. ii. metrum 7.—Quicumque solam mente præcipiti petit, &c.

¹ Cott. unſemet.

oþer þær neapopan.
 nænige þinga.
 eopþan-ſceatar.
 iſ þæt unnet zelp.
 Eala oþermoban.
 hwi eop alýrte.
 miþ eoppum ſþinan.
 ſelfra ſillum.
 þæt ſpæpe zioc.
 ſýmle unabepſutan.
 Ðry ȝe ýmb þæt unnet.
 ealniȝ ſpincen.
 þæt ȝe þone hliſan.
 habban tiliað.
 oþer þioða ma.
 þonne eop þearf ſie.
 þeah eop nu ȝeſæle.
 þæt eop ſuð oððe norð.
 þa ýtmeſtan.
 eorð-buenebe.
 on moniȝ þioþiſc.
 miclum heþien.
 Deah hwa æpele ſie.
 eopl ȝebýpþum.
 þelum ȝeþeopþað.
 anð on plencum þio.
 ðugupum ðiope.
 ðeað þær ne ſcþiſeð.
 þonne him num foþlaet.
 noþopa þalþeand.
 ac he þone þeleȝan.
 þæblum ȝelice.
 eſn mæþne ȝebeð.
 ælceſ þinȝeſ.
 Ðræp ſint nu þær ſþan.
 ſelanþeſ ban.
 þær ȝolb-ſmipeſ.
 þe þær ȝeo mæþoſc
 foþþý ic cþæð þær ſþan.
 ſelanþeſ ban.
 foþþý ænȝum ne mæȝ.

'Tis folly all, and of the dead,
 A glory nothing worth.

And you, O proud, why wiſh
 ye ſtill

And ſtrive with all your care
 The heavy yoke of your own
 will

Upon your necks to bear?

Why will ye toil yet more and
 more

For glory's uſeleſſ prize,
 And reach your rule from ſhore
 to ſhore

Unneeded and unwiſe?

Though now ye reign from
 South to North,

And, with an earneſt will,
 The furtheſt dwellers on the
 earth.

Your dread becheſts fulfil?

The greateſt earl of wealthieſt
 praiſe

However rich or high,
 Death cares not for him, but
 obeys

The Ruler of the ſky;

With even hand right ſwift to
 ſtrike,

At His allowing word,
 The rich man and the poor
 alike,

The low-born and his lord.

Where are the bones of We-
 land now,

So ſhrewd to work in gold?
 Weland, though wiſe, to death
 muſt bow,

That greateſt man of old:

eopð-buentþa.
 je cþæft loþian.
 þe him Ljuf onlænt.
 Ne mæg mon sæþe þý sð.
 ænne præccan.
 hý cþæfter beniman.
 þe mon onoeþþan mæg.
 gunnan onþþan.
 and þýne gþýtan jioþop.
 of hý riht-þýne.
 þinca ænig.
 Ðpa þæt nu þær þýan.
 Felanþer ban.
 on hþelcum in hlæpa.
 hþuþan þeccen.
 Ðþær iþ nu je þica.
 Romana þica.
 and je apþa.
 þe þe ýmb þþecað.
 hþona heþetoga.
 je gehaten þær.
 miþ þæm buþþarum.
 Bþutur nemneþ.
 Ðþær iþ eac je þýa.
 and je þeopð-geopna.
 and je þæft-þæþa.
 þolceþ hýþe.
 je þær uþþica.
 ælceþ þinþe.
 cene and cþæftig.
 þæm þær Laton nama.
 Ði þænon geþýn.
 þopð-geþitene.
 nat nænig mon.
 hþær hi nu þinþon.
 Ðþæt iþ hþona heþe.
 buton je hþýa an.
 je iþ eac to lýel.
 gþelcþa lapiþa.
 þopþæm þa mazo-þincaþ.
 maþan þýþþe þænon.

Though wise, I say; for what
 Christ gives
 Of wisdom to a man,
 That craft with him for ever
 lives
 Which once on earth began :
 And sooner shall a man's hand
 fetch
 The sun from her due course,
 Than steal from any dying
 wretch
 His cunning skill by force.
 Who then can tell, wise We-
 land's bones
 Where now they rest so
 long?
 Beneath what heap of earth
 and stones
 Their prison is made strong?
 Rome's wisest son, be-knownn
 so well,
 Who strove her rights to
 save,
 That mighty master, who can
 tell
 Where Brutus has a grave?
 So too, the man of sternest
 mould,
 The good, the brave, the
 wise,
 His people's shepherd, who
 hath told
 Of Cato, where he lies?
 Long are they dead: and none
 can know
 More of them than their
 name: [now
 Such teachers have too little
 Of all their worthy fame.

on populbe.
 Ac hit is þýrre nu.
 þæt geonb þar eorþan.
 æghwær rinbon.
 hiora gelican.
 hƿon ýmb rƿnæce.
 rume openlice.
 ealle forƿitene.
 þæt hi se hlýra.
 hƿ-cuðe ne mæg.
 forpe-mæpe ƿeƿar.
 forð gebrengzan.
 Deah ge nu ƿenen
 anb ƿilnigen.
 þæt ge lange tīb.
 libban moten.
 hƿæt ior ærre þý bet.
 bio oððe ƿince.
 forþæm þe nane forlet.
 ƿeah hit lang ƿince.
 beað æfter þozor-ƿime.
 þonne he hærd Drihtnes leafe.
 Dƿæt þonne hæbbe.
 hælepa ænig.
 guma æt þæm gylpe.
 gý hine gezƿipan mot.
 se eca beað.
 æfter þýrum populbe.

METRUM XI.^k

An sceppend is.
 butan ælcum tƿeon.
 se is eac ƿealbenð.
 populb-geƿcearta.
 heofones anb eorþan.
 anb heah ræ.
 anb ealra ƿara.
 þe þær in ƿunað.
 ungeƿenlicpa.

Now too, forgotten every-
 where,
 The like to them have found
 But little kindly speech or care
 From all the world around;

So that, however wise in worth,
 Such foremost men may
 stand,
 No home-felt praises bring
 them forth
 For fame throughout the
 land.

Though now ye wish long time
 to live,
 And pine to have it so,
 What better blessing can it
 give
 Than now ye find below?

As Death lets none go free at
 last
 When God allows him
 power,
 If Death for ever follows fast,
 How short is this world's
 hour!

METRE XI.

OF GOD'S WISE GOVERNMENT.

One, only One, made all the
 heavens and earth;
 Doubtless, to Him all beings
 owe their birth;
 And guided by His care,
 Are all, who therein dwell un-
 seen of us,

^k Boet. lib. ii. metrum 8.—Quod mundus stabili fide, &c.

and eac ƿpa ƿame.
 ƿapa þe þe eazum.
 on lociað.
 ealpa ƿerceanƿta.
 ƿe iƿ ælmihtiz.
 þæm oleccað.
 ealle ƿerceanƿte.
 þe þær ambether.
 aƿuht cunnon.
 ƿe eac ƿpa ƿame.
 þa þær auht nýton.
 þæt hi þær þeobner.
 þeopar ƿinbon.
 ƿe uƿ ƿerette.
 ƿiðo and þeopar.
 eallum ƿerceanƿtum.
 unapenbenþne.
 ƿinƿallice.
 ƿiðbe ƿecýnþe.
 þa þa he polbe.
 þæt þ he polbe.
 ƿpa lange ƿpa he polbe.
 þæt hit ƿeƿan ƿceolbe.
 ƿpa hit eac to ƿopulþe ƿceal.
 ƿunian¹ ƿorð.
 ƿopþæm æƿpe ne maƿon.
 þa unƿtillan.
 ƿopulþ-ƿerceanƿta.
 ƿeopþan ƿerctiðe.
 of þæm ƿýne onpenþ.
 þe him ƿoþeƿa ƿeapþ.
 enþebýþþer.
 eallum ƿerette.
 hæƿð ƿe alpealþa.
 ealle ƿerceanƿta.
 ƿebæt mið hiƿ bƿiðle.
 hæƿð butu ƿebon.
 ealle ƿemanobe.
 and eac ƿetogen.
 þæt hi ne moten.

And these whom we can look
 at, living thus
 In land, and sea, and air.

He is Almighty: Him all
 things obey,
 That in such bondage know
 how blest are they;
 Who have so good a king;
 Those also serve, who thereof
 know not aught
 Dutiful work, however little
 thought,
 As bond-slaves they must
 bring.

He hath set out in kindred
 kindness still
 Duties and laws to work His
 changeless will,
 And, after His own mind,
 That which He will'd so long
 as will He would,
 He will'd that everything for
 ever should
 Thenceforward keep its
 kind.

Never may restless things to
 rest attain,
 And from that settled circle
 turn in vain
 Which order's God hath
 given,
 He hath set fast, and check'd
 them each and all
 By the strong measured bridle
 of his call
 To rest, or to be driven,

¹ Cott. ƿunianð.

oþen metoþer eft.
 æfne ȝeftillan.
 ne eft eallunga.
 ȝwiþor ȝciþian.
 þonne hi ȝiȝora-þearþ.
 hiȝ ȝepealþ-leþer.
 wille onlæten.
 he hæfaþ þam¹ bwiþle.
 butu befangen.
 heoþon and eoþþan.
 and eall holma-beȝonȝ.
 Sþa hærfþ ȝeheaþæroþ.
 heþon-ȝicef þearþ.
 mid hiȝ anþealþe.
 ealle ȝerþearþa.
 þæt hioþa æȝþilc.
 wiþ oþer wiþþ.
 and þeah winnenþe.
 ȝneþiaþ þærte.
 æȝþilc oþer.
 utan ȝymbclýppeþ.
 þý læȝ hi toȝwiþen.
 foþþæm hi ȝýmle ȝculon.
 þone ilcan ȝýne.
 eft ȝecýþþan.
 þe æt ȝrýmþe.
 þæþer ȝetiþe.
 and ȝpa eþniþe.
 eft ȝeþioþþan.
 ȝpa hit nu ȝaȝað.
 ȝnean ealþ ȝeþeoþc.
 þæt te winnenþe.
 wiþerþearþ ȝerþearþ.
 þærte wiþþe.
 foþþ anhealþað.
 ȝpa nu ȝýn and þæteþ.
 foþþe and laȝu-ȝrean.
 manȝu oþru ȝerþearþ.
 eȝn ȝwiþe him.
 ȝronþ þaȝ wiþan² poþulþe.

¹ Cott. be.

As He, great word, the leathern
 reins of might
 Holds loose in His right hand,
 or draws them tight;
 For He hath stretch'd
 along
 His bridle over earth, air, sea,
 and beach,
 That all things, leaning fastly
 each on each,
 By double strife stand
 strong.

For, ever as at first, the Father
 bade,
 In the same ways of running
 that He made
 Still changing though un-
 changed,
 By strife most steady keeping
 peace most true
 Our Free-Lord's handicraft, so
 old yet new,
 Is evermore arranged.

Thus earth and sea-stream, fire
 and water thus,
 And all great things about or
 far from us,
 Betwixt themselves hold
 strife,
 Yet so good-fellowship all fastly
 keep,
 And render bondage true, and
 duty deep
 To Him who lent their
 life.

Nor only thus, that each the
 rest to please,
 Whitherward things together
 dwell at ease,

² Cott. wbaȝ.

ynnað betweox him.
 and swa peah mægon.
 hiora þegnumga.
 and zereþrice.
 fæste gehealban.
 Nif hit no þ an.
 þæt swa eaðe mæg.
 riþþearpð zerceart.
 þeþan ætgaðene.
 gýmbel zereþan.
 ac hit if fellice.
 þæt hiora æniz ne mæg.
 butan oppum bion.
 ac fceal puhta gehwile.
 riþþearpðer hwæt-hwugu.
 habban unþer heoponum.
 þæt hif hize.
 bupne gemetgan.
 æp hit to micel þeopðe.
 Dæpð se ælmihtiga.
 eallum zerceartum.
 þæt zepuðle zepet.
 þe nu punian fceal.
 fýpca gnopan.
 leaþ gnenian.
 þæt on hæpþet eft.
 hpeþt and þealupað.
 punþer þpunged.
 þeþer ungemet calb.
 gpiþte pinþaþ.
 Sumop æpþer cýmeð.
 þeapm zeripeþu.
 Dpæt þa þonnan mht.
 mona onlihteð.
 oðþæt monnum bæz.
 funne þpunged.
 gionb þaþ fuban zerceart.
 Dæpð se ulca Lob.
 eopþan and pæþeþe.
 meapce zepette.
 mepe-þpneam ne þean.

But far more strange than
 so,
 Nor one, but on its thwarter
 still depends,
 And lives on that which while
 it harms befriends,
 Lest it too great should
 grow.
 Wisely the mighty Framers of
 the world
 Hath set this turn-about for
 ever twirl'd,
 Yet ever still to stay;
 The sprouting wort shoots
 greenly from its root,
 And dying, then, in harvest
 yields its fruit,
 To live another day.
 Winter brings weather cold,
 swift winds and snow;
 Summer comes afterward with
 warming glow;
 By night outshines the
 moon;
 Till o'er this wide-seen world
 the day up-springs,
 And to all men the sun return-
 ing brings
 Her welcome brightness
 soon.
 So also, God hath bounded sea
 and land:
 The fishy kind, except at His
 command,
 On earth may never swim:
 Nor can the sea earth's thresh-
 old overleap,
 Nor can the earth, beyond the
 tide at neap, [rim.
 O'erstep the sea's wide

ofer eorþan ſceat.
 eapn zebnæban.
 ſiſca cýnne.
 butan ſnean leafe.
 ne hio æfre ne mot.
 eorþan þýpſc-polb.
 up ofer ſteppan.
 ne þa ebban þon ma.
 folber meapce ofer.
 ſapan moton.
 þa zerecneſſa.
 riȝora pealbend.
 liſer leoht ſuma.
 læt þenben he pile.
 zeonb þar mæþnan zerceapt.
 meapce healben.
 Ac þonne ze eca.
 and ze ælmihtiga.
 þa zepealb-leþeru.
 pile onlætan.
 efne þara bþibla.
 þe he zebætte.
 mið hiȝ aȝen weorc.
 eall æt ſpýmðe.
 þæt iſ piþerþeapnæſ.
 puhte zehpelcne.
 þe we mið þæm bþible.
 becnan tilað.
 ziȝ ze þioþen læt.
 þa toſlupan.
 ſona hi ſoþlætad.
 luþan and ſibbe.
 þæȝ zerepſcipeȝ.
 ſneonb-þæbenne.
 tilað anna zehpilc.
 aȝneȝ willan.
 poþulb-zerceapta.
 pinnað betweox him.
 oðþæt þioȝ eorðe.
 eall ſoȝweorþeð.
 and eac ſpa ſame.

These things the Source and
 Spring of life and light
 The Lord of wielded might, by
 His will's right,
 Biddeth their bounds to
 keep,
 Until the Ever-living One
 makes burst
 The curbing bridle set on all
 at first,
 And so unreins the deep.

By rein and bridle in a hint I
 teach
 The waywardness of all things,
 each on each;
 For, if the Ruler will'd
 The thongs to slacken, things
 would soon forsake
 All love and peace, and wilful
 evil make
 Instead of good fulfill'd.

Each after its own selfish will
 would strive,
 Till none of things on earth
 were left alive
 In such bewrestling stern;
 And in like manner other
 things unseen
 Would be as if they never then
 had been,
 All brought to nought in
 turn.

But the same God, who meteth
 all things thus,
 Makes folk to be at peace with
 all and us,
 In friendship true and
 fast:

oðra zerceafta.
 peorþað him ſelfe.
 riðþan to nauhte.
 Ac ſe ilca Eob.
 ſe þ̅ eall metgað.
 ſe zerehð ſela.
 folca to romne.
 and mið ſreonðgripe.
 fæſte zegabnað.
 zeramnað riſgripar.
 riðbe zemengeð.
 clænlice lufe.
 gpa ſe cnaeftga eac.
 zereſgripar.
 fæſte zeramnað.
 þæt hi hiopa ſreonðgripe.
 forð on gymbel.
 untpeorfealbe.
 tpeopa zעהalþað.
 riðbe ramþabe.
 Eala riðopa Eob.
 pæp þiſ moncýn.
 miclum zergælið.
 giſ hiopa mob-ſepa.
 meahte peorþan.
 riapoliſæft zerepah.
 þurh þa riþongan meah.
 and ze endebyrð.
 gpa gpa oðra riht.
 populð zerceafta.
 pæpe hit la þonne.
 mupe mið monnum.
 giſ hit meahte gpa.

METRUM XII.¹

Se þe wille wýrcan.
 pæſtmbæpe lond.
 acio of þæm æcepe.
 æperſt rona.

He knits together in a love
 most fond
 Unending wedlock, and the
 kindred bond
 For evermore to last.

So too, the skill'd All-worker
 well unites
 The fellowship of men in
 friendly rights,
 That they may live at
 peace,
 In simple truthfulness and
 single strength
 Thenceforth for ever of one
 mind, at length
 To make all evil cease.

O God All-conquering! this
 lower earth
 Would be for men the blest
 abode of mirth
 If they were strong in
 Thee,
 As other things of this world
 well are seen;
 O then, far other than they
 yet have been,
 How happy would men
 be!

METRE XII.

USES OF ADVERSITY.

Whoso wills to till a field,
 Well to bear a fruitful yield,

¹ Boet. lib. iii. metrum 1.—Qui serere ingenuum uolet agrum, &c.

fearn and þornar.
 and fýrnar þra same ƿroð.
 þa þe ƿillað.
 ƿel hƿær ðerian.
 clænum hƿæte.
 þý lær he cýpa-lear.
 licge on þæm lanðe.
 Iſ leoba gehƿæm.
 þioſ oðru býren.
 eſn behefu.
 þæt iſ þæt te þýnceð.
 þegna gehƿelcum.
 huniger bi-bƿeað.
 heaſe þý ƿƿetne.
 giſ he hƿene æſi.
 huniger teape.
 biſneſ onbýrgeð.
 Bið eac þra same.
 monna æghƿilc.
 micle þý fægenra.
 hƿeſ ƿeðneſ.
 giſ hine lýtle æſ.
 ƿoſnaraſ geſtonðað.
 and ſe ſceapca ƿinð.
 noſþan and eaſtan.
 Nænægum ƿuhce.
 bæz on þonce.
 giſ ſio ðimme niht.
 æſ oſen elbum.
 egeſan ne bƿohte.
 ðra þincð anra gehƿæm.
 eorð-buenþra.
 ſio ſoðe geſælð.
 ƿýmle þe betere.
 and þý ƿýnſumpe.
 þe he ƿita ma.
 heaþþra henþa.
 heſ aþneogeð.
 Ðu meahc eac mýcle þý eð.
 on moð-geſan.
 ƿoþa geſælþa.

Let him first pluck up and
 burn
 Thorns and thistles, furze and
 fern,
 Which are wont clean wheat
 to hurt,
 Lying lifeless in the dirt.

And this other likeness too
 Well behoves us all to view,
 Namely, that to those who eat
 Honeycomb, it seems more
 sweet,
 If a man before the tear
 Of honey, taste of bitter cheer.

So it falls, that all men are
 With fine weather happier far
 If a little while before
 Storms were spread the welkin
 o'er,
 And the stark wind, east by
 north,
 Lately rush'd in anger forth.

None would think the daylight
 dear
 If dim night they did not fear;
 So, to every one of us,
 On the broad earth dwelling
 thus,
 Joy more joyous still is seen
 After troubles once have been.

Also, thine own mind to please,
 Thou shalt gain the greater
 ease,

ppeotolop gecnapan.
 and to heona cyððe.
 becoman riðpan.
 gif þu wƿ acyðð.
 æneƿt ƿona.
 and þu aƿýrtƿalaƿt.
 of ƿepit-locan.
 leaƿa ƿeƿælpa.
 ƿƿa ƿƿa lonber-ceop.
 of hiƿ æceƿe lýt.
 ýfel ƿeob moniƿ.
 Siðpan ic þe ƿecge.
 þæt þu ppeotole meahƿ.
 ƿoþa ƿeƿælpa.
 ƿona oncnapan.
 and þu æƿne ne ƿeƿt.
 ænƿer þinƿer.
 ofen þa ane.
 gif þu hi ealles onƿit.

And shalt go where true joys
 grow,
 If all false joys thou forego;
 As ill weeds are pull'd with
 toil
 By the land-churl from the
 soil.

And hereafter, thee I tell,
 True joys there await thee
 well;
 Ay and here, if these be first,
 Thou for nought beside wilt
 thirst,
 But all else shall fail to please
 If thou truly knowest these.

METRUM XIII.^m

Ic ƿille mið ƿiðbum.
 ƿet ƿecýpan.
 hu þe ælmihtiga.
 ealpa ƿeƿceapƿa.
 bƿýpð mið hiƿ bƿiðlum.
 beƿð ƿiðen he ƿile.
 mið hiƿ anƿealðe.
 ƿe enbeƿpð.
 ƿunðoplice.
 ƿel ƿemetƿað.
 haƿað ƿƿa ƿeheaƿonab.
 heopona ƿealbend.
 utan beƿanƿea.
 ealla ƿeƿceapƿa.
 ƿeƿeƿeb mið hiƿ ƿacentan.
 þæt hi aƿebian ne maƿon.
 þæt hi hi æƿne him.
 of aƿlepen.

METRE XIII.

OF INWARD LIKINGS.

I will with songs make known
 How the Almighty still
 Bridles all things from His
 throne
 And bends them to His will,
 By His wielded might
 Set wonderfully right.

The Ruler of the skies
 Hath well girt all things so,
 Binding them in such strong
 ties,
 Aside they cannot go,
 And may not find the way
 Whereby to slip astray.

^m Boet. lib. iii. metrum 2.—*Quantas rerum flectat habenas, &c.*

and þeah puhta gehpīlc.
 pīræð to-healb.
 fīðra gefceapra.
 fīðe onhelðeð.
 wīð þær gecýnðeð.
 þe hi cýning engla.
 fæder æt fīrýmðe.
 fæste getiobe.
 fpa nu fīnga gehpīlc.
 fīder-pearð funbæð.
 fīðra gefceapra.
 buzon fūmum englum.
 and moncýnne.
 þara miclē to feola.
 forold-punienðra.
 fūð wīð gecýnðe.
 Deah nu on londē.
 leon gemete.
 fýngume fīht.
 fel atemeðe.
 hīre mægīrte.
 miclum lufīge.
 and eac onbræðe.
 boðora gehfelce.
 gīf hit æfre gefælð.
 þæt hīo ænīge.
 bloðe onbýrgeð.
 ne þearf beorpa nan.
 penan þære fýrðe.
 þæt hīo fel fīðpan.
 hīre taman healðe.
 ac ic cīohīe.
 þæt hīo þær nīpan taman.
 nauht ne gehicge.
 ac þone fīðan gefunān.
 fīlle gefencan.¹
 hīre elðpena.
 ongīnð eopnerfe.
 facentan fīltan.
 fýn gnymetīgan.

And each living thing
 On this crowded earth
 Firmly to the bent doth cling
 Which it had at birth
 From the Father's hand,
 King of Angel-land.

Thus each one we find
 Of beings in their turn,
 Save some bad angels and man-
 kind,
 Thitherward doth yearn ;
 But those too often force
 Against their nature's
 course.

A lioness may be such
 A tame and winsome beast,
 That she may love her master
 much,
 Or fear him, at the least ;
 But if she taste of gore
 She will be tame no more :

Let it not be thought
 That she will then be mild,
 But back to her old likings
 brought
 Be as her elders wild,
 In earnest break her
 chain,
 And rave and roar amain.

Will first her keeper bite,
 And then all else beside,

¹ Cott. gefencan.

and æperc abit.
 hipe agener.
 hurer hipe.
 and hpaðe riðpan.
 hælepa gehpalcne.
 þe hio gehentan mæg.
 nele hio forlætan.
 libbenber puht.
 neata ne monna.
 nimð eall þ hio rint.
 Spa boð pubu-fuglar.
 þeah hi pel rien.
 tela atemebe.
 gif hi on tpeorum peorpað.
 holte to mibber.
 hræðe bioð forprene.
 heora laneopar.
 þe hi lange ær.
 týðon 7 temebon.
 hi on tpeorum pilbe.
 ealb-gecýnbe.
 á forð riðpan.
 pillum puniað.
 þeah him polbe hpic.
 heora laneopa.
 listum beoðan.
 pone ilcan mete.
 þe he hi æpori mib.
 came getebe.
 him þa tpiðu pincað.
 emne gpa menze.
 þæt hi þær meter ne pecð.
 pincað him to þon pynrum.
 þæt him se pealb oncpýð.
 þonne hi geherað.
 hleoppum brægzan.
 oðre fuzelar.
 hi heora agne.
 rterne rtyrmað.
 rtunað eal zeabor.
 pel-pinrum ranc.

Cattle or men, each living
 wight,
 Will seize, whate'er betide,
 All she can find will seize,
 Her ravening to appease.

So the wood finches too,
 Though timely tamed they
 be,
 If to the woods escaped anew,
 Again they flutter free;
 However train'd and
 taught,
 Their teachers then are
 nought:

But wilder evermore,
 They will not leave the
 wood,
 Though by their trainers, as
 of yore,
 Enticed by tempting food;
 So merry seem the trees,
 That meats no more may
 please.

All winsome then is found
 The wide weald sounding
 strong
 With other birds that sing
 around,
 And so these find their song,
 Stunning one's ears with
 noise
 Of their woodland joys.

pubu eallum oncþyð.
 Ða bið eallum tneopum.
 þe him on æpele bið.
 þæt hit on holte.
 hýht ƷeƷeaxe.
 þeah þu hƷilcne boh.
 býƷe Ʒið eorþan.
 he bið upƷearþeƷ.
 ƷƷa þu an ƷoplaeteƷt.
 Ʒiðu on Ʒillan.
 Ʒent on Ʒecýnbe.
 Ða ðeð eac Ʒio Ʒunne.
 Ʒonne hio on ƷiƷe Ʒeopþeð.
 oƷeƷ miðne bæƷ.
 meƷe conðel.
 Ʒeýft on oƷæle.
 uncuðne ƷeƷ.
 nihteƷ Ʒeneþeð.
 nonð eft Ʒ eaƷt.
 elðum oteþeð.
 bƷencð eorð-Ʒapum.
 monƷen meƷe toƷhtne.
 hio oƷeƷ moncýn Ʒiðð.
 á upƷearþeƷ.
 oð hio eft cýmeð.
 þæƷ hƷe ƷƷemeƷt bið.
 eaƷð-Ʒecýnbe.
 Ða ƷƷa ælc ƷeƷceafƷ.
 ealle mæƷene.
 Ʒeonð þaƷ Ʒiðan Ʒopuð.
 ƷƷiƷað Ʒ hƷiƷað.
 ealle mæƷene.
 eft Ʒýmle on hƷt.
 Ʒið hƷi ƷecýnþeƷ.
 cýmð to þonne hit mæƷ.
 NiƷ nu oƷeƷ eorþan.
 æneƷu ƷeƷceafƷ.
 þe ne Ʒilne þæt hio.
 Ʒolbe cuman.
 to þam eaƷbe.
 þe hio oƷ becom.

Thus too, every tree,
 Grown high in its own soil,
 Though thou shalt bend its
 boughs to be
 Bow'd to the earth with toil,
 Let go, it upward flies
 At its free will to rise.

Thus also, when the sun,
 Great candle of the world,
 After the mid-day down doth
 run
 To unknown darkness hurl'd,
 Again she brings to earth
 Bright morn, north-east-
 ern birth.

Upward she ever goes,
 Up, to her highest place:
 So, every creature kindly grows
 According to its race,
 And strives with all its
 might
 To take its nature's right.

There is not now one thing
 Over this wide earth
 That doth not all its longings
 fling
 About its place of birth,
 And safely there find rest
 In God Almighty blest.

There is not one thing found
 Over this wide world

þæt iſ opſongner.
 and ecu ƿeſt.
 þæt iſ openlice.
 ælmihtig Loð.
 Niſ nu oſen eorþan.
 æneƿu ƿeſceaft.
 þe ne hƿearfge.
 ƿƿa ƿƿa hƿeol ðeð.
 on hipe ƿelfpe.
 ƿorþon hio ƿƿa hƿearfað.
 þæt hio eft cume.
 ƿæp hio ænon ƿæp.
 þonne hio æƿeſt ƿe.
 utan behƿeſſeð.
 þonne hio ealleſ ƿýnð.
 utan beceppneð.
 hio ƿceol eft ðon.
 þæt hio æp býðe.
 and eac ƿeƿan.
 þæt hio ænon ƿæp.

METRUM XIV.^a

Ðƿæt bið þæm ƿeleƿan.
 ƿopulð-ƿutſe.
 on hiſ mobe þe bet.
 ƿeah he micel æge.
 ƿolber ƿ ƿimma.
 and ƿooba ƿehƿæp.
 æhta unƿim.
 and him mon eƿigen ƿcyle.
 æghƿelce ðæg.
 æcepa ƿurenð.
 Ðeah ƿeſ miððan ƿearð.
 and ƿiſ manna cýn.
 ƿý unber ƿunnan.
 ƿuð ƿeſt ƿ eart.
 hiſ anƿalbe eall.
 unberþieðeð.
 ne mot he ƿapa hýpſta.

But on itself with endless
 round
 It, like a wheel, is twirl'd,
 So turning to be seen
 As it before hath been :

For when at first it moves,
 Right round it turns amain ;
 And, where it once has gone,
 behoves
 To go that way again ;
 And as it was before,
 To be so evermore.

METRE XIV.

THE EMPTINESS OF WEALTH.

What is a man the better,
 A man of worldly mould,—
 Though he be gainful getter
 Of richest gems and gold,
 With every kind well filled
 Of goods in ripe array,
 And though for him be tilled
 A thousand fields a day ?
 Though all this middle-earth
 be
 Beneath his wealdom
 thrown,
 And men and all their worth
 be [own,
 South, east, and west, his

^a Boet. lib. iii. metrum 3.—*Quamvis fluente dives auri gurgite, &c.*

hiona ne læðan.
 of þisse worulde.
 puhte þon mape.
 hoðð-geſceona.
 þonne he hiþer brohte.
 Ða ge ƿiſdom þa þiſ hoð
 aſungen hæfðe. þa ongan
 he eft ſpellian and cƿæð.

METRUM XV.º

Ðeah hine nu.
 ge ƿſela unrihtƿiſa.
 Nepon cýnniſ.
 niþan geſceppce.
 plitegum ƿæðum.
 punboplice.
 golbe geglengðe.
 and gýn-cýnnum.
 þeah he ƿæſ on worulde.
 ƿitena gehƿelcum.
 on hiſ liſ-ðagum.
 lað and unƿeopð.
 ƿienen-ful.
 hƿæt ge feonð ſƿa þeah.
 hiſ bioplingaſ.
 ðugupum ƿtepte.
 ne mæg ic þeah gehýcgan.
 hƿý him on hiſe ƿopſce.
 aþý gæl ƿeſan.
 þeah hi ſume hƿile.
 gecupe butan cƿæſtum.
 cýninga ðýſcegaſ.
 næpon hý þý ƿeopðpan.
 ƿitena ænegum.
 þeah hine ge ðýſga.
 ðo to cýninge.
 hu mæg þ geſceapſiſ.
 ſcealc geſceccan.
 ƿæt he him þý ſelþa.
 ſie oððe ƿince.

He cannot of ſuch treasure,
 Away with him take aught,
 Nor gain a greater measure
 Than in his mind he brought.

Wisdom having ſung this lay,
 Again began his ſpell to ſay.

METRE XV.

NERO'S BASENESS.

Though Nero now himſelf, that
 evil king

Unrighteous, in his new
 and glittering robe
 Deck'd wonderfully for ap-
 parelling

With gold and gems and many
 a brightſome thing,

Seem'd to be greateſt of
 this earthly globe,

Yet to the wiſe man was he
 full of crime,

Loathly and worthleſs in his
 life's daytime :

And though this fiend his
 darlings would reward

With gifts of rank, my
 mind I cannot bring

To ſee why he to ſuch ſhould
 grace afford :

Yet if ſome whiles a fooliſh
 king or lord

Will chooſe the ſimple all
 the wiſe above,

A fool himſelf, to be by fools
 ador'd,

How ſhould a wiſe man reckon
 on his love ?

º Boet. lib. iii. metrum 4.—*Quamvis se Tyrio superbus uſtro, &c.*

METRUM XVI.^p

Se þe wille anwals agon.
 þonne sceal he æper tihian.
 þæt he his selfes.
 on sefan age.
 anwals innan.
 þý lær he æfre rie.
 his unþearum.
 eall undeþþýðes.
 afo of his mobe.
 mylcpa scla.
 þapa ýmbhogona.
 þe him unnet rie.
 læste rume hwile.
 riocunga.
 and eþmþa þinpa.
 Deah him eall rie.
 þer mibban gearþ.
 gpa gpa mepes-geameas.
 utan belicgað.
 on æht gýren.
 efne gpa wile.
 gpa gpa þermet nu.
 an iglonb ligð.
 ut on garrecg.
 þær nængu bið.
 niht on rumepa.
 ne puhte þon ma.
 on pintpa ðæg.
 toteleb tibus.
 þæt is Tile haten.
 þeah nu anpa hpa.
 ealles wealde.
 þær iglanber.
 and eac þonan.
 oð Inbear.
 earde-þearbe.
 þeah he nu þ eall.
 azan mote.

METRE XVI.

OF SELF-RULE.

He that wishes power to win,
 First must toil to rule his
 mind,
 That himself the slave to sin
 Selfish lust may never bind :

Let him haste to put away
 All that fruitless heap of
 care :
 Cease awhile thy sighs to-day,
 And thyself from sorrow
 spare.

Though to him this middle-
 earth
 For a garden all be given,
 With the sea-stream round its
 girth,
 East and west the width of
 heaven ;

From that isle which lies out-
 right
 Furthest in the Western
 spray,
 Where no summer sees a
 night,
 And no winter knows a day ;

Though from this, far Thule's
 isle,
 Even to the Indian East,
 One should rule the world
 awhile,
 With' all power and might
 increas'd,

^p Boet. lib. iii. metrum 5.—Qui se uolet esse potentem, &c.

hƿý bið hī anƿalb.
 auhte þý maƿa.
 gīf he riðƿan nah.
 hīr geſef ƿeƿealb.
 ingeƿancer.
 and hine eornerce.
 ƿel ne beƿapenað.
 ƿorðum ꝥ bæðum.
 rið þa unƿeapar.
 þe ƿe ýmb gƿeacað.

How shall he seem great or
 strong
 If himself he cannot save,
 Word and deed against all
 wrong,
 But to sin is still a slave?

METRUM XVII.^a

Ðæt eorðƿaran.
 ealle hæƿben.
 folb-buene.
 gnuman gelcne.
 hi of anum tƿæm.
 ealle comon.
 ƿepe ꝥ ƿipe.
 on ƿoruld innan.
 and hi eac nu get.
 ealle gelice.
 on ƿoruld cumað.
 plance ꝥ heane.
 nī þ nan ƿunðor.
 ƿorðæm ƿitan ealle.
 þæt an Gode iſ.
 ealra geſceafra.
 gnea moncýnneſ.
 fæðer and ſcippenð.
 ge þæne gunnan leoht.
 geleð of heoronum.
 monan ꝥ þýrum¹ mærum
 georppum.
 ge geſceop men on eorðan.
 and geſamnabe.
 raple to lice.
 æt gnuman æneſc.

METRE XVII.

TRUE GREATNESS

All men and all women on
 earth
 Had first their beginning
 the same,
 Into this world of their birth
 All of one couple they came:
 Alike are the great and the
 small;
 No wonder that this should
 be thus;
 For God is the Father of all,
 The Lord and the Maker of
 us.
 He giveth light to the sun,
 To the moon and the stars
 as they stand;
 The soul and the flesh He
 made one,
 When first He made man
 in the land.
 Well-born alike are all folk
 Whom He hath made under
 the sky;

^a Boet. lib. iii. metrum 6.—Omne hominum genus in terris, &c.

¹ Cott. þýr.

folc unðen polcnun.
 emn æpele geſceop.
 æghwile mon.
 Ðrý ge þonne æfre.
 ofer oðre men.
 ofermodigen.
 buton andſceopce.
 nu ge unæþelne.
 ænig ne metað.
 Ðrý ge eop for æpelum.
 up ahebben nu.
 On þæm mobe bið.
 monna gehwilecun.
 þa riht æpelo.
 þe ic þe pecce ýmb.
 naler on þæm flæſce.
 folb-buendpa.
 Ac nu æghwile mon.
 þe mið ealle bið.
 hiſ unþearum.
 unþerþeð.
 he folcæt æneſt.
 liſer frum-ſceapt.
 and hiſ agene.
 æpelo ſpa ſelfe.
 and eac þone fæder.
 þe hine æt fruman geſceop.
 forþæm hine anæpelað.
 ælmihtig God.
 þæt he unæþele.
 á forð þanan.
 þýrð on peopulde.
 to pulþne ne cýmð.

METRUM XVIII.*

Cala þ þe ýpla.
 unrihta gebed.
 þnapa pilla.
 poh-hæmeter.

Why then on others a yoke
 Now will ye be liſting on
 high?

And why be ſo cauſeſſy
 proud,
 As thus ye find none are ill-
 born?

Or why, for your rank, from
 the crowd
 Raiſe yourſelves up in ſuch
 ſcorn?

In the mind of a man, not his
 make,

In the earth-dweller's heart,
 not his rank,

Is the nobleneſſ whereof I
 ſpake,

The true, and the free, and
 the frank.

But he that to ſin is in thrall,
 Ill-doing wherever he can,
 Hath left the firſt life-ſpring
 of all,

His God, and his rank as a
 man:

And ſo the Almighty down-
 hurl'd [ſin,

The noble diſgraced by his
 Thenceforth to be mean in the
 world, [win.

And never more glory to

METRE XVIII.

OF SINFUL PLEASURE.

Alas! that the evil unrighteous
 hot will

* Boet. lib. iii. metrum 7.—Habet omnis hoc voluptas, &c.

þæt he mið ealle geðræpð.
 anpa gehpýlceſ.
 monna cýnneſ.
 moð fulneah þon.
 hpæt rið pilbe beo.
 þeah piſ rie.
 anunga ſceal.
 eall ſoppeopþan.
 ȝiſ hio ȝppunga.
 apuht ſtungeð.
 ȝpa ſceal ȝapla gehpýlc.
 riðþan loſian.
 ȝiſ ȝe lichoma.
 ſoplegan peoppeð.
 unpuht-hæmebe.
 buſe him æp cume.
 hpeop to heoptan.
 æp he hionan ſenbe.

Of lawlessly wanton desire
 should still
 Be a plague in the mind of
 each one!

The wild bee shall die in her
 stinging, though shrewd,
 So the soul will be lost if the
 body be lewd,
 Unless, ere it wend hence, the
 heart be imbued
 With grief for the deed it
 hath done.

METRUM XIX.*

Cala þ̅ iſ hepiȝ ð̅yriȝ.
 h̅yȝeð ȝmbe ȝe þe pile.
 anð ꝥrecenlic.
 ſiȝa gehpýlcum.
 þæt þa eapman men.
 mið ealle geðpæleð.
 of þæm pihtan peȝe.
 ꝥecene alæbeð.
 Ðpæþen ȝe pillen.
 on puða ȝecan.
 ȝolb þæt ȝeabe.
 on ȝnenum tpiopum.
 Ic þæt ȝpa þeah.
 þæt hit piſena nan.
 piþen ne receð.
 ſopþæm hit þær ne pexð.
 ne on piȝeap̅iþum.
 plitȝe ȝimmar.
 Ðp̅ȝ ȝe nu ne ȝettan.

METRE XIX.

WHERE TO FIND TRUE JOYS.

Oh! it is a fault of weight,
 Let him think it out who
 will,
 And a danger passing great
 Which can thus allure to ill
 Careworn men from the
 right way,
 Swiftly ever led astray.
 Will ye seek within the wood
 Red gold on the green trees
 tall?
 None, I wot, is wise that could,
 For it grows not there at all:
 Neither in wine-gardens
 green
 Seek they gems of glitter-
 ing sheen.

* Boet. lib. iii. metrum 8.—Eheu, quam miseros tramite devio, &c.

on fume ðune.
 fȳc net eoppu.
 þonne eop fon lȳrteð.
 leax oððe cȳpepan.
 Mē zehcort þincð.
 þæt te ealle witen.
 eopð-buene.
 þoncol-mobe.
 þæt hi þær ne rint.
 Dƿæpen ge nu pillen.
 þæpan mið hunbum.
 on realtne fære.
 þonne eop fecan lȳrt.
 heopotar ȝ himða.
 þu zehȳczan meahc.
 þæt ge willað þa.
 on ƿuða fecan.
 oƿtop micle.
 þonne ut on fære.
 Iƿ þ ƿunboplic.
 þæt ƿe ƿitan ealle.
 þæt mon fecan fceal.
 be fære-ƿapode.
 and be ea-oppum.
 æpele zimmar.
 hwite and ƿeade.
 and hƿa zehƿær.
 Dƿæt hi eac ƿiton.
 hwær hi ea-fȳcar.
 fecan þurpan.
 and fȳlcƿa fela.
 ƿeopulð-ƿelena.
 hi þ ƿel doð.
 zeopnfulle men.
 zeapa zehƿilc.
 ac þ iƿ eapmlicort.
 ealpa þinga.
 þæt þa byrgan rint.
 on zebpolan ƿopbene.
 efne fpa blinde.
 þæt hi on hƿeorcum ne mazon.

Would ye on some hill-top set,
 When ye list to catch a trout
 Or a carp, your fishing net?
 Men, methinks, have long
 found out
 That it would be foolish
 fare,
 For they know they are
 not there.

In the salt sea can ye find,
 When ye list to start and
 hunt
 With your hounds, the hart or
 hind?
 It will sooner be your wont
 In the woods to look, I
 wot, [are not.
 Than in seas where they

Is it wonderful to know
 That for crystals red or
 white,
 One must to the sea-beach go,
 Or for other colours bright,
 Seeking by the river side
 Or the shore at ebb of
 tide?

Likewise, men are well aware
 Where to look for river-fish,
 And all other worldly ware
 Where to seek them when
 they wish;
 Wisely careful men will
 know
 Year by year to find them
 so.

But of all things 'tis most sad
 That the foolish are so blind,
 So besotted and so mad
 That they cannot surely find

eaðe gecnapan.
 hƿær þa ecan ƿoob.
 ƿoþa ƿeƿælþa.
 ƿinbon ƿehýbba.
 ƿorþæm hi æfre ne lýft.
 æfter ƿƿýrian.
 ƿecan þa ƿeƿælþa.
 ƿenað ƿamƿe.
 þæt hi on þis lænan mægen.
 life ƿinban.
 ƿoþa ƿeƿælþa.
 þæt is ƿelfa Gob.
 Ic nat hu ic mæge.
 nænige þinga.
 ealles ƿƿa ƿriðe.
 on ƿeƿan munum.
 hiopa býrig tælan.
 ƿƿa hit me ðon lýfteð.
 ne ic þe ƿƿa ƿƿeotole.
 ƿeƿecƿan ne mæg.
 ƿorþæm hiƿ¹ ƿint earƿman.
 anb eac býreƿnan.
 unƿeƿælþƿnan.
 þonne ic þe ƿecƿan mæge.
 Ði ƿilnað.
 ƿelan anb æhta.
 anb ƿeoƿðƿeƿe.
 to ƿeƿinnanne.
 þonne hi habbað þæt.
 hiopa hiƿe ƿeceð.
 ƿenað þonne.
 ƿƿa ƿeƿicleare.
 þæt hi þa ƿoþan.
 ƿeƿælþa hæbben.

Where the ever-good is
 nigh
 And true pleasures hidden
 lie.

Therefore, never is their strife
 After those true joys to
 spur;
 In this lean and little life
 They half witted deeply err,
 Seeking here their bliss
 to gain,
 That is, God Himself, in
 vain.

Ah! I know not in my thought
 How enough to blame their
 sin,
 Nor so clearly as I ought
 Can I show their fault within,
 For, more bad and vain
 are they,
 And more sad than I can
 say.

All their hope is to acquire
 Worship, goods, and worldly
 weal;
 When they have their mind's
 desire
 Then such witless joy they
 feel,
 That in folly they believe
 Those true joys they then
 receive.

¹ Cott. lit.

METRUM XX.¹

Eala min Drihten.
 þæt þu eapt ælmihtig.
 micel mobilic.
 mærpum gefræge.
 and punboplic.
 ptena gehwylcum.
 Ðræt þu ece Gōd.
 ealra gefræhta.
 punboplice.
 þel gefceope.
 ungefeoplice.¹
 and eac swa fæme.
 gefeoplice.
 forþe wealdert.
 fcinra gefræhta.
 mid gefceapfugum.
 mægne 7 crafte.
 Ðu þyrne miððan gearf.
 from fnuman æfret.
 forð oð enbe.
 tūm tofælber.
 swa hit getæroft pæf.
 enbeþyrber.
 þæt hi æghwæper.
 ge anfanad.
 ge eftcumað.
 Ðu þe untrilla.
 agna gefræhta.
 to finum pillan.
 firlce artfper.
 and þe felf punæft.
 fwiðe ftille.
 unanfenbenlic.²
 á forð fimle.
 niƿ nan mihtizna.
 ne nan mæfpa.

METRE XX.

OF GOD AND HIS CREATURES.

O thou, my Lord Almighty,
 great and wise,
 Well-seen for mighty works,
 and marvellous
 To every mind that knows thee,
 Ever Good!
 Wondrously well all creatures
 Thou hast made,
 Unseen of us or seen; with
 softest band
 Of skillful strength thy brighter
 beings leading.
 Thou from its birth forth
 onward to its end
 This middle-earth by times
 hast measured out
 As was most fit; that, orderly
 they go
 And oft soon come again. Thou
 wisely stirrest
 To thine own will thy changing
 unstill creatures,
 Unchangeable and still thyself
 for ever!
 No one is mightier, greater
 than Thou art,
 No one was made thine equal:
 need was none.

¹ Boet. lib. iii. metrum 9.—O qui perpetuū mundum ratione gubernas, &c.² Cott. ungefeoplice.² Cott. unanfenbenlica
forð fimle.

ne Ʒeonb ealle þa ƷerƷearƷ.
 eƷnlica þin.
 ne þe ænig neþ-þearƷ næƷ.
 æƷne Ʒiet ealpa.
 þapa þeopca.
 þe þu ƷeƷopht haƷarƷ.
 ac miþ þinum Ʒillan.
 þu hit Ʒophter eall.
 anb miþ anpaþe.
 þinum aƷenum.
 þeopulbe ƷeƷophtert.
 anb þuhta Ʒehpæt.
 þeah þe næneƷu.
 neþ-þearƷ þæne eallpa.
 þapa mæþa.
 IƷ þ̅ micel Ʒecýnb.
 þiner Ʒoobes.
 þencð ýmb Ʒe þe Ʒile.
 Ʒoppon hit IƷ eall an.
 ælcer þincƷer.
 þu Ʒ̅ þ̅ þin Ʒoob.
 hit IƷ þin aƷen.
 Ʒoppæm hit niƷ¹ utan.
 ne com auht to þe.
 Ac ic Ʒeopne þar.
 þæt þin Ʒoobnes IƷ.
 ælmihtig Ʒoob.
 eall miþ þe Ʒelfum.
 Ðit IƷ unƷelic.
 unum Ʒecýnbe.
 uƷ IƷ utan cýmen.
 eall þa þe habbað.
 Ʒooba on Ʒrunbum.
 Ʒrom Gobe Ʒelfum.
 NæƷt þu to æneƷum.
 anbæn Ʒenumenne.
 Ʒoppam þe nan þing niƷ.
 þin Ʒelica.
 ne huƷu ænig.
 ælcƷæƷtƷne.

Of all these works which Thou
 hast wrought, to Thee;
 But, at the willing of thy
 power, the world
 And everything within it didst
 thou make,
 Without all need to Thee of
 such great works.
 Great is Thy goodness,—think
 it out who will;
 For it is all of one, in every-
 thing,
 Thou and Thy good; Thine
 own; not from without;
 Neither did any goodness come
 to Thee:
 But, well I know, Thy good-
 ness is most good
 All with Thyself: unlike to us
 in kind;
 To us, from outwardly, from
 God Himself,
 Came all we have of good in
 this low earth.
 Thou canst not envy any;
 since to Thee
 Nothing is like, nor any higher
 skilled;
 For Thou, All Good, of Thine
 own thought didst think,
 And then that thought didst
 work. Before Thee none
 Was born, to make or unmake
 anything,

¹ Cott. h. 9.

forþæm þu eal ȝoob.
 aneȝ ȝeþeahce.
 þineȝ ȝeþohceȝ
 anb hī þa forþheȝȝ.
 næȝ ænop þe.¹
 æneȝu ȝeȝceapȝ.
 þe auht oððe nauht.
 auþeȝ forþhe.
 Ac þu butan býne.
 bȝeȝo moncýnneȝ.
 æl ælmihtȝ Loð.
 eall ȝeþorþheȝȝ.
 þinȝ þeaple ȝoob.
 eaȝȝ þe ȝelfa.
 þæt hehte ȝoob.
 Ðæt þu halȝ þæbeȝ.
 æfteȝ þinum ȝillan.
 þopulð ȝeȝceope.
 þineȝ miðban ȝeapð.
 meahum þinum.
 ȝeopaba Ðuhten.
 ȝȝa þu polbeȝȝ ȝelf.
 anb mið þinum ȝillan.
 þealbeȝȝ ealleȝ.
 forþæm þu ȝoþa Loð.
 ȝelfa ðæleȝȝ.
 ȝooba æȝhpilc.
 forþæm þu ȝeap aȝ.
 ealle² ȝeȝceapȝa.
 æpeȝȝ ȝeȝceope.
 ȝȝiðe ȝelice.
 ȝumeȝ hpæþne þeah.
 unȝelice.
 nembeȝȝ eall ȝȝa þeah.
 mið ane noman.
 ealle toȝæðeȝe.
 ȝopulð unðeȝ polcnum.
 Ðæt þu pulðeȝȝ Loð.
 þone anne naman.
 eȝȝ toðæleȝȝ.

But Thou without a model
 madest all,
 Lord God of men, Almighty,
 very good,
 Being Thyself of all the highest
 good!
 Thou, Holy Father, Thou, the
 Lord of Hosts,
 After Thy will, and by Thy
 power alone,
 The world, this midway gar-
 den, didst create;
 And by Thy will, as now Thy
 wisdom would,
 Wieldest it all! For Thou, O
 God of truth,
 Long time of old didst deal out
 all good things,
 Making thy creatures mainly
 well alike,
 Yet not alike in all ways; and
 didst name
 With one name all together all
 . things here,
 "The World under the clouds."
 Yet, God of glory,
 That one name, Father, Thou
 didst turn to four:
 The first this Earth-field; and
 the second water;
 Shares of the world: third fire,
 and fourth, air:
 This is again the whole world
 all together.

¹ Cott. næȝ apopþe.² Cott. ealla.

fæber on feoper.
 fæg þara folde an.
 and fæter oþer.
 populde bæles.
 and fýr iſ þriððe.
 and feoperðe lýtt.
 þæt iſ eall peowulb.
 eft tozæbere.
 Ðabbað peah þa feoper.
 fnum-ſtol hiopa.
 æghwile hiopa.
 azenne ſtebe.
 þeah anpa hwile.
 wið oþer ſie.
 miclum gemengeb.
 and mið mægne eac.
 fæber ælmihtigeſ.
 fæſte gebunden.
 geſiblice.
 foſte tozæbere.
 mið bebode þine.
 bilepiſ fæber.
 þæt te heora ænig.
 oþreſ ne boſſe.
 mearc oþerzangan.
 for metober ege.
 ac geðreowob ſint.
 þeznar tozæbere.
 cýningeſ cempa.
 cele wið hæto.
 þæt wið ðrýgum.
 ſinnað hwæþne.
 fæter 7 eorðe.
 fæſtmar þrengeað.
 þa ſint on gecýnbe.
 cealða ba tpa.
 fæter þæt 7 cealb.
 pangar ýmbe-liczað.
 eorðe æl zpeno.
 eac hwæþne cealb lýtt.
 iſ gemengeb.

Yet have theſe four each one
 his ſtead and ſtool,
 Each hath its place; though
 much with other mixt;
 Faſt by Thy might, Almighty
 Father, bound,
 Biding at peace, and ſoftly
 well together,
 By Thy beheſt, kind Father!
 ſo that none
 Durſt overſtep its mark, for
 fear of Thee,
 But willing thanes and war-
 riors of their king
 Live well together, howſoever
 ſtrive
 The wet with dry, the chilly
 with the hot.
 Water and Earth, both cold in
 kind, breed fruits:
 Water lies wet and cold around
 the field.
 With the green earth is min-
 gled the cold air,
 Dwelling in middle place: it
 is no wonder
 That it be warm and cold, blent
 by the winds,
 This wide wet tier of clouds;
 for, in my judgment,
 Air hath a midway place, 'twixt
 earth and fire,
 All know that fire is uppermoſt
 of all

forþæm hio on miðbum pamað Over this earth, and ground is
 nyr þ nan punðor. nethermost.
 þæt hio rie pearum 7 cealb. Yet is this wonderful, O Lord
 þæt polcner tær. of Hosts,
 pinðe geblonben. Which by thy thought thou
 forþæm hio 7 on mable. workest, that distinctly
 mine gefræge. Thou to Thy creatures settest
 fýrner 7 eorþan. mark and bound
 Fela monna þæt. And dost not mingle them :
 þæt te ýfemeft 7r. the wet cold water
 eallra gefcearta. Thou fixest it the fast earth for
 fýr ofer eorþan. a floor ;
 folbe neofemeft. For that itself, unstill, and
 7r þæt punðorlic. weak, and soft
 7epoba Drihten. Alone would widely wander
 þæt pu mið geþeahte. everywhere,
 þinum fýrner. Nor, well I wot it sooth, could
 þæt pu þæm gefceartum. ever stand.
 7ra gefceablice. But the earth holds and swills
 meance gefettert. it in some sort,
 and hi ne mengeft eac. That through such sipping it
 Dæt pu þæm pættepe. may afterward
 pætum 7 cealþum. Moistens the æry-lift: then
 folban to flope. leaves and grass
 fæste gefettert. Yond o'er the breadth of Bri-
 forþæm hit unftille. tain blow and grow,
 æghwiber folbe. Its praise of old. The cold
 pibe tofcrpan. earth bringeth fruits
 pac and hnefce. More marvellously forth, when
 ne meahte hit on him felfum. it is thawed
 foð ic zeape þæt. And wetted by the water :
 æfre gertanban. if not so,
 ac hit 7io eorðe. Then were it dried to dust, and
 hilt 7 fpefgeð eac. driven away
 be fumum bæle.
 þæt hio 7iðþan mæg.
 for þæm fýpe peorþan.
 geleht lýrtum.
 forþæm leaf 7 zæpf.
 bnað zeonð Bpene.
 blopeð 7 znopað.

elbum to ape.
 Eorðe ƿio cealbe.
 bƿenȝð ƿærtma ƿela.
 ƿunboplicra.
 ƿopþæm hio mið þæm ƿætepe.
 ƿeopþað ȝeþapeneb.
 ȝif þ næpe.
 þonne hio ƿæpe.
 ƿopþruȝob to þurte.
 anb toþriſen riðþan.
 riðe mið ƿinbe.
 ȝƿa nu ƿeopþað opt.
 axe ȝionb eopþan.
 eall toblapen.
 Ne meahte on þæpe eopþan.
 apuht libban.
 ne puhte þon ma.
 ƿætpeſ bƿucan.
 oneapbian.
 æniȝe cƿæfte.
 ƿop cele anum.
 ȝif þu cȳning engla.
 ƿið ƿype hƿæt-hƿuȝu.
 ƿolban ȝ laȝu-ȝream.
 ne menȝbeſt toȝæbepe.
 anb ȝemetȝobeſt.
 cele ȝ hæto.
 cƿæfte þine.
 þæt þ ƿyr ne mæȝ.
 ƿolban ȝ mepe-ȝream.
 blate ƿopþæpnan.
 þeah hit ƿið ba tƿa ȝie.
 ƿæſte ȝeſeȝeb.
 ȝæbeſ ealb ȝepeopnc.
 ne ƿincð me þ ƿunbun.
 puhte þe læȝſe.
 þæt þioſ eorðe mæȝ.
 anb eȝop-ȝream.
 ȝƿa cealb ȝeſceafst.
 cƿæfta nane.
 ealler aþƿærcan.

Wide by the winds ; as often
 ashes now
 Over the earth are blown : nor
 might on earth
 Aught live, nor any wight by
 any craft
 Brook the cold water, neither
 dwell therein,
 If Thou, O King of Angels,
 otherwhile
 Mingledst not soil and stream
 with fire together ;
 And didst not craft-wise mete
 out cold and heat
 So that the fire may never
 fiercely burn
 Earth and the sea-stream,
 though fast linked with both,
 The Father'swork of old.
 Nor is, methinks,
 This wonder aught the less,
 that earth and sea
 Cold creatures both, can by no
 skill put out
 The fire that in them sticks,
 fix'd by the Lord.
 Such is the proper use of the
 salt seas
 Of earth and water and the
 welkin eke,
 And even of the upper skies
 above.
 There, is of right the primal
 place of fire ;

þæt þ̅ him on innan ꝛicað.
 fýrfez gefezeb.
 mið fpean cꝛæfte.
 þæt iꝛ azen cꝛæft.
 eazor-ꝛtreamer.
 pætrfez ȝ eorþan.
 and on polcnum eac.
 and efne ꝛpa fame.
 uppe ofer pobepe.
 Ðonne iꝛ þæf fýrfez.
 fꝛum-ꝛtol on riht.
 earb ofer eallum.
 oðrum zerceartum.
 zerfeþenlicum.
 zeonb þýrne fíban ȝrunb.
 þeah hit wið ealle¹ fie.
 eft zemengeb.
 weoruld-zercearta.
 þeah waldan ne mot.
 þæt hit ænige.
 eallunga forbo.
 buton þæf leafe.
 þe uꝛ þýf lif tiobe.
 þæt iꝛ fe eca.
 and fe ælmihtiga.
 Eorðe iꝛ hefzre.
 oðrum zerceartum.
 weorpe zeþpnen.
 forþæm hio wpaꝛe ꝛtoð.
 ealra zercearta.
 under niþemæft.
 buton þæm pobepe.
 þe þaꝛ wuman zerceart.
 æzhpýlce bæge.
 utan ýmhþýpfeð.
 and þeah þæne eorþan.
 æfne ne oðwneð.
 ne hipe on nanpe ne mot.
 neap þonne on oðre.
 ꝛtope zeꝛtæppan.

Its birthright over all things
 else we see
 Throughout the varied deep,
 though mixt with all
 Things of this world,
 it cannot over one
 Rise to such height as to de-
 stroy it quite;
 But by His leave who shaped
 out life to us
 The Ever-living, and Almighty
 One.
 Earth is more heavy and more
 thickly pack'd
 Than other things; for that it
 long hath stood
 Of all the nethermost: saving
 the sky
 Which daily wafteth round
 this roomy world,
 Yet never whirleth it away,
 nor can
 Get nearer anywhere than
 everywhere,
 Striking it round-about, above,
 below,
 With even nearness whereso-
 e'er it be.
 Each creature that we speak of
 hath his place
 Own and asunder, yet is mixt
 with all.
 No one of them may be with-
 out the rest,

¹ Cott. ealla.

ƿrinceð ƿmbutan.
 uƿane 7 neopane.
 eƿen neah gehƿæþeþ.
 æghƿilc geƿceart.
 þe ƿe ƿmb ƿpnecað.
 hæfð hiƿ ægenne.
 eaƿð on ƿunðran.
 bið þeah ƿið þæm oðrum.
 eac gemengeb.
 Ne mæg hiƿa ænig.
 butan oðrum bion.
 þeah hi unƿeotole.
 ƿomob eaƿðien.
 ƿƿa nu eoƿðe 7 ƿæteþ.
 eaƿfoð tæcne.
 unƿiƿra gehƿæm.
 ƿunað on ƿýne.
 þeah hi ƿint an.
 ƿƿeotole þæm ƿiƿum.
 Iƿ þ ƿýr ƿƿa ƿame.
 ƿæƿt on þæm ƿæteþe.
 anð on ƿtanum eac.
 ƿille gehebeþ.
 eaƿfoð haƿe iƿ.
 hƿæþne þæp haƿað.
 ƿæbeþ engla.
 ƿýr gebunden.
 eƿne to þon ƿæte.
 þæt hit ƿolan ne mæg.
 eƿt æt hiƿ eðle.
 þæp þ oþeþ ƿýr.
 up oþeþ eall þiƿ.
 eaƿð ƿæƿt ƿunað.
 ƿona hit ƿoplaeteð.
 þaƿ lænan geƿceart.
 mið cele oþeƿcumen.
 ƿit hit on cýððe ƿeƿt.
 anð þeah ƿuhta gehƿilc.
 ƿilnað þibeþ-ƿeaƿð.
 þæp hiƿ mægðe bið.
 mæƿt ætgeðne.

Though dwelling all together
 mixedly:
 As now the earth and water
 dwell in fire,
 A thing to the unlearned hard
 to teach,
 But to the wise right clear:
 and in same sort
 Fire is fast fixt in water, and
 in stones
 Still hidden away and fixt,
 though hard to find.
 Yet thitherward the Father of
 angels hath
 So fastly bound up fire, that it
 may
 Never again get back to its
 own home
 Where over all this earth sure
 dwells the fire.
 Soon would it leave this lean
 world, overcome
 Of cold, if to its kith on high
 it went;
 Yet everything is yearning
 thitherward
 Where its own kindred bide
 the most together.
 Thou hast established, through
 Thy strong might,
 O glorious King of Hosts,
 right wondrously
 The earth so fast, that it on
 either half

Ðu zertapolabert.
 þurh þa rþronzan meahc.
 Ʒenoba Ʒulþor cýnung.
 Ʒunþorlice.
 eorþan Ʒa fæste.
 þæt hio on ænize.
 healfe ne helbeð.
 ne mæg hio hiber ne þber.
 Ʒigan þe Ʒriþor.
 þe hio Ʒýmle býbe.
 Ðæt hi þeah eorðliceƷ.
 auht ne halbeð.
 Ʒ þeah eƷ eðe.
 up anb of dune.
 to feallanne.
 Ʒolban ƷiƷe.
 þæm anlicoƷ.
 þe on æge bið.
 Ʒioleca on miðban.
 Ʒlibeð hƷæþpe.
 æg ýmbutan.
 ƷƷa Ʒtenc eall Ʒeopulð.
 Ʒille on tille.
 ƷƷeamar ýmbutan.
 laƷu-Ʒoba Ʒelac.
 lýfte Ʒ tunƷla.
 anb Ʒio Ʒeipe Ʒcell.
 ƷcƷiþeð ýmbutan.
 ðoƷopa ƷehƷulce.
 ðýbe lange ƷƷa.
 Ðæt þu þoba Ʒob.
 þƷieƷalbe on up.
 Ʒaple ƷeƷetceƷ.
 anb hi Ʒiðþan eac.
 ƷtýƷeƷt anb tihceƷt.
 þurh þa rþronzan meahc
 þæt hipe þý læƷƷe.
 on þæm lýtlan ne bið.
 anum Ʒingpe.
 þe hipe on eallum bið.
 þæm lichoman.

Heeleth not over, nor can
 stronger lean
 Hither or thither, than it ever
 did.
 Since nothing earthly holds it,
 to this globe
 'Twere easy up or down to fall
 aside,
 Likest to this, that in an egg
 the yolk
 Bides in the middle, though
 the egg glides round.
 So all the world still standeth
 on its stead
 Among the streams, the meet-
 ing of the floods:
 The lift and stars and the clear
 shell of heaven
 Sail daily round it, as they
 long have done.
 Moreover, God of people, Thou
 hast set
 A threefold soul in us, and
 afterward
 Stirrest and quick'nest it with
 Thy strong might
 So that there biðeð not the
 less thereof
 In a little finger than in all the
 body.
 Therefore a little before I
 clearly said
 That the soul is a threefold
 workmanship

forþæm ic lýtle æp.
 ꝥeotole ꝥæbe.
 þæt ƿio ƿapl ƿæpe.
 ƿniefals ƶerƶeaft.
 þegna ƶehplices.
 forþæm uðƿitan.
 ealle ƶeggað.
 þæt te an ƶecýnð.
 ælcne faule.
 ýppung ƿæpe.¹
 oþer ƿilnung.
 iƿ ƿio ƿriðbe ƶecýnð.
 þæm tƿæm betepe.
 ƿio ƶerƶeaðƿirnes.
 Niƿ þ ƶcanblic cƿæft.
 forþæm hit næmý haƶað.
 neat buton monnum.
 hæð þa oþra tƿa.
 unƿim ƿuhta.
 hæð þa ƿilnunga.
 ƿel hpilc neten.
 anð þa ýppunga.
 eac ƿpa ƶelfe.
 ƶoppý men habbað.
 ƶeonð miðban ƶearð.
 eorð-ƶerƶeafta.
 ealle² oþerppungen.
 forþæm þe hi habbað.
 þæƶ þe hi nabbað.
 þone ænne cƿæft.
 þe ƿe ær nemdon.
 Sið ƶerƶeaðƿirnes.
 ƶceal on ƶehpelicum.
 þæpe ƿilnunga.
 ƿalban remle.
 anð ýppunga.
 eac ƿpa ƶelfe.
 hið ƶceal mið ƶeƶeahte.
 þegnes mobe.
 mið anðgite.

In every man :
 because the wise all say
 That ire is one whole part in
 every soul ;
 Another, lust ; another and the
 third
 Far better than these twain,
 wise-mindedness :
 This is no song-craft ; for only
 man
 Hath this, and not the cattle :
 the other two
 Things out of number have as
 well as we ;
 For ire and lust each beast
 bath of itself.
 Therefore have men, through-
 out this middle-sphere
 Surpassed Earth's creatures
 all ; for that they have
 What these have not, the one
 good craft we named.
 Wise - mindedness in each
 should govern lust
 And ire, and its own self ; in
 every man
 With thought and understand-
 ing ruling him.
 This is the mightiest mainstay
 of man's soul ;
 The one best mark to sunder
 it from beasts.
 Thou mighty King of peoples,
 glorious Lord,

¹ Cott. ýppungepe.² Cott. ealla.

eallesƿalban.
 hio is þæt mæste mægen.
 monnesƿaule.
 and se selestas.
 gumbor cƿæsta.
 Dƿæt þu þa ƿaule.
 gizonasƿalben.
 þeodas þrym-cýning.
 þur ƿerƿeoƿe.
 þæt hio hƿearƿoƿe.
 on hƿe seƿse.
 hƿe utan ýmb.
 gƿa gƿa eal beð.
 gine gƿiste nobor.
 ƿecene ýmbgƿiƿeð.
 doƿona ƿehƿilce.
 Drihtnes meahctum.
 þirne miðban ƿearƿ.
 Sƿa beð monnes ƿaul.
 hƿeoƿe ƿelcort.
 hƿærƿeð ýmbe hy seƿse.
 ofc gmeaƿenbe.
 ýmb þas eorðlican.
 Drihtnes ƿerƿearƿas.
 ðagum 7 nihtum.
 hƿilum hi seƿse.
 ƿecenebe gmeað.
 hƿilum eft gmeað.
 ýmb þone ecan Godes.
 gƿeppenb hƿe.
 gƿiƿenbe ƿærð.
 hƿeoƿe ƿelcort.
 hƿærƿeð ýmb hi seƿse.
 þonne hio ýmb hƿe gƿeppenb.
 mið ƿerƿeab gmeað.
 hio bið upahæfen.
 oƿer hi seƿse.
 ac hio bið eallunga.
 an hƿe seƿse.
 þonne hio ýmb hi seƿse.
 ƿecenebe gmeað.

Didst fashion thus the soul,
 that it should turn
 Itself around itself, as in swift
 race
 Doth all the firmament, which
 quickly twirls
 Every day around this middle-
 sphere,
 By the Lord's might :
 so doth the soul of man
 Likest a wheel whirl round
 about itself,
 Oft-times keen searching out
 by day and night
 About these earthly creatures
 of the Lord :
 Somewhile herself she probes
 with prying eye :
 Somewhile again she asks about
 her God,
 The Ever One, her Maker ;
 going round
 Likest a wheel, whirling
 around herself.
 When she about her Maker
 heedful asks,
 She is upheaved above her
 lower self :
 She altogether in herself abides
 When, seeking round, she pries
 about herself :
 But furthest falls beneath her-
 self, when she
 With love and wonder search-
 eth out this earth

hio bið ƿiðe ƿop.
 hiƿe ƿelfne beneopan.
 ƿonne hio ƿæƿ lænan.
 luƿað 7 ƿunðrað.
 eorðlicu ƿing.
 oƿer ecne næb.
 Ðæt ƿu ece ƿob.
 eaƿð ƿorzeare.
 ƿaulum on heoronum.
 ƿeleſt ƿeorðlica.
 ƿunƿæſta ƿiƿa.
 ƿob ælmihtig.
 be ƿe eaƿnunza.
 anƿa ƿehƿelcƿe.
 ealle hi ƿcinað.
 ƿuƿh ƿa ƿcƿan neaht.
 haðne on heorenum.
 na hƿæƿne ƿeah.
 ealle eƿenbeoƿhte.
 Ðæt ƿe oft ƿerioð.
 haðnum nihtum.
 ƿæt te heoron-ƿceorpan.
 ealle eƿenbeoƿhte.
 æƿne ne ƿcinað.
 Ðæt ƿu ece ƿob.
 eac ƿemengert.
 ƿa heoroncunðan.
 hiƿer ƿið eorþan.
 ƿaula ƿið lice.
 ƿiðþan ƿuniað.
 ƿiƿ eorðlice.
 anb ƿ ece ƿamob.
 ƿaul in ƿlæſce.
 Ðæt hi ƿimle to ƿe.
 hiona¹ ƿunðiað.
 ƿorþæm hi hiƿer of ƿe.
 æƿor comon.
 ƿculon eft to ƿe.
 ƿceal ƿe lichama.
 laſt ƿearðigan.

With its lean lusts, above the
 lore for ever!
 Yea, more; Thou, Ever Good,
 to souls in heaven
 Givest an heritage, Almighty
 God,
 And worthiest lasting gifts, as
 each hath earned.
 They, through the moonlit
 night, shine calm in heaven,
 Yet are not all of even bright-
 ness there,
 So oft we see the stars of
 heaven by night,
 They shine not ever all of even
 brightness.
 Moreover, Ever Good, Thou
 minglest here
 Heavenly things with earthly,
 soul with flesh:
 Afterwards soul and flesh both
 live together,
 Earthly with heavenly:
 ever hence they strive
 Upward to Thee, because they
 came from Thee,
 And yet again they all shall go
 to Thee!
 This living body yet once more
 on earth
 Shall keep its ward, for-that it
 theretofore
 Wax'd in the world: they
 dwelt (this body and soul).

¹ Cott. hi on.

ept on eorþan.
 forþæm he ær of hipe.
 peox on peorulbe.
 punebon æt romne.
 efen swa lange.
 swa him lyfes sæf.
 from þæm ælmihtigan.
 þe hi æroþ ȝio.
 ȝeromnabe.
 þæt is ȝoð cýning.
 ȝe þar folban ȝercesop.
 anb hi ȝefylbe þa.
 ȝriðe myrcum.
 mine ȝerfæge.
 neata cýnnum.
 neþgenb ureþ.
 he hi riðþan ariþ.
 fæba monegum.
 ruba ȝ pýpta.
 peorulbe pceatum.
 ȝorȝif nu ece Gob.
 upum mobum.
 þæt hi moten to þe.
 metob alpuhta.
 þurh¹ þar earfoþu.
 up ariȝan.
 anb of þurum byregum.
 bilepi fæber.
 peoba palbenb.
 to þe cuman.
 anb þonne miþ openum.
 eazum moten.
 mober ureþ.
 þurh þinna mæzna fpeb.
 æpelm ȝerion.
 eallra ȝooba.
 þæt þu eart felfa.
 riȝe Drihten Gob.
 ȝe þa eazan hal.
 ureþ mober.

So long together as to them
 gave leave
 The Almighty, who had made
 them one before,
 That is in sooth the King!
 who made this world,
 And fill'd it mixedly with kinds
 of cattle,
 Our Saviour and near Helper,
 as I trow.
 Thence He with many seeds of
 woods and worts
 Stock'd it in all the corners of
 the world.
 Forgive now, Ever Good, and
 give to us
 That in our minds we may up-
 soar to thee,
 Maker of all things, through
 these troublous ways;
 And from amidst these busy
 things of life,
 O tender Father, Wielder of
 the world,
 Come unto Thee, and then
 through Thy good speed
 With the mind's eyes well
 opened we may see
 The welling spring of Good,
 that Good, Thyself,
 O Lord, the God of Glory!—
 Then make whole
 The eyes of our understand-
 ings, so that we,

þæt þe hi on þe ſelfum.
 riðþan moten.
 aſæſtman.¹
 fæber engla.
 todrif þone piccan mirt.
 þe þrage nu.
 wið þa eazan foran.
 uſſer mober.
 hangobe hſyle.
 hepiſ 7 þyrtne.
 Onliht nu þa eazan.
 uſſer mober.
 mið þinum leohte.
 liſer palbenð.
 forþæm þu eart ſio bihtu.
 bilepi fæber.
 roper leohter.
 and þu ſelſa eart.
 ſio fæſte fæſt.
 fæber ælmihtig.
 eallra goðfæſtra.
 Ðæt þu forſe geberſt.
 þæt hi þe ſelfne.
 gerion moten.
 Ðu eart eallra þinga.
 þeoba palbenð.
 fruma 7 enbe.
 Ðæt þu fæber engla.
 eall þing biſerſt.
 epelice.
 buton geſpince.
 Ðu eart ſelſa þeſ.
 and latteop eac.
 liſenðra gehpær.
 and ſio plitige ſtop.
 þe ſe þeſ to lið.
 þe ealle to.
 a fundiað.²
 men of molban.
 on þa mænan geſceart.

Father of angels, faſten them
 on Thee!
 Drive away this thick miſt,
 which long while now
 Hath hung before our mind's
 eyes, heavy and dark.
 Enlighten now theſe mind's
 eyes with Thy light,
 Maſter of life; for Thou, O
 tender Father,
 Art very brightness of true
 light Thyſelf;
 Thyſelf, Almighty Father, the
 ſure reſt
 Of all thy faſt and true ones;
 winningly
 Thou orderſt it that they may
 ſee Thyſelf!
 Thou art of all things origin
 and end,
 O Lord of all men; Father of
 angels, Thou
 Eaſily beareſt all things with-
 out toil,
 Thou art Thyſelf the way, and
 leader too,
 Of every one that lives, and
 the pure place
 That the way leads to: all men
 from this ſoil
 Throughout the breadth of
 being, yearn to Thee.

¹ Cott. æſæſtman.² Cott. aſunbiað.

METRUM XXI.^a

Ʒel la monna beapn.
 Ʒeond miðban Ʒearþ.
 Ʒriopa æghpīc.
 funbie to þæm.
 ecum Ʒoðe.
 þe þe ýmb ƷƷpecað.
 and to þæm ƷeƷælþum.
 þe þe ƷecƷað ýmb.
 ðe þe þonne nu Ʒie.
 neapƷe ƷeheƷceþ.
 mið þiŷƷe mæƷan.
 miðban ƷearþeƷ.
 unnyttne luŷe.
 Ʒece him eft hƷæðe.
 Ʒulne Ʒriobom.
 þæt he Ʒopð cume.
 to þæm ƷeƷælþum.
 Ʒaula næðeƷ.
 Ʒopþæm þ̅ Ʒi Ʒio ana¹ ƷeƷc.
 eallƷa ƷeƷƷinca.
 hyhticu hýð.
 heaum ceolum.
 mobeƷ uŷƷe.
 mepe Ʒmýlta Ʒic.
 þæt Ʒi Ʒio ana¹ hýð.
 þe æƷƷe bið.
 æƷƷe þam ýpum.
 upa ƷeƷƷinca.
 ýƷta ƷehpeleƷe.
 ealniƷ Ʒmýlte.
 þæt Ʒi Ʒio ƷƷið-Ʒtop.
 and Ʒio ƷƷoƷop ana.¹
 eallƷa ýƷmniƷa.
 æƷƷe þiŷƷum.
 Ʒeopulb-ƷeƷƷincum.
 þæt Ʒi ƷýnƷum Ʒtop.
 æƷƷe þiŷƷum ýƷmþum.

METRE XXI.

OF INWARD LIGHT.

Well,—O ye children of men
 in mid-earth!
 Every freeman should seek
 till he find
 That, which I spake of, good
 endless in worth;
 These, which I sing of, the
 joys of the mind.

Let him who is narrow'd and
 prison'd away
 By love of this mid-earth
 empty and vain,
 Seek out for himself full free-
 dom to-day,
 That soul-feeding joys he
 may quickly attain.

For, such of all toil is the only
 one goal,
 For sea-weary keels hythe-
 haven from woes,
 The great quiet dwelling that
 harbours the soul,
 Still calm in the storm, and
 from strife a repose.

That is the peace-place, and
 comfort alone
 Of all that are harmed by
 the troubles of life,
 A place very pleasant and win-
 some to own,
 After this turmoil of sorrow
 and strife.

^a Boet. lib. iii. metrum 10.—Huc omnes pariter venite capti, &c.

¹ Cott. an.

to azanne.
 Ac ic georne pæt.
 pæt te zylben maðm.
 ryloffen rinc.
 ſtan-ſeano zimma nan.
 miðbenzeapbeſ pela.
 mobeſ eazan.
 æfne ne onlyhtað.
 auht ne zebetað.
 hiopa ſceappneſſe.
 to þæne ſceapunga.
 roðra zepælpa.
 ac hi ſpþop zet.
 monna zehpælceſ.
 mobeſ eazan.
 ablenðað on bneortum.
 þonne hi hi beophhtan zebon.
 ſoppæm æghwylc þing.
 þe on þiſ andſpeanþan.
 liſe licað.
 lænu ſinbon.
 eopðlicu þing.
 á fleonbu.
 ac þiſ iſ punðoplic.
 plite anb beophhtneſ.
 þe puhca zehpæſ.
 plite zebephtæð.
 anb æfter þæm.
 eallum pælbeð.
 Nele ſe pælbenð.
 pæt ſoppæonþan ſcylen.
 ſaula uſſe.
 ac he hi ſelſa pile.
 leoman onlihtan.
 liſeſ pælbenð.
 Liſ þonne hælepa hwlc.
 hlutpum eazum.
 mobeſ ſineſ mæg.
 æfne offion.
 hioſoneſ leohhteſ.
 hlutpe beophhto.

But right-well I wot that no
 treasure of gold
 Nor borders of gem-stones,
 nor silvery store,
 Nor all of earth's wealth the
 mind's sight can unfold,
 Or better its sharpness true-
 joys to explore:

But rather, make blind in the
 breast of each man
 The eyes of his mind than
 make ever more bright,
 For, sorry and fleeting as fast
 as they can
 Are all who in this fitting
 earth can delight.

Yet wondrous the beauty and
 brightness is seen
 Of that which hath bright-
 en'd and beautified all
 So long as on this middle-earth
 they have been,
 And afterward happily holds
 them in thrall.

For the Ruler He wills not the
 soul should be nought,
 Himself will enlighten it,
 Lord of life given!
 If any man then with the eyes
 of his thought
 May see the clear brightness
 of light from high heaven,

þonne þile he secgan.
 þæt þære runnan rie.
 beoþhtnes þioſtpo.
 beopna gehwylcum.
 to metanne.
 rið þ micle leoht.
 Lober ælmihtiges.
 þæt iſ gaſta gehwæm.
 ece butan ende.
 eadegum ſaulum.

Then will he say that the blaze
 of the sun
 Is darkness itself to the glory
 so bright
 Which Great God Almighty
 shines out on each one
 Of souls of the happy for
 ever in light.

METRUM XXII.*

Se þe æfter rihte.
 mid ſeþe.
 wille inſeaplice.
 æfter ſpynian.
 ſwa beoþlice.
 þæt hit tobrifan ne mæg.
 monna ænig.
 ne amennan hupu.
 ænig eorþlic þincg.
 he æfter ſceal.
 ſecan on him ſelfum.
 þæt he ſume hwile.
 ymbutan hine.
 æþor ſohte.
 ſece þæt riðþan.
 on his ſeþan innan.
 and ſoþlæte an.
 ſwa he oþroft mæge.
 ælcne¹ ymbhogan.
 þy him unnet rie.
 and gefamnige.
 ſwa he ſpōroft mæge.
 ealle to þæm anum.
 his ingeþonc.
 geſeþe his mōb.
 þæt hit mæg ſmban.
 eall on him innan.

METRE XXII.

OF THE INNER MIND AND THE
 OUTER SIN.

The man that after right with
 care
 Will inwardly and deeply
 dive,
 So that no earthly thing may
 scare,
 Nor him from such good
 seeking drive,
 First in himself he shall find
 out
 That which beyond he some-
 while sought,
 Within his mind must search
 about,
 And leave behind each trou-
 blous thought;
 This at the soonest, as he may,
 Such care were harm to him
 and sin,
 Then let him haste and hie
 away
 To this alone, his mind
 within.

* Boet. lib. iii. metrum 11.—*Quisquis profundâ mente vestigat verum, &c.*

¹ Cott. ælcne.

þæt hit oftoft nu.
 ymbutan hit.
 ealneƷ receð.
 Ʒooba æghwylc.
 he onƷit riðþan.
 yfel Ʒ unnet.
 eal þ he hæpbe.
 on hiƷ incofan.
 ærop lange.
 efne ƷƷa ƷƷeotole.
 ƷƷa he on þa Ʒunnan mæg.
 eazum anbƷearþum.
 onlocian.
 and hi eac onƷit.
 hiƷ inƷeþonc.
 leohtƷe Ʒ beþhtƷe.
 þonne Ʒe leoma Ʒie.
 Ʒunnan on Ʒumepa.
 þonne ƷƷeƷler Ʒim.
 haðop heopon-tungol.
 hlutƷoƷt Ʒcineð.
 þopþæm þæƷ lichoman.
 leahtƷaƷ Ʒ heƷiƷneƷ.
 and þa unþeapƷ.
 eallunƷa ne maƷon.
 of moðe ation.
 monna æneƷum.
 ƷihtƷiƷneƷƷe.
 ðeah nu Ʒinca hƷæm.
 þæƷ lichoman.
 leahtƷaƷ Ʒ heƷiƷneƷ.
 and unþeapƷ.
 of bƷiƷƷen.
 monna moð-Ʒefan.
 mæƷt and ƷƷiþoƷt.
 mið þæƷe ýflan.
 ofopƷiotołneƷƷe.¹
 mið ƷebƷol-miƷte.
 ðƷeopƷiƷne Ʒefan.
 ƷoƷtið moð Ʒofan.

Say to his mind, that it may
 find
 What ofttest now it seeks
 around
 All in, and to itself assign'd
 Every good that can be
 found:

He then will see that all he had
 In his mind's chamber
 thought and done,
 Was evil long afore and bad,
 Clearly as he can see the
 sun:

But his own mind he shall see
 there
 Lighter and brighter than
 the ray
 Of heaven's star, the gem of
 air,
 The sun in clearest summer
 day.

For that the body's lusts and
 crimes,
 And all its heaviness in kind,
 Utterly may not any times
 Wipe out right wisdom from
 man's mind:

Though now in every man such
 wrong,
 Those lusts and crimes and
 fleshly weight,
 Worry the mind both loud and
 strong,
 And make it half forget its
 state.

¹ Cott. ofopƷiotołneƷƷe.

monna gehpelceſ.
 þæt hit ſpa beophhte ne mot.
 blican and¹ ſcman.
 ſpa hit wolde ȝif.
 hit ȝeþealb ahte.
 þeah bið ſum copn.
 ȝæbeſ ȝehealben.
 ȝymle on þære ȝaule.
 ȝoðſærtneſſe.
 þenben ȝabentanz ȝunað.
 ȝaſt on lice.
 þæſ ȝæbeſ copn.
 bið ſumle aþeaht.
 mið aſcunȝa.
 eac ȝiðpan.
 mið ȝoobne lape.
 ȝif hit ȝnoþan ſceal.
 Ðu mæȝ æniȝ man.
 andſpape ſinban.
 þinȝa æniȝeſ.
 þegen mið ȝeſceabe.
 þeah hine þinca hȝilc.
 ȝihtſiſlice.
 æſten ſpugne.
 ȝif he aþuht naſað.
 on hiȝ mob-ſeſan.
 mȝcleſ ne lȝcleſ.
 ȝihtſiȝneſſeſ.
 ne ȝeþaþſipeſ.
 niȝ þeah æniȝ man.
 þæt te ealleſ ſpa.
 þæſ ȝeþaþſipeſ.
 ſpa beþeaſoð ſie.
 þæt he andſpape.
 æniȝe ne cunne.
 ſinban on ſeþhðe.
 ȝif he ſpugnen bið.
 ſoþþæm hit iſ ȝiht ſpell.
 þæt uȝ ȝeahhte ȝio.
 ealb uðſiȝa.

And though the miſt of lies
 may ſhade
 Man's dreary thought that
 it be dull,
 And be no more ſo bright
 arrayed
 An if 'twere pure and pow-
 erful,
 Yet always is ſome ſeed-corn
 held
 Of ſturdy truth within the
 ſoul,
 While fleſh and ghooſt together
 weld,
 And make one fixt and ga-
 ther'd whole.

This ſeed-corn waxes ever-
 more,
 By much aſking quickened
 ſo,
 As well as by good wholesome
 lore,
 That it quickly learns to
 grow.

How may a man right answer
 find
 To anything aſk'd well and
 fit,
 Unless he keenly ſtore his
 mind
 That it have much or little
 wit?

Yet is there no man ſo be-
 reaved
 Of knowledge, that he can-
 not bring [ceived
 Some answer well to be re-
 If he be aſk'd of anything.

¹ Cott. an.

upe Platon.
 he cƿæð þ̅ te æghƿilc.
 ungemýnbiz.
 ƿihtƿirneſſe.
 hine hræðe ſcealbe.
 eft Ʒeƿendan.
 into ſinum.
 moðeſ Ʒemýnbe.
 he mæg ſiðþan.
 on hiſ ſun-coſan.
 ƿihtƿirneſſe.
 ſintan on ſephte.
 fæſte Ʒehýbbe.
 mið Ʒeðræfneſſe.
 boƷopa Ʒehƿilce.
 moðeſ ſineſ.
 mæſt Ʒ ſƿiþoſt.
 and mið heſneſſe.
 hiſ lichoman.
 and mið þæm biſum.
 þe on bƿeoſtum ſcýpeð.
 mon on moðe.
 mæla Ʒehƿýlce.

METRUM XXIII.*

Sie þ̅ la on eoþan.
 ælceſ þinſeſ.
 Ʒeſælhz mon.
 Ʒif he Ʒeſion mæge.
 þone hlutſeſtan.
 heofoſ-coſhtan ſcƿeam.
 æþelne æþelm.
 ælceſ Ʒoobeſ.
 and of him ſeſum.
 þone ſƿeaſtan miſt.
 moðeſ þioſtro.
 mæg aƿeoþpan.
 ſe ſculon þeah Ʒita.
 mið Ʒoðeſ ſýlſte.
 ealþum Ʒ leaſum.

Wherefore it is a spell of right
 Which our own Plato, long
 of old,
 That ancient wise and worthy
 wight,
 To all of us most truly told;

He said, that each who wisdom
 sought,
 Forgetful, should to memory
 turn,
 And in the coffer of his thought
 Right-wisdom hidden would
 discern,

Through all the drift of trouble
 there,
 And all this body's heavy
 clay,
 And busy toil, and daily care,
 Which stir the breasts of
 men alway.

METRE XXIII.

TRUE HAPPINESS.

Look! for on earth a happy
 man
 In everything is he,
 Who Heaven's shining river
 can
 Good's high-born well-
 spring see;
 And of himself may scatter
 back
 His mind's own mist of swarthy
 black.
 By God's good help, we will as
 yet

* Boet. lib. iii. metrum 12.—Felix qui potuit boni, &c.

þinne ingeþonc.
 betan biſpellum.
 þæt þu þe bet mæge.
 aſebian to roborum.
 rihte riȝe.
 on þone ecan earð.
 uſſa paula.

METRUM XXIV.†

Ic hæbbe fīðru.
 fuzle fſiſſan.
 mið þæm ic fleogan mæg.
 feor fram eorþan.
 ofer heane hrof.
 heofoner þiſſe.
 ac þær ic nu moſte.
 moð geſeðſan.
 þinne feoð-locan.
 feðrum minum.
 oðræt þu meahte.
 þiſne miððan gearð.
 ælc eorðlic þing.
 eallunga forſion.
 Meahter ofer roborum.
 geſeclice.
 feðerum lacan.¹
 feor up ofer.
 polcnu pinðan.
 plitan fīðþan uſan.
 ofer ealle.
 Meahter eac ſapan.
 ofer þæm fýpe.
 þe ſela geara for.
 lange betſeox.
 lýſte ȝ noðere.
 ſſa him æt fſſymðe.
 fæber geſioðe.
 Ðu meahter þe fīðþan.
 mið þæne runnan.

With ſpells of olden leaven
 Inform thy mind that thou
 mayſt get
 To read the way to heaven;
 The right way to that happy
 ſhore [more.
 Our ſoul's own country ever-

METRE XXIV.

THE SOUL'S HERITAGE.

I have wings like a bird, and
 more ſwiftly can fly
 Far over this earth to the roof
 of the ſky,
 And now muſt I feather thy
 fancies, O mind,
 To leave the mid-earth and its
 earthlings behind.

Stretch'd over the heavens,
 thou mayſt with thy wings
 Sport in the clouds and look
 down on all things,
 Yea, far above fire, that lieth
 betwixt
 The air and the ſky, as the
 Father hath mixt.

Thence with the ſun to the
 ſtars thou ſhalt fly,
 Thereafter full quickly to float
 through the ſky,

† Boet. lib. iv. metrum 1.—Sunt etenim pennæ volucres mihi, &c.

¹ Cott. onlacan.

fapan betpeox.
 oppum tunzlum.
 Meahter þe full pecen.
 on þæm nobeþe ufan.
 riðþan peopþan.
 and þonne famtenger.
 æt þæm æl-cealban.
 anum fteoppnan.
 re yfmejt iſ.
 eallpa tunzla.
 þone Saturnuſ.
 runð-buenðe harað.
 unðer heofonum.
 he iſ re cealba.
 eall iſ tunzel.
 yfmejt panþpað.
 oſer eallum ufan.
 oppum fteoppnum.
 Siðþan þu þone.
 þone upaharaſt.
 forð oſer-fapenne.
 þu meaht feopþian.
 þonne biſt þu riðþan.
 ſona oſer uppan.
 nobeþe pyne fpiſtum.
 giſ þu niht fæpeſt.
 þu¹ þone hehtan heofon.
 behindan lætſt.
 Ðonne meaht þu riðþa.
 roſer leohter.
 habban þinne bæł.
 þonan an cýning.
 pume niſpað.
 oſer nobepum up.
 and unðer fpa jame.
 eallpa zeſceapca.
 peopulðe palbeð.
 Ðæt iſ piſ cýning.
 þæt iſ re þe palbeð.
 giðnð peþ-þioða.

To the lonely cold planet,
 which sea-dwellers call
 Saturn, in heaven the highest
 of all.

He is the icy cold star in the
 highest
 That wanders the furthest, and
 yet as thou fliest
 Higher, and further, and up
 shalt thou rise,
 Yea, to the top of the swift
 rushing skies!

If thou goest rightly, e'en
 these shalt thou leave:
 And then of the true light thy
 share shalt receive,
 Where up over heaven, the
 Only King reigns,
 And under it all the world's
 being sustains.

This is the Wise King, this is
 He who is found
 To rule o'er the kings of all
 peoples around;
 With his bridle hath bitted
 the heaven and earth,
 And guides the swift wain by
 His might driven forth.

He is the One Judge un-
 swervingly right,
 Unchanging in power, and un-
 sullied in light;

¹ Cott. be.

ealra oppa.
 eorþan cýninga.
 ge mið hīr bīrble.
 ýmbe bætes hæfð.
 ýmbhþýrft ealne.
 eorþan 7 heoroner.
 Ðe hīr ƷeƷalb-leþer.
 Ʒel ƷemetƷað.
 ge Ʒtorpeð á.
 þurh þa ƷronƷan meahƷ.
 þæm hƷæbþæne.
 heoroner anb eorþan.
 ge an ðema īr.
 ƷertæðþrīƷ.
 unanpenþenðlic.
 plitīƷ 7 mæpe.
 Līf þu Ʒýrft on.
 ƷeƷe rihtum.
 up to þæm earþe.
 þæt īr æpele Ʒtop.
 þeah þu hī nu Ʒeta.
 forƷiten hæbbe.
 Ʒīf þu æfne.
 eft þær an cýmert.
 þonne pilt þu ƷecƷan.
 anb Ʒona cƷeþan.
 þīr īr eallunƷa.
 min aƷen cýð.
 earð anb eþel.
 ic Ʒæg ær hionan.
 cumen 7 acenneð.
 þurh þīrft cƷæftƷan meahƷ.
 nýlle ic æfne hionan.
 ut Ʒitan.
 ac ic Ʒýmle heþ.
 Ʒofte Ʒille.
 mið Ʒæþer Ʒillan.
 Ʒæfte Ʒtonþan.
 Līf þe þonne æfne.
 eft ƷeƷeorþeð.
 þæt þu pilt oððe moft.

When to His dwelling-place
 back thou dost roam,
 However forgotten, it still is
 thy home.

If ever again thou shalt thither-
 ward go,
 Soon wilt thou say, and be sure
 it is so,
 "This is mine own country in
 every way,
 The earth of my birth, and my
 heirdom for aye:

"Hence was I born, and came
 forth in my time,
 Through the might of my
 Maker, the Artist sublime,
 Nor will I go out evermore but
 stand fast,
 At the will of my Father, come
 hither at last."

And if it should aye be again
 that thou wilt
 Come back to the world in its
 darkness and guilt,
 Thou shalt easily see of these
 kings and these proud
 Who worst have down-trodden
 this woe-ridden crowd,

peopolbe þioſtro.
 eft ſanðian.
 þu meahſ eaðe ȝeſion.
 unrihtſiȝe.
 eoſþan cýningaſ.
 anð þa oſermodan.
 oþre ričan.
 þe þiſ ȝeſiȝe folc.
 ȝýȝſ tuciað.
 þæt he ȝýmle bioð.
 ȝriðe eapme.
 unmehtȝe.
 ælceſ þiȝeſ.
 emne þa ilcan.
 þe þiſ eapme folc.
 ȝume hpile nu.
 ȝriþoſt onðræbeð.

METRUM XXV.*

Lehep nu an ſpell.
 be þæm oſermodum.
 unrihtſiȝum.
 eoſþan cýningum.
 þa hep nu manegum.
 anð miſlicum.
 ȝæbum plite-beoſhtum.
 ȝunðrum ſcinað.
 on heah-ſetlum.
 hpoſe ȝetenȝe.
 ȝolbe ȝeȝenebe.
 anð ȝimcýnnum.
 utan ýmbe ſtanðne.
 mið unȝime.
 þeȝna ȝ eoþla.
 þa bioð ȝehýȝſſe.
 mið hepe-ȝeaſpum.
 hiðbe tophſtum.
 ȝeoþbum ȝ ſetelum.
 ȝriðe ȝeȝlenbe.

That they too are wretched
 and woefully poor,
 Unmighty to do anything any
 more,
 These, ay even these, beneath
 whose dread yoke
 Now somewhat are trembling
 this woe-ridden folk.

METRE XXV.

OF EVIL KINGS.

Hear now a spell of the proud
 overbearing
 Kings of the earth, when
 unrighteous in mind:
 Wondrously bright though the
 robes they are wearing,
 High though the seats where
 their pomp is enshrined.

Gold-clad and gemm'd, and with
 hundreds round standing,
 Thanes and great earls with
 their chain and their
 sword,
 All of them chieftains in battle
 commanding,
 Each in his rank doing suit
 to his lord:

* Boet. lib. iv. metrum 2.—Quos vides sedere calso, &c.

anb þeꝥniað.
 þpýmme mýcle.
 ælc oppum.
 anb hi ealle him.
 þonan mið þý¹ þpýmme.
 þreatiað zehpiber.
 ýmb-rittenba.
 oppa þeoba.
 anb je hlaforð ne ſcpið.
 þe þæm hepe pælbeð.
 ſpæonbe ne feonbe.
 feope ne æhtum.
 ac he neþiꝥ-moð.
 nært on zehpílcnæ.
 neðe hunðe.
 puhta zehlcort.
 Bið to upahæfen.
 inne on mote.
 for þæm anpælbe.
 þe him anpa zehpílcnæ.
 hiꝥ tīp-pīna.
 to fulcemað.
 Līf mon þonne polbe.
 him apinban of.
 þæꝥ cýne-zepelan.
 clapa zehpílcnæ.
 anb him þonne oꝥtion.
 þapa þeznunga.
 anb þæꝥ anpælber.
 þe he heꝥ hæꝥbe.
 þonne meahc þu zepion.
 þæt he bið ſiðe zelic.
 ſumum þapa zumena.
 þe him zeopnoꝥt nu.
 mið þeznungum.
 þpīnzað ýmbe utan.
 ziꝥ he pýꝥpa ne bið.
 ne þene ic hiꝥ na beþepan.
 Līf him þonne æꝥpe.
 unmenðlinza.
 pear zeþeþeþe.

While in such splendour each
 rules like a savage,
 Everywhere threatening the
 people with strife,
 So, this lord heeds not, but
 leaves them to ravage
 Friends for their riches, and
 foes for their life !

Ay, and himself, like a hound
 that is madden'd,
 Flies at and tears his poor
 people for sport,
 In his fierce mind too loftily
 gladden'd
 With the proud power his
 chieftains support.

But, from his robes if a man
 should unwind him,
 Stripp'd of such coverings
 kingly and gay,
 Drive all his following thanes
 from behind him,
 And let his glory be taken
 away ;

Then should ye see that he
 likens most truly
 Any of those who so slavishly
 throng
 Round him with homage de-
 murely and duly,
 Neither more right than the
 rest, nor more wrong.

¹ Cott. þa.

þæt him purbe oftozen.
 þrīmmer 7 pæba.
 anb þegnunga.
 anb þær anpalber.
 þe þe ýmbe rppecað.
 3if him æniz þara.
 ofhenbe pýrð.
 ic pat þ̅ him pinceð.
 þæt he þonne rie.
 becpopen ðn carcepn.
 oððe coðlice.
 pacentan 3eræpeb.
 Ic 3epeccan mæ3.
 þæt of ungemete.
 ælce3 þinge3.
 pwrce 7 pæba.
 pn-3ebpnce3.
 anb of rptet-metann
 rpwrort pæaxað.
 þære pwnenne3re.
 poð-þpaz micel.
 3io 3wiðe 3ebpæfð.
 3e3an in3ehý3b.
 monna 3ehpælce3.
 þonan mæ3t cýmeð.
 ýfla ofepmeta.
 unnetta 3aca.
 Ðonne hī 3ebolgene¹ peopþað.
 him pýrð on hneortum inne.
 beppun3en 3e3a on hneþne.
 mið þæm 3wiþan pelme.
 hæc-heortne3re.
 anb hneðe riðþan.
 unpotne3re.
 eac 3epæpeð.
 heape 3ehæfteb.
 Ðim riðþan on3inð.
 3um tohopa.
 3wiðe leozan.
 þæ3 3epinner pwnæce.
 pilnað þ̅ ippe.

If then to him it should chance
 in an hour,
 All his bright robes from his
 back be offstripped,
 All that we speak of, his pomp
 and his power,
 Glories unravell'd and gar-
 ments unripp'd,—

If these were shredded away,
 I am thinking,
 That it would seem to him
 surely as though
 He to a prison had crept, and
 was linking
 All that he had to the fetters
 of woe.

Rightly I reckon that measure-
 less pleasure,
 Eating and drinking, and
 sweetmeats and clothes,
 Breed the mad waxing of lust
 by bad leisure,
 Wrecking the mind where
 such wickedness grows:

Thence cometh evil, and proud
 overbearing;
 Quarrels and troubles arise
 from such sin,
 When in the breast hot-heart-
 ness is tearing
 With its fierce lashes the
 soul that's within.

¹ Cott. 3ebogene.

anef and oppref.
 him þ̅ eall gehæc.
 hiſ neceleſc.
 rihter ne geſiſeð.
 Ic þe geðbe ær.
 on þiſſe geſfan bec.
 þæt ſumer zoðer.
 geðra geſceafca.
 anleſſa ælc.
 á pilnobe.
 for hiſ azenum.
 ealb-gecýnbe
 unrihtſiſe.
 eorþan cýningaſ.
 ne maſon æſſe þunhtion.
 ariht zoðer.
 for þæm ýſe.
 þe ic þe ær geðbe.
 Niſ þ̅ nan punðor.
 forþæm hi willað hi.
 þæm unþearum.
 þe ic þe ær nembe.
 anpa gehpelcum.
 á unþeſeoban.
 Sceal þonne nebe.
 neapſe gebuza.
 to þara hlaforða.
 hæfte bome.
 þe he hine eallunga.
 ær unþeſiobbe.
 þæt iſ riſſe ge.
 þæt he rinna nýle.
 wið þæm anþalbe.
 æniſe geunbe.
 þær he wolbe á.
 rinna onginna.
 and þonne on þæm geſinne.
 þurhþunian forð.
 þonne næſſe he.
 nane geýlbe.
 þeah he oſſeþunnen.
 georþan geolbe.

Afterward, ſorrow imprisons
 and chains him ;
 Then does he hope, but his
 hope is a lie :
 Then again, wrath againſt ſome-
 body pains him,
 Till he has reckleſſly doom'd
 him to die.

In this ſame book before I was
 ſpeaking,
 Everything living is wiſhing
 ſome good,
 But the bad kings of the earth,
 who are wreaking
 Nothing but ill, as is fitting
 they ſhould.

That is no wonder, for ſlaves
 very willing
 Are they to ſins,—as I told
 thee before,—
 And to thoſe lords whoſe
 chains they are filling,
 Straitly and ſtrictly muſt
 bend evermore :

This is yet worſe, they will not
 be winning
 Standing-room even againſt
 ſuch ill might ;
 Still, if they will, they ſtruggle
 unſinning,
 Though they ſhould ſeem
 overthrown in the fight.

METRUM XXVI.*

Ic þe mæg eaðe.
 ealþum 7 leaþum.
 ƿellum anbƿeccan.
 ƿƿnæce geþicne.¹
 eƿne þiſſe ilcan.
 þe ƿit ýmbƿƿecað.
 Ðit geſælbe ƿio.
 on ſume tide.
 þæt Aulixeſ.
 unþen-hæfþe.
 þæm Lapepe.
 cýne-ƿicu tƿa.
 Ðe ƿæſ Ðƿacia.
 ƿioþa alþop.
 anb Retie.
 ƿiceſ hiƿþe.
 ƿæſ hiſ ſƿea-þrihtneſ.
 folc-cuð nama.
 Agamemnon.
 ge ealles ƿeolþ.
 Lƿeca ƿiceſ.
 Luð ƿæſ ƿiþe.
 þæt on þa tide.
 Tƿioia ƿepin.
 ƿearþ unþen ƿolcnum.
 ƿon ƿizeſ-hearþ.
 Lƿeca þrihten.
 camp-ſteþ ſecan.
 Aulixeſ miþ.
 an hunþ ſcƿa.
 læbbe ofen laƿu-ſcƿeam.
 ſæt longe þæp.
 týn ƿintep² full.
 Ða³ ſio tid gelomp.
 þæt hi ƿi ƿice.
 geſæht hæfþon.
 ðiope gecepte.

METRE XXVI.

OF CIRCE AND HER COMPANY.

From old and leaſing ſpells
 right eaſily
 Can I to thee tell out a tale
 like that
 Whereof we lately ſpake.—It
 chanced of yore
 That, on a time, Ulyſſes held
 two kingdoms
 Under his Cæſar: he was
 prince of Thrace,
 And ruled Neritia as its ſhep-
 herd king.
 His head-lord's folk-known
 name was Agamemnon,
 Who wielded all the greatneſs
 of the Greeks.
 At that time did betide the
 Trojan war,
 Under the clouds well known:
 the warrior chief,
 Lord of the Greeks, went forth
 to ſeek the battle.
 Ulyſſes with him led an hun-
 dred ſhips
 Over the ſea, and ſat ten win-
 ters there.
 When the time happen'd that
 this Grecian lord
 With his brave peers had over-
 thrown that kingdom,

* Boet. lib. iv. metrum 8.—Vela Neritii ducis, &c.

¹ Cott. gehce.² Cott. ƿintē.³ Cott. þe.

drihten Eneca.
 Troia buhþ.¹
 tulum geyþum.
 þa þa² Aulixeþ.
 leafe hæpþe.
 Ðnacia cýning.³
 þæt he þonan morþe.
 he let him behunban.
 hýpnþe ciolar.
 nizon 7 hunþ nizoncuz.
 nænige⁴ þonan.
 mepe-hengeþta.
 ma þonne ænne.
 fepeþe on fifel ꝛneam.
 famig-borþon.
 þnepeþne ceol.
 þæt bið þ mæpþe.
 Eneceþna ꝛpa.
 þa þeapþ cealþ þeþen.
 ꝛteapc-ꝛtopma þelac.
 ꝛtuneþe fio þpune.
 yð pið opþe.
 ut þeop aþpaþ.
 on þenþel-þæ.
 piþenþna ꝛcola.
 up on þ iþlanþ.
 þæp Apollineþ.
 dohtop þunþe.
 bæþ-pimeþ þopn.
 þæþ ꝛ Apollnuþ.
 æþeleþ cýnneþ.
 Iober eaþopa.
 ꝛe þæþ gio cýning.
 ꝛe licette.
 litlum 7 miclum.
 gumeþa gehþýlcum.
 þæt he Froþ⁵ þæpe.
 heht 7 halgort.
 Ðpa ꝛe hlaþoþ þa.

The dear-bought burgh of
 Troy,—Ulysses then,
 The King of Thracia, when his
 lord gave leave
 That he might hie him thence,
 he left behind
 Of all his horn'd sea-keels
 ninety and nine.
 Thence, none of those sea-
 horses, saving one,
 Travell'd with foamy sides the
 fearful sea;
 Save one, a keel with three-
 fold banks of oars,
 Greatest of Grecian ships.
 Then was cold weather,
 A gathering of stark storms;
 against each other
 Stunn'd the brown billows,
 and out-drove afar
 On the mid-winding sea the
 shoal of warriors,
 Up to that island, where, un-
 numbered days,
 The daughter of Apollo wont
 to dwell.
 This same Apollo was of high-
 born kin,
 Offspring of Jove, who was a
 king of yore,
 He schemed so, as to seem to
 every one,
 Little and great, that he must
 be a God,

¹ Cott. bupg.² Cott. þu.³ Cott. cining.⁴ Cott. nænigne.⁵ Cott. goob.

þæt ðýrize folc.
 on geþpolan læbbe.
 oðþæt him gelyþbe.
 leoba unrim.
 forþæm he þær mib rihte.
 riceſ hiþbe.
 hiopa cýne-cýnner.
 Luð iſ riþe.
 þæt on þa tibe.
 þeoba æghwile hæfbon.
 heopa hlaforþ.
 for þone hehſtan Gob.
 and þeorþodon.
 ſſa ſſa fulþreſ cýning.
 gif he to þæm rice þær.
 on rihte bopen.
 þær þær lober fæþer.
 Gob eac ſſa he.
 Saturnus þone.
 ſunb-buende.
 heton hælepa bearn.
 hæfbon þa mægþa.
 ælcne æfter oþrum.
 for ecne Gob.
 ſceolþe eac þeſan.
 Apolliner.
 dohtor þior-bopen.
 ðýrizeſ folceſ.
 gum-rinca gýben.
 cuðe galþa ſela.
 ðriſan ðriþeræftaſ.
 hio geþpolan fýlgþe.
 manna ſſiþorþ.
 manegra rioba.
 Lýningeſ dohtor.
 ſio Lirce þær.
 haten for heſigum.
 Þio riþroþe.
 on þæm iſlonþe.
 þe Aulixeſ.
 cýning Ðriacia.

Highest and Holiest! So the
 silly folk
 This lord did lead through lying
 ways, until
 An untold flock of men be-
 lieved in him:
 For that he was with right the
 kingdom's chief,
 And of their kingly kin. Well
 is it known
 That in those times each people
 held its lord
 As for the God most high, and
 worshipp'd him
 For King of Glory,—if with
 right of rule
 He to the kingdom of his rule
 was born.
 The father of this Jove was
 also God,
 Even as he: him the sea-dwell-
 ers call
 Saturn: the sons of men
 counted these kin
 One after other, as the Ever
 Good!
 Thus also would Apollo's high-
 born daughter
 Be held a Goddess by the
 senseless folk,
 Known for her Druid-craft,
 and witcheries.
 Most of all other men she fol-
 lowed lies.
 And this king's daughter, Circe
 was she hight,

com ane to.
 ceole līpan.
 Luð þær jona.
 eallre þære mænige.
 þe hīre mīð punobe.
 æpelingeſ ið.
 Ðio mīð ungemete.
 līſſum lufobe.
 līð-monna ſnea.
 and he eac ſpa ſame.
 ealle mægne.
 eſne ſpa ſiðe.
 hī on ſeſan lufobe.
 þæt he to hī eapbe.
 ænge nýſte.
 mober mýnlan.
 oſer mæðð giunze.
 ac he mīð þæm piſe.
 punobe iðþan.
 oðþæt him ne meahſe.
 monna ænið.
 þegna¹ iſna.
 þær mīð peſan.
 ac hī ſoſ þæm ýmpum.
 eapbeſ lýſte.
 mýnton ſoſlætān.
 leoſne hlaſoſð.
 Ða ongunnon peſcan.
 peſ-peoða ſpell.
 ſæbon þ hīo ſeoſbe.
 mīð hīre ſeſnlace.
 beoſnaſ ſoſþneban.
 and mīð balo-ſpæſtum.
 ſpæſum peoſpan.
 on ſiðſa līc.
 cýningeſ þeſnaſ.
 cýſpan iðþan.
 and mīð ſacentān eac.
 ſæpan mænigne.
 Ðume hī to pulſum ſuðbon.

Circe for Church, as having
 many with her.
 She ruled this isle, whereto the
 Thracian king
 Ulysses, with one ship, hap-
 pened to sail.
 Soon was it known, to all the
 many there
 That dwelt with her, the
 coming of the prince;
 She without measure loved this
 sailor-chief,
 And he alike with all his soul
 loved her,
 So that he knew not any love
 more deep
 Even of home, than as he loved
 this maiden;
 But lived with her for wife long
 afterward;
 Until not one of all his thanes
 would stay,
 But, full of anguish for their
 country's love,
 They meant to leave behind
 their well-loved lord.
 Then on the men she 'gan to
 work her spells;
 They said, she should by those
 her sorceries
 Make the men prone like
 beasts: and savagely
 Into the bodies of wild beasts
 she warp'd

¹ Cott. þegna.

ne meahton þonne popþ forð- By baleful craft the followers
 þringan. of the king.
 ac hio þræg-mælum. Then did she tie them up, and
 þroton ongunnon. bind with chains.
 ðume wæron eaforþ. Some were as wolves; and
 á grýmetebon. might not then bring forth
 þonne hi wæf hƿæt. A word of speech; but now
 frowian frowdon. and then would howl.
 Ða þe leon wæron. Some were as boars; and
 ongunnon laðlice. grunted ever and aye,
 ýppenga wýna. When they should sigh a whit
 þonne hi fceolbon. for sorest grief.
 clípan for corþre. They that were lions, loathly
 Lnihtar purdon. would begin
 ealbe ge ziunze. To roar with rage when they
 ealle forhpærfe. should call their comrades,
 to sumum ðiope. The knights, both old and
 fƿelcum he æfor. young, into some beast
 on hƿ hƿ-ðagum. Were changed as each afore-
 gelicort wæf. time was most like
 butan þam cýninge. In his life's day: but only not
 þe frow cƿen lufode. the king,
 Nolde wara oppa. Whom the queen loved: the
 ænig onbitan. others, none would bite
 mennifcef meter. The meat of men, but loved
 ac hi ma lufebon. the haunt of beasts,
 ðiofa ðrhtað. As was ill fitting;
 frow hit gebefe ne wæf. they to men, earth-dwellers
 Næfbon hi mape. Had no more likeness left than
 monnum gelicef. their own thought.
 eorð-buendum. Each still had his own mind,
 þonne ingeþonc. though straitly bound
 Ðæfe anpa gehƿýlc. With sorrow for the toils that
 hƿ azen moð. him beset.
 þæt wæf þeah frowe. For e'en the foolish men who
 forþum gebunden. long believed
 for þam eafrofum.
 þe him onfæton.
 Ðræt þa ðýrgan men.
 þe þýrum ðrýcnæftum.
 long gelýfbon.

leaſum ſpellum.
 ƿiſſon hƿæþne.
 þæt ƿ Ʒeƿit ne mæƷ.
 moð onpenðan.
 monna æniƷ.
 mið ðriƷcƿæftum.
 þeah hio Ʒebon meahƷe.
 þæt þa lichoman.
 lange þƿaƷe.
 onpenð ƿuðon.
 Iſ ƿ ƿunðoƿlic.
 mæƷen cƿæft miçel.
 moða Ʒehƿilceſ.
 ofeƿ lichoman.
 lænne Ʒ rænne.
 ðƿýlcum Ʒ ƿýlcum.
 þu meahƷ ſƿeotole onƷitan.
 þæt þaſ lichoman.
 liſtaſ Ʒ cƿæftaſ.
 of þam moðe cumað.
 monna Ʒehƿýlcum.
 ænleppa ælc.
 Ðu meahƷ eaðe onƷitan.
 þæt te ma ðeƿeð.
 monna Ʒehƿýlcum.¹
 moðeſ unþeaƿ.
 þonne metƿnýmneſ.
 læneſ lichoman.
 Ne þeaƿſ leoba nan.
 ƿenan þæne ƿýpðe.
 þæt ƿ ƿeƿiƷe flæƷc.
 þæt moð.
 monna æniƷeſ.
 eallunƷa to him.
 æƿne mæƷ onpenðan.
 ac þa unþeaƿaſ.
 ælceſ moðeſ.
 anð ƿ inƷeƿonc.
 ælceſ monneſ.
 þone lichoman liƷ.
 ƿiðeƿ hiƷ ƿile.

Through leaſing ſpells in all
 this Druid craft,
 Knew natheleſſ that no man
 might change the wit,
 Or mind, by ſuch bad craft:
 though they might make
 That for long while the bodies
 ſhould be changed.
 Wonderful is that great and
 mighty art
 Of every mind above the mean
 dull body.
 By ſuch and ſuch things thou
 mayſt clearly know
 That from the mind come one
 by one to each
 And every man his body's luſts
 and powers.
 Eaſily mayſt thou ſee that
 every man
 Is by his wickedneſſ of mind
 more harm'd
 Than by the weakneſſ of his
 failing body.
 Nor need a man ween ever
 ſuch weird-chance,
 As that the wearisome and
 wicked fleſh
 Could change to it the mind of
 any man,
 But the bad luſts of each mind,
 and the thought
 Of each man, lead his body
 where they will.

¹ Cott. Ʒehƿelcum.

METRUM XXVII.^b

Dpý Ʒe æfre Ʒcýlen.
 unriht-ƷiounƷum.
 eoper mob ðrefan.
 Ʒpa Ʒpa mepe flobef.
 Ʒpa hƷepað.
 iƷ-calbe Ʒæ.
 pecƷƷað Ʒor pinbe.
 Dpý oðƷite Ʒe.
 pýnbe eoppe.
 þæt hio Ʒepealb naƷað.
 Dpý Ʒe þæƷ beapeƷ.
 þe eop DƷihten ƷerƷeop.
 Ʒebidan ne maƷon.
 biƷneƷ ƷecýnbeƷ.
 nu he eop ælce bæƷ.
 onet topeapb.
 Ne maƷon Ʒe Ʒerion.
 þæt he Ʒýmle Ʒpýneð.
 æfter æƷhpelcun.
 eopþan tuðpe.
 ðiorun Ʒ ƷuƷlum.
 beað eac Ʒpa Ʒame.
 æfter mon-cýnne.
 Ʒeonb þýne miððan Ʒeapb.
 eƷeplic hunta.
 abit on þaðe.
 nýle he æniƷ Ʒpæð.
 æfre Ʒop lætan.
 æp he Ʒehebe.
 þæt he hƷile æp.
 æfter Ʒpýnebe.
 IƷ þ eapmlic þiƷƷ.
 þæt hiƷ Ʒebidan ne maƷon.
 buƷƷ-ƷiƷtenbe.
 unƷerælige men.
 hine æp Ʒillað.
 Ʒopan toƷciotan.

METRE XXVII.

OF TOLERANCE.

Why ever your mind will ye
 trouble with hate,
 As the icy-cold sea when it
 rears

Its billows waked-up by
 the wind ?

Why make such an outcry
 against your weird fate,
 That she cannot keep you
 from fears,

Nor save you from sor-
 rows assign'd ?

Why cannot ye now the due
 bitterness bide

Of death, as the Lord hath
 decreed,

That hurries to-you-ward
 each day ?

Now can ye not see him still
 tracking beside

Each thing that is born of
 earth's breed,

The birds and the beasts,
 as ye may ?

Death also for man in like
 manner tracks out

Dread hunter ! this middle-
 earth through, [more ;

And bites as he runs ever-
 He will not forsake, when he

searches about, [too,
 His prey, till he catches it

And finds what he sought
 for before.

^b Boet. lib. iv. metrum 4.—Quid tantos juvat excitare motus, &c.

gpa gpa fuzla cýn.
 oððe pilou ðiop.
 þa pinnað betpuh.
 æghpýlc polbe.
 oþer acpellan.
 Ac þæt iſ unpúht.
 æghpelcum men.
 þæt he oþerne.
 inſit-þoncum.
 fioge on fæpðe.
 gpa gpa fuzl oððe ðiop.
 Ac þæt pæpe púhtort.
 þæt te pinca zehpýlc.
 oppum gulbe.
 eblean on púht.
 peopc be zepeophum.
 peopulb-buenbum.
 þinga zehpílcet.
 þæt iſ þ he lupze.
 zobpa zehpílcne.
 gpa he zeopnozt mæge.
 milþrize ýplum.
 gpa pe [æp] gpraecon.
 De ſceal þone monnan.
 mote lupian.
 anb hſ unþeapaz.
 ealle hatian.
 anb ofſmþan.
 gpa he gpiþort mæge.

METRUM XXVIII.º

Ðpa iſ on eopþan nu.
 unlæpþa.
 þe ne pundpize.
 polcna fæpelber.

A sad thing it is, if we cannot
 await
 His bidding, poor burghers
 of earth,
 But wilfully strive with
 him still;
 Like birds or wild beasts, when
 they haste in their hate
 To rage with each other in
 wrath,
 And wrestle to quell and
 to kill.

But he that would hate in the
 deep of his heart
 Another, unrighteous is he,
 And worse than a bird or
 a beast;
 But best is the man who would
 freely impart
 To a brother, whoever he be,
 Full worth for his work
 at the least:

That is, he should love all the
 good at his best,
 And tenderly think of the
 bad, [fore;
 As we have spoken be-
 The man he should love with
 his soul—for the rest
 His sins he should hate, and
 be glad [more.
 To see them cut off ever-

METRE XXVIII.

OF HEAVENLY WONDERS.

Who now is so unlearned
 among people of the world,

• Boet. lib. iv. metrum 5.—Si quis arcturi sidera nescit, &c.

nobres ƿiƿto.
 ƿýne tunȝlo.
 hu hý sælce bæȝe.
 utan ýmbhƿeƿfeð.
 eallne miððan ȝeapð.
 Ðƿa iſ mon-cýnner.
 þæt ne ƿunðƿie ýmb.
 þaſ pliteȝan tunȝl.
 hu hý rume habbað.
 ȝƿiðe micle.
 ȝcýrtan ýmbheƿearƿt.
 rume ȝcƿiðað lenȝ.
 utan ýmb eall þiſ.
 an þaƿa tunȝla.
 ƿoƿulð-men haƿað.
 ƿæner þiſla.
 þa habbað ȝcýrtan.
 ȝcƿiðe and ƿænelð.¹
 ýmbhƿeƿt læſſan.
 þonne oþru tunȝl.
 ƿoþþæm hi ƿæne eaxe.
 utan ýmbhƿeƿfeð.
 þone noſð-enbe.
 nean ýmbceƿpeð.
 on þæne ilcan.
 eaxe hƿeƿfeð.
 eall ƿuma nobor.
 ȝecene ȝcƿiðeð.
 ȝuð-healð ȝƿiðeð.
 ȝƿiſt untioſiȝ.
 Ðƿa iſ on ƿoƿulðe.²
 þæt ne ƿaſiȝe.
 buton þa ane.
 þe hit ær þiſſon.
 þæt mænig³ tunȝul.
 maƿan ýmbhƿýnſt.
 haƿað on heoſonum
 rume hƿile eſt.
 læſſe ȝeliƿað.
 þa þe lacað ýmb eaxe enbe.

¹ Cott. ƿæpelt.² Cott. ƿeoƿulða.³ Cott. þæt te mænig.

As not to wonder at the clouds
 upon the skies unfurl'd,
 The swiftly rolling heavens and
 the racing of the stars,
 How day by day they run
 around this mid-earth in
 their cars?

Who then of men doth wonder
 not these glittering stars to
 see,
 How some of them round
 wafted in shorter circles be,
 And some are wanderers away
 and far beyond them all,
 And one there is which worldly
 men the Wain with shafts
 do call.

These travel shorter than the
 rest, with less of sweep and
 swerve
 They turn about the axle, and
 near the north end curve,
 On that same axle quickly
 round turns all the roomy
 sky,
 And swiftly bending to the
 south untiring doth it fly.

Then who is there in all the
 world that is not well
 amazed,
 Save those alone who knew
 before the stars on which
 they gazed,

oððe micle mape.
 zefepað þa hipe mið ope.
 ýmbe þearple þrægeð.
 þara iſ gehaten.
 ſaturnur ſum.
 ge hæfð ýmb þritiz.
 rintep-zerumer.
 peopulb ýmbcýrpeb.¹
 Booteſ eac.
 beophhte ſcineð.
 oþer ſceoppa cýmeð.
 efne ſpa ſame.
 on þone ilcan ſcebe.
 eft ýmb þritiz.
 gear-zerumer.
 þær hi zio þa þær.
 Ðra iſ peopulb-monna.
 þæt ne paſize.
 hu ſume ſceoppa.
 oð þa gæ ſapað.
 unþer mepe-ſcpeamaſ.
 þær þe monnum þyncð.
 Ðra eac ſume penað.
 þæt ſio ſunne do.
 ac ſe pena niſ.
 puhte þe ſoppa.
 Ne bið hio on æfen.
 ne on æp-morzen.
 mepe-ſcpeame þa neap.
 þe on miðne ðæg.
 and þeah monnum þyncð.
 þæt hio on mepe gange.
 unþer gæ ſpiſe.
 þonne hio on ſetl glibeð.
 Ðra iſ on peopulbe.
 þæt ne punðrige.
 fuller monan.
 þonne he ſæpinga.
 pýpð unþer polcnum.
 pliteſ beþearfab.

That many somewhiles on the
 heavens make a longer bend,
 And somewhiles less, and sport
 about the axle of the end:

Or else much more they wander
 quickly round the midway
 spheres,
 Whereof is one, hight Saturn,
 who revolves in thirty years,
 Böotes also, shining bright,
 another star that takes
 His place again in thirty years,
 of circle that he makes.

Who is there then of worldly
 men to whom it doth not
 seem
 A thing most strange that
 many stars go under the sea-
 stream,
 As likewise some may falsely
 ween that also doth the sun,
 But neither is this likeness
 true, nor yet that other one.

The sun is not at even-tide,
 nor morning's early light
 Nearer to the sea-stream than
 in the mid-day bright,
 And yet it seems to men she
 goes her wandering sphere
 to lave,
 When to her setting down she
 glides beneath the watery
 wave.

¹ Cott. ýmbcýrpeb. Boeteſ.

beþeahƿ mib þioƿtrum.
 Ðƿa þegna ne mæge.
 eac ƿaƿian.
 ælceƿ ƿioƿpan.
 hƿý hi ne ƿcinen.
 ƿcipum ƿeþerum.
 beƿopan þæpe ƿunnan.
 ƿƿa hi ƿýmle ðoð.
 miðbel nihtum.
 ƿið þone monan ƿopan.
 haðpum heoƿone.
 Ðƿæt nu hæleþa ƿela.
 ƿelceƿ and ƿelceƿ.
 ƿiðe ƿunbriað.
 and ne ƿunbriað.
 þæt te ƿuhta gehƿilc.
 men and netenu.
 micelne habbað.
 and unnetne.
 andan betƿeoþ him.
 ƿiðe ƿingalne.
 iƿ þ ƿellic þincg.
 þæt hi ne ƿunbriað.
 hu hit on ƿolcnum oft.
 þeaple þunrað.
 þƿaƿ-mælum eft.
 and ƿeapleþeð.
 and eac ƿƿa ƿame.
 ýð ƿið lanðe.
 ealneƿ ƿinneð.
 ƿinð ƿið ƿæge.
 Ðƿa ƿunbriað þæƿ.
 oððe oþƿer eft.
 hƿý¹ þæt iƿ mæge.
 ƿeoƿpan of ƿætepe.
 ƿlite tophc² ƿcineð.
 runna ƿƿegle hat.
 ƿona ƿeceppeð.
 iƿ mepe ænlic.
 on hiƿ aƿen ƿecýnb.

Who is there in the world will
 wonder not to gaze
 Upon the full-moon on his way,
 bereft of all his rays,
 When suddenly beneath the
 clouds he is beclad with
 black?
 And who of men can marvel
 not at every planet's track?

Why shine they not before the
 sun in weather clear and
 bright,
 As ever on the stilly sky before
 the moon at night?
 And how is it that many men
 much wondering at such,
 Yet wonder not that men and
 beasts each other hate so
 much?

Right strange it is they marvel
 not how in the welkin oft
 It thunders terribly, and then
 eftsoons is calm aloft,
 So also stoutly dashes the wave
 against the shore,
 And fierce against the wave
 the wind uprises with a roar!

Who thinks of this? or yet
 again, how ice of water
 grows,
 And how in beauty on the sky
 the bright sun hotly glows,
 Then soon to water, its own
 kin, the pure ice runs away;
 But men think that no wonder,
 when they see it every day.

¹ Cott. hpi.² Cott. toph.

peorþeð to pætre.
 Ne þincð ꝥ punþor micel.
 monna ænægum.
 þæt he mæge zejeon.
 ðogora zehpilce.
 ac þæt ðýrre folc.
 þæg hit ſelþnor zehhð.
 ꝥiþor punþriað.¹
 þeah hit ƿiþra zehpæm.
 punþor þince.
 on hiꝥ mob-ſeþan.
 micle læſſe.
 Under-ſeaþolſæſce.
 ealneþ penað.
 þæt ꝥ ealð zeſceart.
 æſſe ne pære.
 þæt hi ſelþon zehioð.
 ac ꝥiþor ziet.
 peorulþ-men þenað.
 þæt hit þear come.
 niþan zeſælþe.
 zif hiopa nængum.
 hpýlc ær ne oþeopþe.
 iꝥ ꝥ eapmlic þinc.
 Ac zif hiopa æniꝥ.
 æſſe peorþeð.
 to þon ƿiþet-zeorn.
 þæt he ſela onginð.
 leornian liſta.
 and him liſeþ þearþ.
 of mote abrit.
 þæt micle ðýrꝥ.
 þæt hit oþerþugen mið.
 punðe lange.
 þonne ic þæt zeape.
 ꝥ hi ne punþriað.
 mænizeþ þinze.
 þe monnum nu.
 pærþo 7 punþer.
 þel hpær þýnceð.

This senseless folk is far more
 struck at things it seldom
 sees,

Though every wise man in his
 mind will wonder less at
 these;

Unstalworth minds will always
 think that what they seldom
 see

Never of old was made before,
 and hardly now can be.

But further yet, the worldly
 men by chance will think it
 came,

A new thing, if to none of
 them had ever happ'd the
 same;

Silly enough!—yet if of them
 a man begins to thirst

For learning many lists and
 lores that he had scorn'd at
 first,

And if for him the Word of
 life uncovers from his wit
 The cloak of that much foolish-
 ness which overshadow'd it,
 Then well of old I wot he
 would not wonder at things
 so

Which now to men most wor-
 thily and wonderfully show.

¹ Cott. punþriað.

METRUM XXIX.^a

Líf þu nu þínuge.
 þeopulb-Drihtner.
 heane anpab.
 hlutpe mobe.
 ongitan gíopne.¹
 gemal-mæzene.
 heofoner tunglu.
 hu hi him healbað betpuh.
 ribbe ringale.
 býðon swa lange.
 swa hi zepenebe
 pulþner ealþor.
 æt fram-ſceafte.
 þæt ſio fýpene mot.
 ſun ne zerecan.
 ſnap cealþer þeg.
 monna zemæpo.
 þæt þa mæpan tungl.
 auþer oþþer þene.
 á ne zehpneð.
 ær þam þ̅ oþer.
 oſgeþeð.
 Ne hupu ſe ſceopra.
 zeſtigan pile.
 þeſt-bæl polcna.
 þone wífe men.
 Uppa nemnað.
 Ealle ſcioppan.
 riȝað æfter ſunnan.
 ſamob mið þobepe.
 unþer eopþan gþunb.
 he ana ſtent.
 niȝ þ̅ nan þunþor.
 he iȝ þunþrum þeſt.²
 upenbe neah.
 eaxe þæȝ þobeþer.
 Ðonne iȝ an ſceopra.
 oþer oþpe beopht.

METRE XXIX.

OF THE STARS AND SEASONS.

If now thou art willing the
 Lord of the world
 His highness and greatness
 clear-sighted to see,
 Behold the huge host of the
 heavens unfurl'd
 How calmly at peace with
 each other they be!

At the first forming the glori-
 fied Prince
 Ordered it so that the sun
 should not turn
 Nigh to the bounds of the
 moon ever since,
 Nor the cold path of the
 snow-circle burn.

Nay, the high stars never cross
 on the skies
 Ere that another has hurried
 away;
 Nor to the westward will ever
 uprise
 Ursa the star,—so witting
 men say.

All of the stars set after the
 sun
 Under the ground of the
 earth with the sky:

^a Boet. lib. iv. metrum 6.—Si vis celsi jura tonantis, &c.

¹ Cott. geneve.

² Cott. eayt.

cýmeð earþan up.
 ær þonne runne.
 þone¹ monna bearn.
 morþen-ŕciorpa hatað.
 unþer heoronum.
 forþæm he hæleþum bæȝ.
 bobað æfter þurȝum.
 þrenȝeð æfter.
 ȝreȝeltoþht runne.
 ȝamað eallum bæȝ.
 iȝ ȝe forþýnel.
 fæȝer and ȝciene.
 cýmeð earþan up.
 ærror² runnan.
 and eft æfter runnan.
 on ȝetl ȝlibeð.
 þeȝt unþer þeopulbe.
 þeȝ-þioða hiȝ.
 noman onþenbað.
 þonne niht cýmeð.
 hatað hine ealle.
 æfen-ŕciorpa.
 ȝe bið þære runnan ȝriȝtna.
 ȝiðþan hi on ȝetl ȝeȝitað.
 oȝrþneð.
 þæt iȝ æþele tunȝol.
 oð þ he be earþan þeoppeð.
 elbum oþeþeð.
 ær þonne runne.
 * * *
 * * *
 * * habbað.
 æþele tunȝol.
 emne ȝebæleð.
 bæȝ ȝ nihte.
 Drihtenȝ meahtum.
 runne ȝ mona.
 ȝriðe ȝeþræpe.
 ȝȝa him æt ȝrýmðe.
 fæþer ȝetiohhobe.
 Ne þearȝt þu no þenan.

¹ Cott. þonne.

That is no wonder; for only
 this one,
 The axle, stands fastly and
 firmly on high.

Again, there's a star more
 bright than them all,
 He comes from the east,
 before the sun's birth,
 The star of the morning,—thus
 him ever call,
 Under the heavens, the chil-
 dren of earth.

For that he bodes day's-dawn
 to men's homes
 After him bringing the sun
 in his train,
 Fair from the east this fore-
 runner comes,
 And glides to the west all
 shining again.

People rename him at night in
 the west,
 Star of the evening then is
 he hight,
 And when the setting sun goes
 to her rest
 He races her down more
 swift than the light.

Still he outruns her, until he
 appears
 Again in the east, forerun-
 ning the sun,
 A glorious star, that equally
 clears
 The day and the night, ere
 his racing be run.

² Cott. ær for-

þæt þa plitegan tunȝl.
 þær þeopbomeȝ.
 aþnoten peopðe.
 ær bomeȝ bæȝe.
 deð riðþan ýmbe.
 moncýnner fuma.
 fpa him ȝemet þinceð.
 forþon hi he healfe.
 heofoneȝ þiſſeȝ.
 on ane ne læt.
 ælmihtig God.
 þý læȝ hi oþra forðýben.
 æþela ȝeſceafra.
 ac ſe eca God.
 ealle¹ ȝemetȝað.
 fíða ȝeſceafra.
 foſta ȝeðſepað.
 hpilum þæt ðriȝe.
 ðriſc² þone þætcan.
 hpýlum hi ȝemenȝeð.
 metoðeȝ cſæfte.
 cile rið hæto.
 hpilum ceppað eft.
 on up noðon.
 æl beophta leȝ.
 leoht lýfte.
 liȝeð him behinban.
 heſig hpuȝan bæł.
 þeah hit hpilan ær.
 eoþðe fio cealbe.
 on innan hiȝe.
 heolb ȝ hýðbe.
 halȝeȝ meahcum.
 Be þær cýningeȝ ȝebobe.
 cýmeð ȝeapa ȝehpæm.
 eoþðe þpinȝeð.
 æȝhpýlc tubop.
 and ſe hata fumop.
 hæleþa beapnum.
 ȝeapa ȝehpilce.
 ȝiepeð ȝ ðriȝeð.

¹ Cott. calla.² Cott. ðriſc.

Through the Lord's power, the
 sun and the moon
 Rule as at first by the Fa-
 ther's decree;
 And think not thou these
 bright shiners will soon
 Weary of serfdom till domes-
 day shall be:

Then shall the Maker of man
 at his will
 Do with them all that is
 right by-and-by;
 Meanwhile the Good and Al-
 mighty One still
 Setteth not both on one half
 of the sky,

Lest they should other brave
 beings unmake;
 But Ever Good, He still
 suffers it not;
 Somewhiles the dry with the
 water will slake,
 Somewhiles will mingle the
 cold with the hot.

Yea, by His skill, otherwhiles
 will upsoar
 Into the sky fire airily-
 form'd,
 Leaving behind it the cold
 heavy ore
 Which by the Holy One's
 might it had warm'd.

geonb riðne ȝrunð.
 ȝæb anb bleba.
 hæpfeſt to honba.
 hep buendum.
 riða peceð.
 pen æfter þæm.
 ȝpýlce hazal ȝ riðap.
 hriðan leccað.
 on riðteſe tið.
 peðer unhiope.
 for þæm eorðe onfehð.
 eallum ȝæðum.
 ȝeðeð þ hi ȝnoðað.
 ȝeapa ȝehpilce.
 on lencten tið.
 leaf up ȝpýttað.
 ac ȝe miðba metob.
 monna beapnum.
 on eorþan feſt.
 eall þ te ȝnopeð.
 pæſtmar on peopolde.
 pel forðbriengeð hit.
 þonne he pile.
 heoſona palðenð.
 anb eopað eft.
 eorð-buendum.
 nimð þonne he pile.
 neȝenbe Gob.
 anb þ hehte ȝoob.
 on heah ſetle.
 riðeð ſelf cýning.
 anb þioȝ riðe ȝerceaft.
 þenað anb þioðað.
 he þone anpalbeð.
 þæm ȝepelcleppum.
 peopulð ȝerceafta.
 Niȝ þ nan punðop.
 he iȝ þeþoba Gob.
 cýning anb Drihten.
 cþucepa ȝehpelceȝ.
 æpelm ȝ þuma.
 eallpa ȝerceafta.

By the King's bidding it
 cometh each year,
 Earth in the summer-time
 bringeth forth fruit,
 Ripens and dries for the soil-
 dwellers here
 The seed, and the sheaf, and
 the blade, and the root.

Afterward rain cometh, hailing
 and snow,
 Winter-tide weather that
 wetteth the world,
 Hence the 'earth quickens the
 seeds that they grow
 And in the lenten-tide
 leaves are uncurl'd.

So the Mild Maker for children
 of men
 Feeds in the earth each fruit
 to increase,
 Wielder of heaven! He brings
 it forth then;
 Nourishing God!—or makes
 it to cease.

He, Highest Good, sits on His
 high seat,
 Self-King of all, and reins
 evermore
 This His wide handiwork,
 made, as is meet,
 His thane and His theow¹ to
 serve and adore.

That is no wonder, for He is
 the King,
 Lord God of Hosts, each
 living soul's awe,

¹ Theow, a slave.

pýrhta 7 ƿceppen.
 ƿeorulbe þýrre.
 ƿýrðom anb æ.
 ƿorulb-buenþra.
 Calle¹ Ʒerceafta.
 on hæpenbo.
 hio nane ne Ʒenbað.
 þæt eft cumað.
 Líf he ƿƿa Ʒeræðþýz.
 ne Ʒapolabe.
 ealle Ʒerceafta.²
 æghwýlc hioƿa.
 ƿƿaðe toƷtencete.
 ƿeorþan Ʒeolben.
 æghwýlc hioƿa.
 ealle to nauhte.
 ƿeorþan Ʒeolbon.
 ƿƿaðe toƷloƿena.
 þeah þa ane lufe.
 ealle Ʒerceafta.
 heoroneƷ 7 eorþan.
 hæbben Ʒemæne.
 þæt hi ƿioƿien.
 Ʒƿilcum ƿioð-Ʒuman.
 anb ƷæƷnuað þ.
 hioƿa Ʒæðen ƿalceð.
 ný þ nan ƿunðor.
 Ʒorþæm ƿuhta nan.
 æƷƿe ne meahete.
 elleƷ ƿunian.
 Ʒý hi eall mæzene.
 hioƿa orð-Ʒuman.
 ne ƿioƿoben.
 þeobne mæpum.

METRUM XXX.*

OmeƿuƷ ƿæƷ.
 eaƷt mið Lƿecum.
 on þæm leobƷcipe.

* Boet. lib. v. metrum 2.—Puro clarum lumine Phœbum
 Mellifui canit oris Homerus, &c.

¹ Cott. calla.

² Cott. Ʒerceafta.

The source and the spring of
 each being and thing,
 All the world's maker, and
 wisdom, and law.

Everything made,—on His er-
 rands they go,
 None that He sendeth may
 ever turn back;
 Had He not stablished and
 settled it so,
 All had been ruin and fallen
 to rack;

Even to nought would have
 come at the last:
 All that is made would have
 melted away:
 But both in heaven and earth,
 true and fast,
 All have one love such a
 Lord to obey,

And are full fain that their
 Father should reign;
 That is no wonder, for else
 should each thing
 Never have life, if they did not
 remain
 True to their Maker, man's
 glorious King.

METRE XXX.

OF THE TRUE SUN.

Homer among the Eastern
 Greeks, was erst

leopa cræftgast.
 Fipgiler.
 fpeonð 7 laneop.
 þæm mæran fceope.
 mazipta bett.
 Ðæt fe Omeþur.
 oft anð zelome.
 þære funnan plite.
 fride heþebe.
 æþelo cræftar.
 oft anð zelome.
 leopum 7 fpellum.
 leobum þeahte.
 ne mæg hio þeah zercinan.
 þeah hio fe fciþ 7 beophht.
 ahpærgen neah.
 ealle¹ zerceafta.
 ne fupþum þa zerceafta.
 þe hio zercinan mæg.
 endemeþ ne mæg.
 ealle¹ zeonðlihtan.
 innan anð utan.
 Ac fe ælmihteza.
 þalþenð 7 fýphta.
 þeopulþe zerceafta.
 hif agen þeopc.
 eall zeonðþliteð.
 endemeþ þupþrýhð.
 ealle¹ zerceafta.
 Ðæt if no foðe.
 funne mið þihte be þæm.
 þe mazon fingan.
 fýlc butan leaþe.

METRUM XXXI.¹

Ðæt þu meahht ongtan.
 gif hif þe zeman lýt.
 þæt te miþlice.
 maneza þuhta.
 zeonð eopþan þapað.

¹ Boet. lib. v. metrum 5.—*Quam variis terras animalia permeant figura, &c.*¹ Cott. calla.

The best of bards in all that
 country side;
 And he was Virgil's friend and
 teacher first,
 To that great minstrel
 master well allied.
 And Homer often greatly
 praised the sun,
 Her high-born worth, her
 skilfulness most true;
 Often by song and story many
 a one [praises due.
 He to the people sang her
 Yet can she not shine out,
 though clear and bright,
 Everywhere near to every-
 thing all-ways,
 Nor further, can she shed an
 equal light
 Inside and out on all that
 meet her rays.
 But the Almighty Lord of
 worldly things,
 Wielder and Worker,
 brightly shines above
 His own good workmanship,
 and round all flings
 An equal blaze of skilfulness
 and love!
 That is the true Sun, whom we
 rightly may
 Sing without leasing as the
 Lord of Day.

METRE XXXI.

OF MAN'S UPRIGHTNESS.

Yet more, thou mayst know,
 If it lists thee to mind,
 That many things go

ungelice.
 habbað blioh 7 þærbu.
 ungelice.
 anb mæg-plitaſ.
 manegna cýnna.¹
 cuð anb uncuð.
 cpeopað 7 ʒmcað.
 eall lichoma.
 eorþan ʒetenge.
 nabbað hi æt ʒippum fultum.
 ne maʒon hi mið ʒotum
 eorþan bpucan. [ʒangan.
 ʒpa him eaben þæſ.
 ʒume ʒotum tʒam.
 ʒolban peðpað.
 ʒume ʒiep-ʒete.
 ʒume fleogenbe.
 ʒinbeð unben ʒolcnum.
 Bið þeah ʒuhta ʒehpīc.
 onhnʒen to hpuʒan.
 hnīpað of þune.
 on ʒeopulb plīceð.
 ʒīlnað to eorþan.
 ʒume neð-þearpe.
 ʒume neob-ʒræce.
 man ana ʒæð.
 metober ʒerceaſta.
 mið hiʒ anbplitan.
 up on ʒepihce.
 Mīð þý ʒ ʒetacnob.
 þæt hiʒ tpeopa ʒceal.
 anb hiʒ mob-ʒeponc.
 ma up þonne nīþer.
 habban to heoƿonum.
 þý læſ he hiʒ hiʒe penbe.
 nīþer ʒpa þær nýten.
 Nīʒ² þ ʒebafenlic.
 þæt ʒe mob-ʒeƿa.
 monna ænʒer.
 nīþer-healb ʒeʒe.
 anb þæt neð uppeapb.

¹ Cott. cýnna.

Over earth in their kind
 Unlike to the view
 In shape as in hue.

Known or unknown
 Some forms of them all
 On earth lying prone
 Must creep and must crawl;
 By feathers help'd not
 Nor walking with feet,
 As it is their lot
 Earth they must eat.
 Two-footed these,
 Four-footed those,
 Each one with ease
 Its going well-knows,
 Some flying high
 Under the sky.

Yet to this earth
 Is everything bound,
 Bowed from its birth
 Down to the ground;
 Looking on clay,
 And leaning to dust,
 Some as they may,
 And some as they must.
 Man alone goes
 Of all things upright,—
 Whereby he shows
 That his mind and his might
 Ever should rise
 Up to the skies.

Unless like the beast
 His mind is intent
 Downwards to feast,—
 It cannot be meant
 That any man
 So far should sink
 Upwards to scan
 Yet—downwards to think!

² Cott. 1ʒ.

NOTES.

Note 1, p. viii.—“Ælfræd Kuning pær pealhtræb ðyrre bec.” “King Alfred was translator of this book.”—Although this preface is written in the third person, yet there is no doubt that Alfred himself was the writer, for he explains his method of translating, alludes to “the various and manifold occupations which often busied him both in mind and body,” beseeches the reader to “pray for him, and not to blame him if he should more rightly understand it than he could;” and finally, offers the apology that “every man must, according to the measure of his understanding, and according to his leisure, speak that which he speaks, and do that which he does.” The style of this preface is very similar to the one which Alfred prefixed to his version of Pope Gregory’s Pastoral, and also to that which he prefixed to the Anglo-Saxon version of Pope Gregory’s Dialogues, which was written, under his direction, by Wenefrith, Bishop of Worcester.

Note 2, p. 2, l. 2.—“Rædgota and Callepna.”—The invasions of Radagaisus and Alaric took place early in the fifth century, and, after many years of desolating wars, Theodoric, an Ostrogoth, said to be the fourteenth in lineal descent of the royal line of Amala, acquired possession of Rome. Theodoric was a Christian, but had been educated in the tenets of Arius. For many years he gave the fullest toleration to the profession of the Catholic Faith, and went so far as to behead one of his officers for becoming an Arian, saying, “If thou couldst not continue true to thy God, how canst thou prove faithful to me who am but a man?” At length, however, apprehending danger to his throne, and suspecting the Catholics to be in league with his enemies, he withheld the toleration he had granted, and became a persecutor of the orthodox faith. The oppressions which he beheld, roused the patriotism of Boethius, a noble Roman, distinguished for his many and varied accomplishments. He entered into a correspondence with the Emperor Justin, at Constantinople, and this being discovered, Theodoric caused him to be imprisoned in Ticinum, and while there, he composed this treatise.

Note 3, p. 2, l. 8.—Literally, “that they might be worthy of their ancient rights;” “heopa ealþrihta ƿyrþe beon.”—It may here be observed that the compound words which occur so frequently in Anglo-Saxon are, for the most part, compounded from substantives and adjectives. The adjective is frequently found in composition with its substantive, and remains uninflected through all its cases. Thus the adjective “ealþ,” in composition with the substantive “priht,” makes “ealþprihta,” and “ealþrihtum” in the genitive and dative and ablative plural; and in

composition with the substantive "hlafopð," makes "ealbhlafopð," and "ealbhlafopbum" in the dative and ablative plural. Two substantives are often compounded, the first having an adjective power. Thus "populb" compounded with the substantives "þeap" and "rælð," respectively makes "populb þeapum" and "populb rælþum" in the dative and ablative plural. This kind of composition is not limited to two words. The compound "ealb-hlafopð," considered as one word, may again be compounded, as in the present chapter, with the substantive "cýn." The latter word "cýn" only is then subject to inflection, "ealb" and "hlafopð" remaining invariable. Accordingly we find "ealb-hlafopð-cýnner" in the genitive singular; and a similar inflection will be found in many other words.

Note 4, p. 2, l. 11.—John, the first Pope who bore that name, was sent on an embassy by Theodoric to the Emperor Justin, at Constantinople, and on his return, Theodoric confined him in a dungeon at Ravenna, where he died of want.

Note 5, p. 2, l. 20.—"Senbe þa bigelhece æpenðgepputu." "*He* therefore privately sent letters."—The verb *Senbe* is here used without a nominative case being expressed, which, however, is to be understood, and sought for in the preceding sentence.

Note 6, p. 4, l. 22.—"Se pyrðom."—In several parts of this work the reader will meet with inconsistencies resulting from the grammatical accident of gender. In Anglo-Saxon many substantives are neuter, but the far greater number, though denoting objects undistinguished by sex, are considered, grammatically, as either masculine or feminine. These distinctions are for the most part regulated by terminations, but are occasionally arbitrary. As a rule, words ending in *a* are masculine, and those ending in *e* are feminine; thus *Wona*, the moon, is masculine; and *Sunne*, the sun, is feminine; while *pyr*, wife, or woman, is neuter. In the Latin version of Boethius, Philosophy is described as a female, the word *Philosophia* being grammatically of the feminine gender, but Alfred generally translates it by *pyrðom*, which is invariably masculine. Hence we find him applying masculine articles, pronouns and adjectives, to *pyrðom*, who is perhaps in the same page described as the *portep modop* of Boethius. In a few places *Philosophia* is rendered by *Lerþeabþyrner*, Reason, and is then feminine. In one instance, c. iii. § 8, the words *pyrðom* and *Lerþeabþyrner* are used conjointly to designate Philosophy, with a verb in the plural number; and yet the author immediately reverts to the singular, and says, þa ongan he eyt rþpecan 7 cpæð.—Although the dialogue should properly be carried on between Philosophy and Boethius, yet Alfred frequently makes "the mind"—i.e. the mind of Boethius—one of the interlocutors, instead of Boethius himself; and *Wob*, the mind, is a substantive of the neuter gender.

Note 7, p. 7, l. 23.—This opinion of Plato was powerfully enforced by him in his dialogue *De Republica*; and it is a truth which will find an echo in every well-ordered mind.

Note 8, p. 10, l. 15.—The Cottonian MS., which has been wonderfully restored by the gentlemen mentioned in the preface, commences with the word "unclenan;" the preceding portion being too much injured to be deciphered. The variations in the readings of the Cottonian MS., which

occur before this word, were observed by Junius before the MS. was injured by fire, and are given on his authority; all the subsequent ones are the result of the editor's own collation.

Note 9, p. 23, l. 10.—This was Croesus, King of Lydia, who, having been taken captive by Cyrus, King of Persia, and placed on a pile to be burned, is said to have been delivered from his danger by a shower of rain, which Apollo sent at his earnest entreaty.—Herod. i. 87.

Note 10, p. 26, l. 13.—This chapter ends abruptly, and is evidently incomplete.

Note 11, p. 36, l. 22.—“Fopbam ðe Lpurt capbað on bæpe bene eadmoðne.” “For Christ dwells in the vale of humility.”—Whatever allusions to the Christian religion occur in this work, are introduced by Alfred.

Note 12, p. 47, l. 32.—*Cantabit vacuus coram latrone viator.*—Juv. Sat. x. 22.

Note 13, p. 52, l. 19.—King Alfred evidently mistook the epithet “*Liberam*” for a proper name. The individual alluded to was probably Anaxarchus, a philosopher of Abdera. Nicocreon, King of Salamis, in Cyprus, having been offended by the philosopher's freedom, caused him to be cruelly tormented; and when at length the tyrant, finding he could not subdue the spirit of his victim, threatened to cut off his tongue, Anaxarchus bit it off, and spit it into the tyrant's face.—Cic. in Tusc. ii. 21.

Note 14, p. 53, l. 80.—Busiris, King of Egypt, said to have been the son of Neptune, and altogether a mythical personage, sacrificed to Jupiter all strangers whom he could seize; and when Hercules visited Egypt, Busiris caused him to be bound and laid upon the altar. Hercules, however, soon disentangled himself, and sacrificed the tyrant and his son on the altar, where he had slain his victims. The whole statement, however, is contradicted by Herodotus.

Note 15, p. 53, l. 89.—Regulus was a Roman consul during the first Punic war, and, after gaining several victories over the Carthaginians, was at length overcome by Xanthippus, and taken prisoner. He was sent to Rome by the Carthaginians to sue for peace, but so far was he from desiring peace, that he exhorted his countrymen to persevere in the war, as it would be greatly for their advantage; and on his return to Carthage he was cruelly put to death.

Note 16, p. 53, l. 29.—*Lpæpt*. Literally, craft.—Perhaps no word in the Anglo-Saxon language is used in a greater variety of senses. It denotes art, trade, profession, practice, employment, workmanship, skill, talent, ability, power, strength, faculty, virtue, excellence, endowment, and many other good qualities; and it is also used, though rarely, in a bad sense, for cunning, contrivance, artifice.

Note 17, p. 62, l. 82.—*Þeopa rppæc 7 tobeled on tpa 7 hunb reopontc.* Their language is divided into seventy-two.—This calculation of the number of languages occurs again in c. xxxv. § 4. It is also mentioned by Ælfric, *De Test. Vet.*; and the passage is thus translated by Lile: “Now the history telleth us concerning Noe's posterity, that his sons begot seventy and two sons, who began to build that wonderfull citie and high tower, which in their foolish imagination should reach up to heaven. But God himselfe came thereto, and beheld their worke, and gave

them every one a sundry language, that they understood not each other what they said: so they quickly surceased the building; and then went they to sundry forrein lands, with as many languages as leaders."

Note 18, p. 64, l. 8.—Cicero shows in his "Somnium Scipionis" that the Romans occupied a comparatively small part of the earth, and that, therefore, the glory of the Roman name was very limited in its extent.

Note 19, p. 64, l. 15.—"þe ge þær ymbe rþıncað." "Which ye labour about."—"þær," "there," is frequently redundant in Anglo-Saxon as in modern English.

Note 20, p. 66, l. 7.—"ten þurenþ pntpa." "Ten thousand winters."—Northern nations reckon their years by winters, and the shorter divisions of time by nights. The latter mode of computation is still very common in this country, as, instead of seven days, we say "se'nnight;" and, instead of fourteen days, we say "a fortnight."

Note 21, p. 68, l. 84.—Hor. Carm. lib. i. carm. 4.

Note 22, p. 70, l. 1.—"Þæt rint nu þær forþemæpan and þær rþan golþrmyðer ban pelonber." "What are now the bones of the celebrated and the wise goldsmith, Weland?"—This passage is grounded on the following remark of Boethius,

"Ubi nunc fidelis ossa Fabricii jacent?"

In c. xvi. § 2, Alfred mistook an epithet for a proper name, and here, instead of mentioning the name of Fabricius, the opponent of Pyrrhus, he seems to have been led by a singular association of ideas to substitute that of Weland, the Vulcan of northern mythology. Although there is a remarkable change of persons, the argument to prove the worthlessness of earthly reputation is not affected by it.

Note 23, p. 70, l. 7.—"Se apæða Romþapa heþetoða, re þær hanan Brutur, oþpe naman Lærrur." "The patriotic consul of the Romans, who was called Brutus, by another name Cassius."—This is a very singular mistake of Alfred's. Brutus and Cassius are here confounded, and considered as one person!

Note 24, p. 72, l. 5.—"rpa þær pinber ýrt." "As the wind's storm."—For this reading we are indebted to Mr. Cardale; the reading in the Cottonian MS. being rpa þær pinber þýr, and in the Bodleian rþæ þær pinber þýr; both of which are evidently erroneous, and there cannot be a doubt that Mr. Cardale has happily restored the original reading.

Note 25, p. 72, l. 6.—"Stýþung," which is here rendered "experience," means a stirring, or agitation, or any kind of tumult.

Note 26, p. 76, l. 32.—"Spibe rþete to bealcetenne," which is here translated "very pleasant to the stomach," could not be rendered more literal in English, the expression being "dulcis eructando."

Note 27, p. 80, l. 10.—"þ r þonne Lob. That is, then, God.—The Latin of Boethius is, Id autem est bonum. That God is the supreme good is not formally stated by Boethius until after a long train of reasoning, which is followed by his address to the Deity. It first occurs in the part of lib. iii. prosa 10, which corresponds with c. xxxiv. § 2, of the present work. But in this, and some other passages, the construction shows that Alfred meant to put God, instead of good. In Anglo-Saxon the word *gob* denotes both God and good, so that there can be no other guide to its meaning, independently of the context, than the introduction of a capital

letter. It may be remarked, however, that in the Cottonian MS. of this work, the adjective *gob* is generally spelt *goob*.

Note 28, p. 82, line 2.—*orðælp*; more prone.—The Bodleian MS. gives *orðælp*, and the Cottonian gives *orðælp*, as the reading of this word; but these being unintelligible, Junius proposed to substitute *orþælp*, in which he was followed by Mr. Cardale, and the Editor's opinion coincides with their view.—See Rawlinson's *Boethius*, p. 167.

Note 29, p. 86, l. 4.—*oþen* is substituted by Mr. Cardale for *heopa*, and makes the passage clearer.

Note 30, p. 90, l. 4.—*mæte* is here used impersonally, and reflectively: literally, as if it dream you.

Note 31, p. 90, l. 24.—*Ða anbyrþopbe Boetius*. Then answered Boethius.—Alfred occasionally forgets that he is writing in the character of Boethius, and names him in the third person.

Note 32, p. 92, l. 34.—*hingpuge þýppte cale*.—These verbs are all in the singular number, and are used impersonally—a circumstance which frequently occurs in Anglo-Saxon.

Note 33, p. 96, l. 6.—*re Catulus pær heperotga on Rome*. Catulus was a consul in Rome.—Catulus was a Roman consul, but it was Catullus, the poet, who was indignant that Nonius should sit in a chair of state. The two are here confounded.

Note 34, p. 102, l. 28.—This refers to Damocles and Dionysius, the tyrant of Sicily.

Note 35, p. 104, l. 19.—Seneca, who is called the "foster-father" of Nero, had the misfortune to be appointed tutor to that cruel tyrant; and having incurred the displeasure of his former pupil, he was put to death by bleeding, which was accelerated by a bath.

Note 36, p. 104, l. 24.—Papinian, the celebrated jurist, was a prefect under the Emperor Severus, and it is said that the emperor, on his death, commended his two sons, Antoninus Caracalla and Geta, to the care of Papinian. But soon after his father's death, Caracalla dismissed Papinian from his office, murdered his brother Geta, and then gave orders for the execution of his former guardian, which was shortly afterwards carried into effect. Boethius could scarcely have selected two more fitting examples for illustrating his argument.

Note 37, p. 106, l. 28.—*Thýle*. Thule.—An island in the German Ocean, which, from its great distance from the continent of Europe, received from the ancients the epithet of "ultima." Its situation was never ascertained; and there are still different opinions about it. Some suppose that it was the island now called Iceland, or else part of Greenland; while others consider it to be the Shetland Isles.

Note 38, p. 106, l. 31.—"*rum rceop*;" "a certain poet."—This was Euripides; and the passage alluded to is *Andromacha*, l. 320, Ed. Matth.

Note 39, p. 110, l. 16.—*unæþelne*; *un noble*.—It was necessary to coin a word to express the meaning of the original. *Ignoble* would convey a very false idea of what is meant by *unæþel*, both in this and many other passages.

Note 40, p. 112, l. 15.—*Œdipus* is here alluded to, who, in ignorance, is said to have slain his father Laius, King of Thebes.

Note 41, p. 130, l. 18.—*opcuman* is evidently a contraction of *orepcuman*, to overcome, like *o'ercome* in English.

Note 42, p. 132, l. 66.—*byrft* is here used for *beperft*.

Note 43, p. 142, l. 17.—*þeapryð* is here used for *þeapryt*.

Note 44, p. 146, l. 8.—*ƿro beophhtney þæpe runnan ƿcman ƿie þær æp ney to metanne, &c.*—This, which is the reading in the Bodleian MS., is evidently a mistake, and unfortunately there is no other MS. to correct it, inasmuch as those portions of Boethius which are metrical are entirely different in the Bodleian and Cottonian MSS. The Bodleian contains the metres in a prosaic form, and the Cottonian has them in verse. E. Thomson, Esq., has kindly suggested to the Editor that *þær æp ney* should be *þærtæpney*, or rather *þeortæpney*, darkness; and this alteration is in some measure confirmed by the parallel passage in the metrical version, viz.:

*bonne ƿile he recgan,
þæt þæpe runnan ƿie,
beophhtney þeortæ,
þeorna ƿeƿhƿicam,
to metanne.*

There can, therefore, be no impropriety in thus altering the reading of the Bod. MS., and substituting for it a word which, while it gives clearness to the passage, is in harmony with the Cott. MS.

Note 45, p. 160, l. 22.—The word “he” is redundant here, and makes *tioghige* have the force of a reflective verb; a mode of expression very common in this work. It may here be remarked, that there are many redundancies which did not seem to require any remark in the notes.

Note 46, p. 162, l. 4.—*Ic ƿat, &c.*—The fable of the giants and the history of the Tower of Babel are introduced by Alfred in consequence of a passing allusion in Boethius; and it may be noticed how carefully Alfred guards against making a direct assertion with regard to these fabulous histories, by employing the expression, “*ƿceolbe beon.*”

Note 47, p. 162, l. 20.—*Deipa. Dura.*—Daniel, c. iii. 1.

Note 48, p. 166, l. 8.—*Papmeniber. Parmenides.*—Parmenides was a Greek philosopher, and flourished about the same time as Socrates; and, like other philosophers of that period, expressed his opinions in verse. The poem from which the quotation is made is entitled, “On Nature.”

Note 49, p. 166, l. 18.—*þær ƿƿan Platoney lapa ƿuma.*—The passage here alluded to was the remark made by Plato in his *Timæus*, viz. that discourses, in those matters of which they are the interpreters, should always have a certain relationship to the subject.

Note 50, p. 170, l. 3.—*Týtæf.*—The reading of this word is evidently different in the Cott. MS., but from the illegible state of this part of the MS. it is impossible to say what the reading is.

Note 51, p. 184, l. 18.—*ƿe Platoney ƿƿbe.*—The saying of Plato, to which reference is made, is in his “*Gorgias and Alcibiades*,” b. i.

Note 52, p. 194, l. 4.—Ulysses is called by Boethius, *Neritius dux*, this name being derived from *Neritos*, a mountain in Ithaca. Alfred evidently mistook his author’s meaning, and considered *Retia*, or *Neritia*, as a distinct country, over which Ulysses ruled.

Note 53, p. 194, l. 11.—*penbel ƿæ*; the *Wendel Sea*.—This was either the whole of the Mediterranean Sea, or that part of it which is called the *Adriatic*.—See Alfred’s *Orosius*, b. i. c. i.

Note 54, p. 194, l. 32.—*Sume hi rædon ꝥ hio ræolbe forræceoppan to leon. 7 ðonne reo ræolbe ræpecan. þonne nýnðe hio.* Some, they said, she—i.e. Circe—should transform to lions, and when they should speak, then they roared.—Literally, some they said she should transform into a lion, and when she should speak then she roared. *She*, of course, refers to leon, which is a feminine noun in Anglo-Saxon.

Note 55, p. 220, l. 27.—*Spa rpa on pænec caxe hpearrap þa hpeol.* As on the axle-tree of a waggon the wheel turns.—The whole of this section is King Alfred's original production. The simile of the wheel is, perhaps, pursued rather too far, and occasionally is not very intelligible; *býpp*, which occurs a few words after, is for *bepeð*.

Note 56, p. 228, l. 10.—See Psalm xvii. 8; Keep me as the apple of an eye.

Note 57, p. 236, l. 17.—In the Cott. MS., after *ða cpæð he*, the following words are inserted, "eall brð goob ꝥ te nýt brð. þa cýmð ic ꝥ 17 roð. þa cpæð he." *Sio*, &c. Having chiefly followed the Bodleian text, it did not appear necessary to disturb that arrangement by incorporating these words in the text of this edition.

Note 58, p. 242, l. 2.—See *Aristotelis Physica*, lib. ii. c. v.

Note 59, p. 244, l. 6.—The passage alluded to appears to be in *Iliad* iii. l. 277:

Ἡελίος θ', ὃς πάντ' ἐφορᾷς, καὶ πάντ' ἐπακούεις.

Note 60, p. 246, l. 26.—Cicero was named Marcus Tullius Cicero. See also c. xviii. § 2.

Note 61, p. 248, l. 3.—In the Cott. MS. the following words are inserted after *ræpæcon*, before *rit*: "*þa cpæð ic hpæt hæbbe ic forræcæn þær þe rit ær ræpæcon. þa cpð he.*" *rit*, &c. For the reason before given, in note 57, they are not incorporated in the present text.

Note 62, p. 252, l. 20.—*gery angyt* is rendered "intelligence," in conformity with the Latin. By *intelligentia*, Boethius meant the highest degree of knowledge.

Note 63, p. 255, l. 15.—By the expression "prone cattle," which is the translation of "*hpora nýtenu*," those animals are meant which have their faces turned towards the ground.

Note 64, p. 256, l. 1, c. xlii.—*For þý pe ræolbon*, &c. "Therefore we ought," &c.—This, which is the last chapter of King Alfred's translation of Boethius, and which is very interesting, is almost entirely the royal author's own.

Note 65, p. 260, l. 1 —*Drihten elmihtiga Iob*, &c. "O Lord God, Almighty," &c.—This prayer, which is added at the end of the Bodleian MS. in a later hand, was not appended to the Cottonian MS.

Note 66, p. 263, l. 1.—*Ður Ælfræd ur*.—This introduction, which was prefixed to the Cottonian MS., was scarcely the production of King Alfred himself, although it is an additional proof, if any were wanting, that he was the translator of Boethius, and the author of the metrical version. What is usually called the prose version of Boethius, contains the metres, but the translation is not in verse, although from the nature of the subject it nearly approaches poetry. King Alfred, it is supposed, wrote the prose when harassed with those "various and manifold worldly occupations which often busied him both in mind and in body," of which he so feel-

ingly complains; and when he had overcome the difficulties which beset him, he reduced the translation of the metres to that form in which they have been handed down to us, being at once a monument of royal industry, and a pure specimen of the poetry of the Anglo-Saxons.

Note 67, p. 264.—Metre I.—What is here termed Metre I. is rather an original introduction of King Alfred to the subsequent poem. The work of Boethius commences with a metre relative to his misfortunes, without alluding to the cause of them:

“Carmina qui quondam studio florente peregi,
Flebilis, heu, mæstos cogor inire modos.”

As the whole of the Anglo-Saxon metres are too paraphrastic to be strictly called translations, it appears to be the simplest arrangement to number them from this.

Note 68, p. 264, l. 25.—*Land-pigenbe*.—Literally, fighting undershields made of the linden, or lime-tree. *Land* in its primary signification is the linden, or lime-tree, *Tilia arbor*; and in its secondary, or metaphorical sense, it is a standard, or banner, as well as a shield. A similar metaphorical use is made of the word *serc*, an ash-tree. It often signifies a spear or javelin; i.e. a weapon made of ash.

Note 69, p. 270, l. 1.—*Æala þu ricppenð*.—This metre, which contains an address to the Deity, is a happy production of King Alfred's muse. With regard to Mr. Turner's observation, that King Alfred's prose translation of the metres of Boethius has more intellectual energy than his verse, it may be remarked, that this is not singular. We usually find much greater energy in blank verse than in poetry, which is fettered with rhyme. This may be exemplified by taking one of the poems ascribed to Ossian, and reducing it to the regular laws of verse. Mr. Turner, however, does justice to our author, by saying, “There is an infusion of moral mind and a graceful ease of diction in the writings of Alfred, which we shall look for in vain to the same degree and effect among the other remains of Anglo-Saxon poetry.”—History of the Anglo-Saxons, b. v. ch. iv.

Note 70, p. 307, l. 1.—*Æala min Druhten*.—This metre contains another address to the Deity, which, like the former one, is extremely beautiful. The Latin metre, beginning, *O qui perpetuū mundum ratione gubernas*, is so amplified, that the Anglo-Saxon version of it may be considered an original composition.

Note 71, p. 348, l. 4.—*æn domes dæge*; before dome's day.—Dome's day signifies the day of judgment: being derived from *bernan*, to judge. From hence also is derived our English verb, to deem, i.e. to form a judgment or opinion.

GLOSSARY.

Æ.		
Æ, ever		Æcep, a field
Æbelgan, to offend		Æbpe, a vein
Æbepan, to bear		Æbrcæart, a new creation
Æbeþecian, to find hidden		Æfen, the evening, even
Æbūbbau, to pray		Æfen-ŕceoppa, the evening star
Æbitan, to bite, to devour		Æfen-tæbe, the evening
Æblenð, blinded		Æfeþ, ever
Æblenðan, to blind		Æft, again
Æþpecan, to break, to spoil, to take by storm		Æfteþ, after
Æþþebian, to remove, to open		Æfteþ-geŕga, a successor
Æþýrean } to prepossess, to occupy		Æfteþpa, second
Æþýrgan }		Æfteþ-ŕþýman, to examine, to in- quire after
Æcelan, to cool		Æþpeaþðneþ, absence
Æcennan, to bring forth, to beget;		Æg, an egg
Æcennebneþ, birth		Æghþæþeþ, both
Æcŕung, an asking, a question		Æghþiðeþ, on every side
Æcpelan, to die		Æghþonon, every way, everywhere
Æcpellan } to kill, to perish		Ægþeþ, either, both, each
Æcpellan }		Æht, property, possessions
Æðumman, to make dim, to darken		Ælc, each
Æðl, a disease		Ælcpærtig, all skilful
Æðon, to take away, to banish		Æleng, long; To æleng, too long
Æþnecan, to drown		Æhng, weariness
Æþeogan }		Ælmeþ, alms
Æþeohan }		Ælmihtiga, the Almighty
Æþiohan }		Æltsæþ, good, sound, perfect
Æþþian, to drive away, to drive		Ælþeobe, a foreigner
Æþþæcan, to quench, to dispel		Ælþeobið, foreign
Æ, law		Æmetta } leisure, rest
Æa, a river, water		Æmta }
		Æne, once

- Ænbemeȝt, equally
 Ænlep } each, single
 Anlep }
 Ænlic } only, excellent, singular
 Anlic }
 Æpl } an apple
 Æppel }
 Æp } honour, wealth
 Ap }
 Æp, ere, ever, before
 Æpend, an errand
 Æpend-gepput, a letter, a message
 Æpert, first
 Æpleȝt, Æpleaȝt, iniquity, impiety
 Æp-morgen, early morning
 Æpnepeg, a course
 Æpning, a running
 Æp-tide, timely
 Æppung, a fountain
 Æpel, noble
 Æpelcumbneȝ, nobleness
 Æbeling, a prince, a nobleman
 Æbelo, nobility, native country
 Æt-romne } together
 Ætne, Etna
 Ætȝitan, to twit, to reproach
 Æpelm, a fountain
 Æpæpan, to make afraid
 Æpæpæb, afraid
 Æpæȝtmian, to fix
 Æpandian, to discover, to experience
 Æpæban, to feed, to instruct
 Æpæpȝuan }
 Æpæppan } to take away, to put
 Æpȝpan } away, to depart
 Æpȝpan }
 Æpæpcean, to become fresh
 Æpȝlan, to defile
 Æpȝpan, to remove to a distance
 Ægan, to own, to possess
 Ægælan, to hinder
 Ægen }
 Ægnu } one's own
 Ægnian, to appropriate
 Ægȝran, to give back
 Æhebban, to raise
 Æt-auht, aught, anything
 Æhpap }
 Æhponan } anywhere, anywise
 Æhpæp }
 Æhpæpȝen, everywhere
 Æhpæpæb, turned
 Æhpæpȝen, see Æpæpȝan
 Alabian, to make excuse for
 Alæban, to lead away, to mislead
 Alætān, to let go, to lose, to relinquish
 Albop, a chief
 Alecȝan, to lay aside, to retract, to
 confine
 Aleran }
 Alȝran } to permit
 Aleogan, to tell lies
 Alerend, a Redeemer
 Allunga, altogether
 Alpealba, the Omnipotent
 Alȝran, to set free
 Alȝȝtan, to desire
 Ambeht, a service
 Amerian, to prove
 Ameran, to mete out, to measure
 Ameȝpan, to hinder, to mislead, to
 distract, to corrupt
 An, one
 Anæpelan, to dishonour, to degrade
 Anbið, waiting
 Anbinban, to unwind
 Ancop, an anchor
 Anba, envy, enmity, revenge
 Anbern, measure, proportion
 Andettan, to confess
 Andȝet }
 Andȝit } sense or meaning, under-
 Andȝit } standing, intelligence
 Andȝit }
 Andȝetȝull, discerning
 Andȝitȝullce, clearly
 Anblang, along
 Andhȝene, food
 Andpȝȝn, respectable
 Andbracȝan, to deny
 Andpȝap }
 Andpȝȝp } an answer
 Andpȝapȝan }
 Andpȝȝpȝan } to answer
 Andpȝȝpȝan }
 Andpȝeapȝ, present
 Andpȝeop }
 Andpȝeop } a cause, matter
 Andpȝlit, form
 Andpȝlitȝa, the countenance
 Andpȝealb, onefold, simple, singly
 existing
 Andpȝealbneȝ, oneness, unity

Anroplætan, to lose, to forsake, to relinquish	Aringan, to sing
Angel } a hook	Arilupān, to slip away
Angl } a hook	Armeagan, to inquire
Angelic, like	Arppungan, to break, or spring out
Angin, a beginning	Arpylgan, to wash
Anginnan, to begin	Arpyñian, to seek, to explore
Anhealban, to observe, to keep	Artañcian, to exterminate
Anhebban, to lift up	Artañan, to ascend
Anhic, alone, only	Artpēcan } to stretch out
Anhic, like	Artpēccan }
Anlicner, form, likeness, resemblance	Artynian, to stir, to move, to agitate
Anmoblice, unanimously	Arta, an ass
Anner, oneness, unity	Arpeotole, clearly
Anrcuman, to shun	Arpinban, to enervate, to perish
Anrenban, to send	Arpñpnan, to separate
Anrjetan, to impose	Atelan, to reckon, to count
Anrin, a view	Atēman, to make tame
Anunga, at once	Atēon, to attract, to draw, to allure
Anpalb } power, dominion	Að, an oath
Anpealb }	Arpēman, to extend
Anpalban, to rule	Arpeortpnan } to become dark, to
Anpalbeg, powerful	Arpyrtpnan } obscure
Anpealba, a governor	Arpeotan, to warn, to weary
Anpillice, obstinately	Arpy, therefore
Anpunian, to dwell alone	Archte, intent upon, attracted to
Aræba }	Arcton-ot, to draw out
Aræba } a patriot	Artenblob, rolled
Aræban } to search out, to discover,	Arht, aught
Aræbian }	Arhēp, either
Aræbian } to conjecture	Arpeccan, to awaken, to excite
Aræjman, to bear, to sustain	Arpegan, to move away, to turn
Arpeccan, to declare, to explain	Arpeccan, to move away, to turn
Arpetan, to delight	Arpeccan, to move away, to turn
Arpapan, to depart	Arpeccan, to move away, to turn
Arpian, to honour	Arpeccan, to move away, to turn
Arplearner, impiety	Arpeccan, to move away, to turn
Arplice, honourably	Arpeccan, to move away, to turn
Arpyñð, venerable, deserving of honour	Arpeccan, to move away, to turn
Arpyñþa, a venerable person	Arpeccan, to move away, to turn
Arpyñðner, honour, dignity	Arpeccan, to move away, to turn
Arapan, to sow	Arpeccan, to move away, to turn
Arctian, to ask	Arpeccan, to move away, to turn
Arctipan, to separate, to be safe	Arpeccan, to move away, to turn
Arcoptian, to shorten, to become shorter	Arpeccan, to move away, to turn
Arcturan, to repel	Arpeccan, to move away, to turn
Arctung, an asking, an inquiry	Arpeccan, to move away, to turn
Arctippan } to sharpen, to adorn	Arpeccan, to move away, to turn
Arctyppan }	Arpeccan, to move away, to turn
	Arpeccan, to move away, to turn

B.

Ba, both
Bac } a back
Bæc }
Bætan, to bridle
Balc, a heap
Balo, wicked
Bam, dative of Ba, to both

- Ban, a bone
 Bap, bare
 Be, by
 Beabu-punc, a soldier
 Beag, a crown
 Bealcetan, to eruct
 Beam, a beam, a tree
 Beapn, a child
 Beapnleſt, childless
 Beatan, to beat
 Bebeoban } to command, to bid, to
 Beoban } offer
 Biobon }
 Bebob, a commandment
 Bec } a book; also Bec, pl. books
 Boc }
 Bec-Lebene, Latin
 Becnan, to denote
 Becreopan, to creep
 Becuman, to happen, to befall, to
 come to, to enter
 Becýppan, to turn
 Bebeſlan, to divide, to deprive, to be
 destitute
 Beþærſcan, to commit
 Beſon, to catch hold of, to include
 Beſopan, before
 Beſan, to follow
 Beſutan, to beget, to get, to obtain
 Beſong, a course
 Behealban, to behold, to observe, to
 keep
 Beheapan, to cut off
 Behefu, necessary
 Behelian, to cover, to conceal
 Behinban, behind
 Behopian, to behave, to render fit or
 necessary
 Behpeppan, to turn, to prepare
 Behſcan, to surround
 Behimban, to belong to, to appertain
 Belucan, to lock up
 Benæman, to deprive
 Benuſan, to enjoy
 Benýpan, beneath
 Beo, a bee
 Beon, to be
 Beoþ } a hill, a barrow
 Beoph }
 Beopn, a man
 Beophht, bright
 Beophhtneſ, brightness
 Beppenan, to wink
 Beþan, to bear; p. p. geþopen
 Beþaðan, to rid from
 Beþærſan } to bereave, to deprive,
 Beþýſan } to strip
 Beþýſhan, to look upon
 Beþeon, to look about, to look upon
 Beþhan, to impose, to put upon
 Beþmitan, to pollute, to defile
 Beþong, dear, beloved
 Beþcýpmian, to agitate
 Beþpican, to deceive, to betray
 Beþpimman, to swim about
 Bet, better
 Betan, to improve
 Beteſta, best
 Betung, a cable
 Betpung, amendment
 Betſt, best
 Betpeox }
 Betpuh } betwixt, between, among
 Betpux }
 Beþeapſan, to need, to want
 Beþapian, to guard, to defend
 Beþærſan, to cover
 Beþæg-utan, surrounded
 Beþealþian, to wallow
 Beþitan, to keep, to observe
 Beþpugan, to cover, to conceal
 Beþýppan, to cast
 Biðban, to pray, to compel
 Biſan, to shake, to tremble
 Biſan }
 Biſan } to bend
 Biſan }
 Bil, a bill, a sword
 Bil-pube, blood-red sword
 Bilepit, gentle, merciful
 Bilepitneſ, simplicity
 Binban, to bind
 Binnan, within
 Bio-bpeab, bee-bread, honeycomb
 Biophht }
 Biophhtneſ } brightness
 Biophht }
 Biſeg } an occupation
 Biſeg }
 Biſen } an example
 Biſen }
 Biſen }

Birgan, to employ, to be employed,
 to be busy
 Birgung, an occupation
 Birnepuan, to scoff at, to reproach,
 to revile
 Birnian, to set an example
 Birpell, a fable
 Birpic, a deceit, a snare
 Bitep, bitter
 Bitepner, bitterness
 Bipur, provisions, food
 Blac, black, pale
 Blæb } fruit
 Blæb }
 Blæze, widely, everywhere
 Blapan, to blow, to blossom
 Blenbian, to blind
 Bleop, colour
 Blcan, to glitter
 Blind, blind
 Bhoh, hue, beauty
 Blj, bliss, pleasure
 Blhe, blithe, merry, joyful
 Blhðner, joy, enjoyment
 Bløb, blood
 Blorua, a blossom, a flower
 Boc-cpært, book-learning
 Boba, a messenger
 Bobian, to announce, to proclaim
 Boga } a bough, a branch
 Boh }
 Bopb, a bank
 Bopen, born; p. p. of bepan
 Bot, repentance
 Brab } broad, extended
 Bræb }
 Bræðan, to spread; p. p. bræðgan
 Bræðing, spreading
 Breccan, to break
 Bpeb, a board
 Brego, a ruler
 Bpeort }
 Bpeort-cora } the breast
 Brædel } a bridle
 Brædl }
 Brungān, to bring
 Bpoc } a brook, affliction, misery
 Bpoca }
 Bpocian, to afflict
 Bpoga, a prodigy

Bpormenbe, perishable
 Bpopep } a brother
 Bpobop }
 Bpucan, to use, to enjoy
 Bpun, brown
 Bpýb, a bride
 Bpýpð, he governs
 Buenb, an inhabitant
 Bupan, above
 Bugian, to inhabit
 Bug-rittenb }
 Bupg-papu } a citizen
 Buph-papu }
 Buph }
 Bupug } a city
 Býpug }
 Bupna, a stream
 Butan, without, external
 Butan }
 Buton } but, unless, except
 Butu, both
 Butpuht, between
 Býcgān, to buy
 Býnnan, to burn

L.

Lay, active
 Læptun, an enclosure
 Lærtep } a city
 Lærtep }
 Lahian, to be cold
 Lamp-rted, a camp, a field of
 battle
 Lapitula, a chapter
 Lap, care
 Lapcepn, a prison
 Lealb, cold
 Lehhettung, scorn, laughter
 Lempa, a soldier
 Lene, brave
 Leopran, to cut
 Leopl, a husbandman, a man
 Leol }
 Leol } a ship
 Leorān, to choose; perf. gecupe,
 chose
 Lepa }
 Lepe-man } a merchant, a chapman
 Lepān, to catch, to subdue

- Lep } a space of time, a turn;
 Læppe } set þu man ceppe, in
 Lyp } the first instance
 Leppan, to return, to depart
 Lulb } a child
 Lylb }
 Lið, a germ, a shoot
 Lapa-lear, without a shoot
 Llam, a fetter
 Llað, cloth; pl. Llaþar, clothes
 Llaen, pure, clean
 Llaenlic, pure, virtuous
 Llaenner, virtue, chastity
 Lleopian }
 Llyþian } to call, to cry, to speak
 Llyr, a cliff
 Llyrian, to cleave, to adhere
 Llub, a rock
 Llyrteþ, a cell
 Lmyht, a youth, a child, an attendant
 Lmyht-hab, childhood
 Lnoþan, to dedicate
 Lnoþ, a hill, a knoll
 Lol, cool
 Lonbel, a candle
 Lonrul, a consul
 Lopa, a grain
 Loppaþ, a multitude, a company
 Lopp, a fetter
 Lortnung, a temptation
 Loðhce, truly, surely
 Lpært, craft, art, virtue
 Lpærtga } the Creator, a workman,
 Lpærtga } an artificer
 Lpærtga }
 Lpærtig, crafty, skilful, virtuous
 Lpeaca, a Greek
 Lpeopan }
 Lpyþan } to creep
 Lpyrt, Christ
 Lpyrtendom, Christendom, Christianity
 Lulpian, to cringe
 Luma, a comer, a guest, a stranger
 Luman, to come
 Lunnan, to know
 Lunnian, to inquire, to search
 Luð, known
 Lujian, to know
 Lpaman, to languish, to waste
 Lpæþan }
 Lpeþan } to say, to speak
 Lpþan }
 Lpelman, to kill
 Lpeman, to please
 Lpen, a queen
 Lpic }
 Lpuc } living, alive
 Lpuca }
 Lpbbung, a report, a speech
 Lpbe, a saying, a speech, a doctrine
 Lyle, cold
 Llyme, coming
 Llyn, kin, kindred, kind
 Llyn, proper
 Llyna, a cleft, a chink
 Llyne }
 Llynelic } royal, kingly
 Llynertol, the king's dwelling-place, the metropolis
 Llyning, a king
 Llynpen, a kind, a generation, a family course
 Llypena, a kind of fish
 Llyrpan, to fetter, to bind
 Llyrt, excellence, splendour
 Llyð } knowledge, a region, a coun-
 Llyþe } try
 Llyþan, to show, to make known, to relate

D.

- Dæb, a deed, an action
 Dæg }
 Dæg } a day
 Dað }
 Dægla } secret, unknown, abstruse
 Dagle }
 Dæg-pum } a number of days
 Dogop-pum }
 Dæl, a part
 Dapu, an injury, a hurt
 Deað, dead
 Deaðlic }
 Deaðlic } deadly, mortal
 Deað, death
 Deap, dare
 Delþan, to dig
 Delrepe, a digger
 Dem, an injury

Dema, a judge
 Deman, to judge
 Dene, a valley
 Deofel, the devil
 Deop } deep
 Diop }
 Deophilcop, deeper, more deeply
 Diophilce, deeply
 Deop } a wild beast
 Diop }
 Deop } dear, precious
 Dýpe }
 Deopling } a darling, a favourite,
 Diopling } one beloved
 Deop-cyn, wild beast kind
 Deoppeopð }
 Deoppupð } precious, dear
 Deoppýpð }
 Deoppupðner, a treasure
 Depuan, to injure
 Diegelner, a recess, a secret place
 Digellice, secretly
 Dim, dim, dark
 Diogol, secret, profound
 Diop-bopen, nobly born
 Diope, dearly
 Dohtep, a daughter
 Dom, a judgment, a decree
 Domepe, a judge
 Domep-bæg, doomsday
 Don, to do, to make
 Doprtæn, durst
 Dream-cpæft, the art of music
 Dramepe, a musician
 Dpecan } to afflict, to torment
 Dpeccæan }
 Dpejan, to vex, to trouble
 Dpenc } drink
 Dpýnc }
 Dpeogan, to suffer
 Dpeopig, dreary
 Dpeorenb, perishable
 Dpu }
 Dpug } dry
 Dpýg }
 Dpuran, to drive, to pursue, to exercise
 Dpujan } to dry, to become dry
 Dpýgan }
 Dpuhtæn, the Lord

Dpuht-guma, a chieftain
 Dpuncan, to drink
 Drohtað, conversation, society
 Dpýcpæft, magical art
 Dpýcpæftig, skilful in sorcery
 Dpýggum, the dregs
 Dugan, to be honest, to profit
 Duguð, honour, an ornament
 Duguð, virtuous, honourable
 Dun, a hill, a mountain
 Dunnian, to obscure, to make dun
 Duppe, darest thou? See Deap
 Dupu, a door
 Dpelian } to wander, to deceive, to
 Dpohan } mislead
 Dpolema, a chaos
 Dýdeþuan, to delude
 Dýnt, a blow, a crash
 Dýn }
 Dýnig } foolish
 Dýnig }
 Dýnig, to be foolish
 Dýnig, folly, error
 Dýniga, a foolish person

e.

Ea, a river
 Eac, also
 Eaca, an addition
 Eacan, to increase
 Eaden, granted, ordained
 Eadig, happy, blessed, perfect
 Eadiglic, perfect
 Eadigner, happiness
 Eadmoblice, humbly, conformably
 Eafon } a wild boar
 Efon }
 Eafopa, a son
 Eage, an eye
 Eala, alas!
 Ealanb } an island
 Ealonb }
 Ealb } old
 Eolb }
 Ealb-ræber, a grandfather
 Ealþop-man, an alderman, a nobleman
 Ealb-puht, an old right
 Eall, all

- ealler, totally, altogether
 eallunga, altogether, entirely, at all
 ealneþeg } always
 ealneþ }
 ealo, ale
 eap, an ear
 eapð, native soil
 eapð-fæst, settled, permanent
 eapðian, to dwell, to inhabit
 eapeoð }
 eaproð } difficult
 eaproðlic }
 eaproðner, a difficulty
 eapropu, difficulties
 eaprg, weak, timid
 eap-geblonð, the sea
 eapm, an arm
 eapm, wretched, poor
 eapmng } the miserable, the
 epmng } wretched
 eapmlic, miserable
 eapmlice, wretchedly, meanly
 eapmð }
 eopmð } poverty, calamity
 epmð }
 eapnian, to labour, to earn
 eapnung, a means, a deserving, an
 earning
 eart, the east
 eartep, Easter
 eart-peapð, eastward
 eape }
 eaplice } easily
 eaðmeðan, to adore, to be moved
 with adoration
 eaðmeð, humble
 eaðmet }
 eaðmodner } humility
 eap, oh!
 eax, an axis
 ebban, to ebb, to recede
 ebbe, the ebb, the receding of
 water
 ece, eternal
 ecg, an edge
 ecner }
 ecnyr } eternity
 eblean, a reward
 eburnian, to renew
 ebyrceart, a new creation
 eþmt, a reproach
 eþen-beopht, equally bright
 eþne, even
 eþnlic, equal
 eþt, again
 eþt-cuman, to come again, to re-
 turn
 ege, fear
 ege-full, terrible
 egepa, terror
 egeþlic, horrible, terrific
 eghan, to ail, to grieve
 egon-rcpeam, the sea
 ehtan, to pursue
 elb, an age, time
 elbar, men. See ýlb
 elþpan, parents, ancestors
 elbung, delay
 ellen, courage, fortitude
 ellenbe, a foreign land
 eller, else
 elpenð, an elephant
 elþeobig, foreign
 embe-gýpban, to encompass
 emlice, equally, evenly
 emn }
 emne } even, smooth, equally
 emnian, to make equal
 emta, leisure
 ende, an end
 endebýpð }
 endebýpðner } order, regularity
 endebýpðan, to set in order
 endebýpðlice, orderly
 enbelear, endless, infinite
 endemerj }
 endemerj } equally
 enbian, to end
 engel, an angel
 englrc, English
 eoþel, evil
 eoþl, an earl, a chief
 eoþð }
 eoþpe } the earth
 eoþðlic, earthly
 eoþþan-rcæat, the earth
 eoþð-pape, an inhabitant of the
 earth
 eoþman, to show
 eoþþ, your. See þu

Eplan, to plough, to till
 Epe, a man
 Ert, a decree
 Ecan, to eat
 Eð } more easily
 Eðpe }
 Epe, easy
 Epe, a country, soil, a native place
 Epeice, easily
 Epe-rtol, the metropolis
 Eðner, favour, easiness

F.

Facn, deceit, a stratagem
 Fæber, a father
 Fægen } glad, happy
 Fægn }
 Fægenian } to rejoice, to wish for
 Fægnian }
 Fægen, fair
 Fægenner, fairness, beauty
 Fæpbu, colour
 Fæpeld, a way, a course, a going
 Fæpunga, suddenly
 Fæplice, suddenly
 Fært, fast, firm, constant, sure
 Færtan, to fast
 Færtce, firmly
 Færten, a fastness, a citadel
 Færtlic, firm, constant
 Færtlice, firmly
 Færtner, firmness
 Færtman, to fasten
 Fært-pæb, inflexible
 Fært-pæblic, constant
 Fært-pæbner, a fixed state of mind,
 resolution
 Fagian, to vary
 Fami, foamy
 Fana, a temple
 Fanbigan, to try, to explore, to find
 out
 Fapan }
 Fapan } to go, to depart
 Far, a vessel
 Fea } few
 Feapa }
 Fealban, to furl, to fold up

Feallan, to fall
 Fealman, to ripen
 Feapn, fern
 Feapp, a bull
 Feban, to feed
 Ferep, a fever
 Fela } many
 Feola }
 Felb, a field
 Felg, a felly
 Felturn, a dunghill
 Fenn, a fen
 Feoh, money
 Feoh-gitrepe, a covetous man
 Feonb }
 Fienb } a fiend, an enemy
 Feop }
 Feoppan } far
 Fiep }
 Feope } life
 Feoph }
 Fiof }
 Feoprian, to prolong, to go far
 Feopð, the fourth
 Feopep, four
 Feopep-healy, the four sides
 Feop-mon } a soldier
 Fyop-mon }
 Fephð } the mind
 Fepð }
 Fepð-loca, the breast
 Fet, fat, fed
 Fétel, a belt
 Febe, walking, the act of going on
 foot
 Feber } a feather, a wing
 Fiepe }
 Fian } to hate
 Fiozan }
 Fiepen-ful, wicked, full of crimes
 Fiepe-ete, four feet
 Fiepe-rtpeam, the Fiepe stream
 Firta, the fifth
 Findan, to find
 Finger, the finger
 Fioung, hatred
 Fioupep-ete, four-footed
 Fipar, men
 Fipen-lurt } luxury, debauchery
 Fyten-lurt }

Fyrr, a space of time
 Fipret-georn, being inquisitive
 Fyrc, a fish
 Fyrcian, to fish
 Fyrica, physica, physica
 Firt, a song
 Flærc, flesh
 Flærclic, fleshly
 Fleogan }
 Fleon } to fly, to flee, to fly from
 Flon }
 Fleopan, to flow
 Flonbe, fleeting
 Flutan, to contend
 Flob, a flood
 Flop, a floor
 Fobber, fodder
 Folc, a people
 Folc-cuð, known to nations, celebrated
 Folc-geyrð, a nobleman
 Folc-gepn, battle-fray
 Folcyr, the vulgar, a man
 Folban-rcar, the earth
 Folb-buend, an inhabitant of the earth
 Folbe, the ground, the earth
 Folgað, service
 Folgepe, a follower, an attendant
 Folgian }
 Fylgean } to follow
 Fon, to take, to undertake, to begin
 Fop, for
 Fopbæpan, to forbear, to allow, to pass over
 Fopbæpnan, to burn, to burn up
 Fopbeoban }
 Fopbioban } to forbid, to restrain
 Fopbepytan, to burst
 Fopbneban, to prostrate, to overthrow
 Fopbugan, to avoid
 Fopceapan, to bite off
 Fopcuð, wicked
 Fopcuðpa, inferior
 Fopceapnan, to censure
 Fopcyppan, to avoid
 Fopdon, to destroy
 Fopbpyan, to drive out
 Fopbpugan, to dry up

Fopbpilman, to confound
 Fopealbian, to wax old
 Fope-mæpe, eminent, illustrious
 Fope-mæplic, eminent
 Fope-mæpner, renowned
 Foperceapan, to foreshow, to foresee
 Foperceapung, foreshowing, providence, foreknowledge
 Fopereupener, dishonour
 Foperrpæc, a defence
 Foperrpæca, an advocate
 Foperrpæcen, forespoken
 Fope-tacn, a foretoken
 Fope-bencean }
 Fope-bencan } to despair, to distrust
 Fope-bingian, to plead for, to defend
 Fope-bonc, forethought, providence
 Fopetiohhung, predestination
 Fope-pitan, to foreknow
 Fopgyran, to forgive, to give
 Fopgitan, to forget
 Fopgyłban, to recompense
 Fophealban, not to keep, to lose, to withhold
 Fophelan, to conceal
 Fophepegian, to lay waste, to destroy
 Fophogian, to neglect
 Fophtian }
 Fophtigan } to frighten, to be afraid
 Fophpyppan, to pervert, to change for the worse
 Foplēban, to conduct, to mislead
 Foplētan }
 Fopletan } to permit, to relinquish, to lose, to leave
 Fopleoran, to lose
 Foplgan, to commit fornication
 Foplopen, lost
 Foplurhce, gladly, willingly
 Fopm }
 Fopma } first
 Fopneah, almost
 Fopon, before
 Foppynel, forerunner
 Fopryceppan, to transform
 Fopryceotan, to anticipate
 Fopryean, to wither
 Fopryeon, to overlook, to despise

Foprlapian, to be slow, to be unwilling	Fneo	} free
Fopplean, to slay	Fneoh	
Foprtanðan, to withstand, to understand, to avall	Fpug	
Foprtchan, to steal	Fpno	
Foprpelgan, to swallow up	Fpy	} freedom
Foprpugian, to pass over in silence	Fneobom	
Fopð, forth	Fniobom	
Fopðam } for that reason, be	Fnyðom	
Fopðæmbe } cause	Fneolice, freely	} a friend
Fopðþingian, to bring forth, to produce, to accomplish	Fneolrian, to set free; p. p. gefpýlrob	
Fopð-foplaeteneþ, free permission, license	Fneonð	
Fopð-geþtan, to depart, to die	Fniend	
Fopðpa, further, worse	Fpýnð	} friendship
Fopþuccan, to oppress, to tread under	Fneonð-pæðenn	
Fopþy, therefore	Fneonðrcepe	
Fopþupian, to be presumptuous, to be over-confident	Fpið, peace	
Fopþupung, presumption	Fpiþian, to protect	} an asylum, a refuge
Foppeopman, to refuse	Fpið-rcop, an	
Foppeopþan } to be undone, to	Fporep, consolation, comfort	
Foppupþan } perish	Fpom-peapð, away from, a departing	
Foppeopðfullic, excellent	Fpuma, the beginning, the origin	} the origin, the first cause
Foppýpð, destruction, damage	Fpum-rcæart, an	
Foppýpman, to forewarn	Fpum-rcol, an original station, a proper residence	
Fopcep-pæðep, a foster-father	Fpýmð, the beginning	
Fopcep-moðop, a foster-mother	Fugel, a fowl, a bird	} to perform, to accomplish
Fot, a foot	Ful, foul, impure	
Fox, a fox	Fulþpemeð, perfect	
Fpam, from	Fulþpemeðney, perfection	
Fpam-geþtan, to depart	Fulþpeman } to perform, to accomplish	} to fulfil, to accomplish; perf. ful-eobe
Fpea, a lord	Fulþpeman }	
Fpea-bpuiten, a supreme lord	Fulgan, to follow up, to fulfil, to accomplish; perf. ful-eobe	
Fpecen	Full, full	
Fpecenblic } dangerous	Fulllice, fully	} baptism
Fpecenlic }	Fullabt, baptism	
Fpecn }	Full-pýpcan, to complete	
Fpecenner, danger, peril	Fulneah, nearly, full nigh	
Fpeþman, to comfort	Ful-piht, full right	} to confide
Fpegnan } to ask, to inquire, to	Fulþpuman, to confide	
Fpugman } know by asking	Fultum, help	
Fpemb, foreign, outer	Fultumian, to help, to support	
Fpeme, profit, advantage	Funbian, to strive, to try, to tend to	} moreover, also, besides
Fpemeð, a stranger	Fup, a furrow	
Fpemman, to effect, to do, to penetrate	Fupþon }	
	Fupþum }	
	Fýllan, to fill	} help
	Fýlrc, help	

Fyr, fire
 Fýpen, fiery
 Fýpmet, at all, at most
 Fýpp, far
 Fýpp, furze
 Fýppuan, to support, to promote

L.

Labepuan } to gather, to join, to
 Labpnan } resort
 Labeptang, continuous, united
 Lælan, to astonish, to hinder
 Læpp, grass
 Lærol, tribute
 Lalan, to sing
 Lalþor, an incantation
 Lalney, lust
 Lamen, sport, pleasure
 Lan } to go
 Langan }
 Lapprec, the ocean
 Lart, the soul, the spirit
 Lartlic, ghostly, spiritual
 Lartlice, spiritually
 Leacpnan, to ask, to find out by
 asking
 Leabon, together
 Leانبnan }
 Lebiban } to abide, to wait for
 Leانبpýnbán, to answer
 Leap, the year
 Leap-mælum, yearly
 Leapa }
 Leape } formerly, certainly
 Leaproð, difficult
 Leapo, prepared, ready
 Leapo-pita, intellect, understanding
 Leappian, to prepare
 Leapcung, asking, inquiry
 Leat-peapð, a gatekeeper
 Lebþnan, to behave
 Lebeacnan, to point out, to nod
 Lebeb, a prayer
 Lebeb-man, a beadsman, a man em-
 ployed in prayer
 Lebelgan, to be angry
 Lebeþhtan, to enlighten
 Lebetan, to improve, to make
 amends

Lebicgan }
 Lebycgan } to buy
 Lebþþan, to pray
 Lebunþan, to bind
 Leblenþan, to blend, to mingle, to
 pollute
 Leblýþnan, to rejoice
 Lebob, a command
 Lebþaðan, to spread
 Lebþengan }
 Lebþungan } to bring
 Lebuan, to bend
 Lebýþð, birth, family, origin
 Lebýþuan, to happen, to come to
 pass
 Leceorþan, to choose; p. p. gecopen
 Leceppan } to turn, to have re-
 Leceþþnan } course to
 Leclænþnan, to cleanse
 Lecnapan, to know, to discover
 Lecoplic, fit, proper
 Lecunþelic }
 Lecynþelic } natural
 Lecýnð, nature, kind, manner
 Lecýnþe, natural
 Lecýnþeþce, naturally
 Lecýþan, to make known
 Lecýþþe, a country
 Leb }
 Lib } a song
 Lýb }
 Lebarenlic, seemly
 Lebal, a separation
 Lebere, fit, suitable
 Lebon, to finish, to complete
 Lebþærner }
 Lebþereþner } trouble
 Lebþærner }
 Lebþeran, to disturb
 Lebþelan } to mislead, to deceive,
 Lebþeligan } to seduce
 Lebþola, error, heresy
 Lebþol-mýrþ, the mist of error
 Leeanþnan }
 Leeanþungan } to earn, to deserve
 Leeanþnung, merit, desert
 Leecan, to make addition
 Leebnþian, to renew
 Leenþebýþþan, to set in order
 Leenþian, to end, to finish

- Leenobolic, that which will end
 Leecoman, to discover, to show
 Leragen, glad
 Lerapan, to go, to travel, to die
 Lereā, joy, gladness
 Leregan } to join, to unite, to com-
 Leregean } pose
 Lereān, to feel
 Lereohr, a fight, war
 Lerepa, a companion
 Lerepæden, companionship
 Lerepripe, a society
 Lereþpan } to give wings
 Lereþpian }
 Leflitz, a contention
 Lefon, to receive, to take, to catch
 Lefreban, to feel
 Lefreþner, the feeling
 Lefræge, mind, opinion
 Lefræge, celebrated
 Lefreþan, to perceive
 Lefremman, to finish, to fulfil, to
 perpenate
 Lefreogan, to set free
 Lefultrumian, to help
 Lefyllan, to fill, to fulfil, to satisfy
 Lefynn, long ago
 Lefynþuan, to promote, to improve
 Legæþpian } to gather, to unite,
 Legæþepian } to bring together
 Legæþepuan }
 Legæþpung, a gathering, a collec-
 tion
 Leglēngan } to decorate
 Llēngan }
 Legongan, to pass through
 Legpapiān, to touch
 Legpupan, to seize
 Legþpian, to clothe p. p. gēgeþeþ
 Lehatan, to promise
 Leheþrtan, to bind, to enslave
 Lehealban, to hold, to keep, to pre-
 serve
 Lehebe, seized
 Lehelpan, to help, to assist
 Lehentan, to pursue, to seize
 Leheopan }
 Lehepan } to hear, to obey
 Lehipan }
 Lehypan }
 Leheþeþ, heard, applauded
 Leheþeþ, a hearer
 Leheþner, the hearing
 Lehicgan } to seek after, to regard,
 Lehyċgan } to discover
 Lehipan, to form
 Leheþoran, to fall
 Lehpūnān, to touch
 Lehpæt } every one
 Lehpūlc }
 Lehpæþeþer, everywhere
 Lehpæþer, everywhere
 Lehyðan, to hide
 Lehyþrum, obedient
 Lehyþrumner, obedience
 Lehyþrt, adorned
 Lelac, an assembly, a collection
 Lelānbian, to approach
 Lelāban, to lead
 Lelāpan, to teach, to instruct
 Lelārtan, to continue, to perform
 Lelēara, belief
 Lelēarful, faithful
 Lelēanian, to recompense
 Lelēran } to believe
 Lelyān }
 Lelēopnian, to learn
 Lelēttan, to hinder, to cause delay
 Lelic, a likeness
 Lelic, like, suitable
 Lelice, likewise
 Lelicgan, to lie
 Leluman, to cement, to unite
 Lelumpan, to happen
 Leþpan, to sail, to move
 Lelome, often
 Lelong, on account of
 Lelp-rcapa, a proud wretch
 Lelyrteþ, pleased with, desirous of
 Lemæc, a yoke-fellow, a mate
 Lemægð, greatness
 Lemæne, common, general
 Lemænelice, in common
 Lemæpe, a boundary
 Lemæppian, to praise
 Lemag, a relation
 Lemal-mægene, a multitude
 Leman }
 Lyman } to attend, or care for
 Lemana, a company

- Lemeapcian, to appoint, to deter-
 mine bounds
 Lemeleert, negligence
 Lemen, care
 Lemengan, to mix, to mingle, to
 form
 Lemet, measure
 Lemet, docile, meet, suitable
 Lemetan, to meet, to find
 Lemetfæst, modest, moderate
 Lemetgian, to moderate, to regulate
 Lemetgung, moderation, measure
 Lemethic, suitable, fit, moderate
 Lemong, among
 Lemot, an assembly
 Lemunan, to remember
 Lemunbbýpban, to protect
 Lemýnd, memory
 Lemýndgian, to remember
 Lemýndþýpþe, memorable, worthy
 of remembrance
 Leneahyne, near
 Lenealecan, to approach
 Lenehan, to subdue
 Lenman, to take, to conceive
 Lenog } sufficiently, enough
 Lenoh }
 Lenýðan, to compel
 Lenýht, abundance
 Leo } formerly, anciently
 Lau }
 Leoc, a yoke
 Leocra, a sighing
 Leog } young
 Liung }
 Leolca } the yolk of an egg
 Lioleca }
 Leolecan, to allure
 Leomepung, lamentation
 Leompe, sorrowful
 Leompian, to grieve, to mourn
 Leond, through, over
 Leond-hhtan, to enlighten
 Leond-rcinan, to shine through
 Leond-plitan, to look over, or be-
 yond
 Leopeman, to open
 Leopn, desirous
 Leopne } earnestly, willingly
 Liopne }
 Leopnfull, desirous, anxious, diligent
- Leopnfullice, very earnestly
 Leopnfulner, earnestness, anxiety
 Leopnian } to desire anxiously, to
 Lipnian } yearn
 Lipnan }
 Leopnhc, earnest
 Leopnhce, studiously, earnestly
 Leoptnupman, to despair
 Leot }
 Let } yet
 Lit }
 Lýt }
 Leotan, to melt, to pour
 Lepab, consideration, a condition
 Lepab, considered, constituted
 Lepabyrpe, prudence
 Lepæcan, to seize
 Lepært, distracted
 Lepearian, to take by force
 Lepeapan, to bind
 Lepec, government, correction, skill
 Lepecan } to say, to instruct, to
 Lepeccan } prove, to subdue
 Lepechce, widely, diffusely
 Lepela } apparel
 Legepela }
 Lepeman, to adorn
 Lepenu, ornaments
 Lepuht }
 Lepýht } desert, a reward
 Lepuht } suitable, right, fit
 Lepýht }
 Lepim, a number
 Lepurenhc, suitable
 Lepurenlice, suitably, fitly
 Lepurman, to agree, to suit
 Lepum, space
 Lepýman, to lay waste
 Lepamman } to unite, to collect to-
 Leromman } gether
 Lerapgab, afflicted, grieved; p. p.
 rapgian
 Lerselan, to happen
 Lerselic } happy, prosperous
 Lerselig }
 Lerselhce, happily, prudently
 Lersaligner } happiness
 Lersæld }
 Lerceab, reason
 Lerceablice } rationally
 Lerceabyrlice }

- Lerceabpſ } rational, intelligent
 Lerceabpſlic }
 Lerceabpſner, reason
 Lerceapſ, a creature
 Lerceapen, formed; p. p. rcſſpan
 Lerceapian, to view, to regard
 Lerceban, to corrupt
 Lerſinan, to shine, to shine upon
 Lerſpan, to appoint, to ordain
 Lerſylban, to shield, to defend
 Lerſſpæb, clothed; p. p. arcſſpan
 Lerſcan, to seek
 Lerſeon, to see
 Lerſpan, to say, to prove
 Lerſetner, an appointment, an institution
 Lerſettan, to set, to compose, to compare
 Lerſepnlic, visible
 Lerſiblice, peaceably
 Lerſibryma, peace-loving
 Lerſiehe }
 Lerſiht } the sight
 Lerſihð }
 Lerſið, a companion
 Lerſomnung, an assembly
 Lerſtanban, to stand, to attack, to press upon
 Lerſtabelian } to establish, to make
 Lerſtabelian } steadfast
 Lerſtæppan, to go, to step, to approach
 Lerſtæðbig, stable, steadfast
 Lerſtigan, to ascend
 Lerſtallan, to stop, to restrain, to be still
 Lerſincan, to smell
 Lerſteopan } to guide, to rule, to
 Lerſteopan } correct
 Lerſtýpan }
 Lerſtonban, to confine
 Lerſtongian, to strengthen
 Lerſteon } wealth, gain
 Lerſtpon }
 Lerſtþýnan, to gain, to obtain, to beget
 Lerſund, sound, safe, secure
 Lerſundfullice, securely, prosperously
 Lerſundrulner, health, prosperity
- Lerſunþpian, to separate
 Lerſpencan, to afflict
 Lerſpican, to cease, to desist
 Lerſpigean } to be silent
 Lerſpugian }
 Lerſpinc, affliction, trouble, labour
 Lerſpūþian, to subdue
 Lerſpurtet, a sister
 Lerſýngian, to sin
 Leta, as yet, again
 Letacnian, to betoken
 Letæcan, to teach, to explain, to show
 Letælan, to accuse, to reprove
 Letære, meet; sup. getæreſort
 Letenge, heavy
 Letenge, happened
 Leteon } to draw, to attract
 Letion }
 Leteopian, to grow weary
 Letara, one who assents
 Letarian, to assent, to allow
 Letanc } thought
 Letoht }
 Letapeneb, wetted
 Leteah, counsel; purpose
 Leteahſtepe, a counsellor
 Letencan } to think, to consider, to
 Letincan } remember
 Leteoban, to associate
 Leteode, a language
 Letinnan, to disperse
 Letolian, to bear, to suffer
 Letnopian, to suffer
 Letþuen, joined
 Letþænan, to moisten
 Letþæp, conformable, agreeing, at peace
 Letþæpehce, harmoniously
 Letþæpian, to adopt, to make conformable
 Letþylb, patience
 Letþylbelice, patiently
 Letþylbig, patient
 Letiðan, to happen
 Letiohhan, to determine, to appoint
 Letteope, true, faithful
 Letteoplice, faithfully
 Letteopian, to conspire
 Lettýmian, to encourage

- Leunnan, to grant
 Leunpotrian, to be sorrowful, to be disquieted
 Lepanian, to diminish
 Lepapenian, to warn, to beware
 Lepæcan, to excite
 Lepwgan, to weigh down
 Lepealbleþeþ, a rein
 Lepeþ, madness
 Lepelgian, to enrich
 Lepelt-leþeþ, a rein
 Lepeman, to allure
 Lepeopþan, to be, to come to pass
 Lepeopþian, to make honourable, to distinguish
 Lepexan, to grow, to accrue
 Lepþeþ, the weather
 Lepil } a wish, the will
 Lepill }
 Lepin, labour, a battle, war
 Lepinna, an enemy
 Lepnnan, to conquer
 Lepyr, certain
 Lepyrlice, certainly
 Lepyt, understanding
 Lepyt-lear, witless, foolish
 Lepyt-loca, the breast
 Lepyta, a witness
 Lepytan, to depart
 Lepytner, knowledge
 Lepþæt, debased
 Lepþut, a writing
 Lepþuxl, a change, a course of events
 Lepuna, a custom, wont
 Lepunelic, wonted, usual
 Lepunian, to be wont
 Lepunrum, pleasant
 Lepýncan, to make
 Lepýpht } merit, deserving
 Lepýphto }
 Lepýrcan, to wish
 Læbbian, to sing
 Læþan, to prepare
 Læþan, to give
 Læþende, giving
 Læþeney, greediness
 Læfol, bountiful
 Læpe, greedy, anxious
 Læru, a gift
 Lægant, a giant
 Lælp, arrogance
 Lælpian, to boast
 Læm }
 Læm-cýn } a jewel, a gem
 Læm-cýnn }
 Læmeleþt, negligence
 Læm-peceþ, a palace
 Lænræþt, ample
 Længra, a youngster, a scholar
 Lægoðhab, the season of youth
 Læmom, sad
 Lærcian, to sigh, to sob
 Lære-la-geþe, yes, O yes!
 Lætrian, to desire, to covet
 Lætrunc } covetousness, desire
 Lætrung }
 Lælab, pleasant
 Læler } glass
 Lælar }
 Lælar-hlutru } glass-clear, trans-
 Lælar-hluppe } parent
 Læleap, skilful, prudent
 Lælgan, to adorn
 Læhban, to glide, to slip
 Læhþian, to sing
 Læhopoþ, a song, metre
 Lænæt, a gnat
 Lænopman, to lament, to grieve, to groan
 Lænopnung, lamentation
 Læob, God
 Læob, good
 Læoba, a Goth
 Læobcund, divine
 Læobcundelice, divinely
 Læobcundnýr, deity, divine nature
 Læobner, goodness
 Læolb, gold
 Læolb-hoþb, a hoard of gold
 Læolb-rimð, a goldsmith
 Læpajan, to dig, to delve
 Læpam, fierce, enraged
 Læpapian, to grope
 Læpæg, grey, green
 Læpeat, great
 Læpene, green
 Læpenian, to become green
 Læpetan } to greet, to address
 Læ-þpetan }
 Læpum, grim

Lƿot, a particle, an atom
 Lƿopan, to grow
 Lƿunb, ground, earth, bottom
 Lƿunb-leaƿ, groundless, unfathom-
 able
 Lƿunb-peal, a foundation
 Lƿýmetan } to grunt, to roar
 Lƿýmetigan }
 Luma, a man
 Lum-junc, a leader
 Luð, a conflict
 Lýdene, a goddess
 Lýlban, to pay
 Lýlben, golden
 Lýlt, guilt
 Lýtƿepe, a miser

D.

Dabban, to have
 Dadoƿ } bright, serene
 Dadoƿe }
 Dæƿt, detained
 Dæƿtebom, captivity
 Dægell } hail
 Dagal }
 Dæl } health
 Dælo }
 Dælu }
 Dæle } a man, a hero
 Dæleð }
 Dælg, light
 Dæmed-ping, cohabitation
 Dæpend, an errand
 Dæppert, harvest
 Dæpplc, laudable
 Dæƿ, a command
 Dæð, heath, heather
 Dæto, heat
 Dæl, sound, hale
 Dælg, holy, a saint
 Dælrian } to pray, to beseech
 Dælrian }
 Dam, a home, a house
 Dam-ƿert, an inhabitant
 Dangian, to hang
 Dap, hoary
 Dapa, a hare
 Dæƿ, hot
 Datan, to call, to name, to command

Dætheoptner, hot-heartedness,
 anger, fury
 Dæƿian, to hate
 Dæpe, sight, aspect
 Dæ }
 Dæ } he, any one, it
 Dæt }
 Dæaft, a head
 Dæaƿb-beah, a crown
 Dæag } high; comp. Dýhpe; sup.
 Dæah }
 Dæan } Dæhyta
 Dæahner } height, highness
 Dæaner }
 Dæah-pebeƿ, a great tempest
 Dæal, a hall
 Dæalan, to heal; imp. Dæl
 Dæalban, to hold, to incline
 Dæalf, half
 Dæalic, high, exalted
 Dæalce, highly
 Dæalcop, more highly
 Dæan, needy, poor
 Dæanlic, vile, worthless
 Dæapb, hard
 Dæapbe, severely; sup. Dæapbort
 Dæapb-heopt, hard-hearted
 Dæapb-rælg, unhappy
 Dæapb-ræld, a hard lot, unhappi-
 ness
 Dæapm, harm
 Dæapm-cƿiddigan, to speak ill of
 one
 Dæapepa, a harp
 Dæappepe, a harper
 Dæappian, to play on the harp
 Dæappung, harping
 Dæapman, to restrain, to control
 Dæaƿo-punc, a chieftain, a noble
 Dæbban, to raise, to lift up
 Dærg, heavy
 Dærgan, to be heavy or sad, to
 weigh down
 Dærglice, heavily, grievously
 Dærgner } heaviness, sorrow
 Dæfner }
 Dælan } to cover, to conceal
 Dælan }
 Dælban, to bend, to incline
 Dæll, Hell

Ðpeþep, the mind
 Ðpuoh, rough
 Ðpor, a roof, the top of anything
 Ðpor-fæst, roof-fast, firm
 Ðpon-mepe, a whale-pond, the sea
 Ðpop, prone, bent down
 Ðpupe, the earth
 Ðpype, ruin
 Ðumeta, how, in what manner
 Ðunð, a hound, a dog
 Ðunð-nigontig, ninety
 Ðunðpeð, a hundred
 Ðunð-geofontig, seventy
 Ðung, honey
 Ðunta, a hunter
 Ðuntian, to hunt
 Ðupu, at least
 Ður, a house
 Ðurer-þipbe, a keeper
 Ðpa, who, any
 Ðpat, brave
 Ðpeet, which, what
 Ðpæte, wheat
 Ðpæþep, whether, either
 Ðpæþpe, nevertheless
 Ðpæc-þrega, a little, in some measure
 Ðpæc-þregaunger, in some measure, in some degree
 Ðpealpa, expanse, convexity
 Ðpeapþian } to turn, to turn round,
 Ðpeopþan } to depart, to wane
 Ðepþan }
 Ðpeapþung, inconstancy, changeableness
 Ðpelc, any
 Ðpene, a little
 Ðpeol, a wheel
 Ðpepþlic, changeable
 Ðpibne, whither
 Ðpile, a while, time
 Ðplenbhc, for a time, temporary
 Ðplum, sometimes
 Ðpit, white
 Ðpon } a little, somewhat
 Ðponne }
 Ðponan } whence, how
 Ðponon }
 Ðpone, any one
 Ðponne, when

Ðpunfulner, changeableness
 Ðpyrt, a circuit
 Ðyðan } to hide, to conceal
 Le-hyðan }
 Ðyðe, a hide, a skin
 Ðyhtlic, joyful, desirable
 Ðyht, a hilt of a sword
 Ðypan, to hear, to obey
 Ðypuan, to imitate
 Ðypnbe, horned, having a beak
 Ðypst, an ornament
 Ðypstan, to adorn
 Ðyrtan, to deride, to revile
 Ðyrping, reviling, reproach
 Ðyð, a haven

I.

Ic, I
 Iðel } idle, vain
 Iðel-georn }
 Ieglanð } an island
 Iglonð }
 Ilanð }
 Ielb, old. See ealb, comp. Ielþpa, sup. Ielbert
 Ilc, the same
 Immeþeme, unworthy, imperfect
 Inc, you
 Incopa, the mind, the breast
 Inepre, provision
 Ingan } to enter
 Innan }
 Ingehygð, intention, thought
 Ingeþanc } thought, mind
 Ingeþonc }
 Inlice, internally, in itself
 Inna } within
 Innan }
 Innanpeapð } inward
 Innepeapð }
 Innoð, the stomach
 Innung, that which is included
 Inpeapðlice, thoroughly, inwardly
 Inpið-þonc } an inward thought, a
 Inpit-þonc } deceitful thought
 Iob, Jove
 Ipnan, to run
 Ippe } anger
 Iprung }
 Iprian, to be angry

Ir, ice
 Irig, icy
 Iþaciġe, Ithaca
 Iu, formerly

K.

Karepe, Cæsar, an emperor
 Kuning, a king

L.

La, lo! oh!
 Lacan, to play, to sport
 Lacnian, to heal
 Læbteop }
 Læbteop } a leader, a guide
 Lætteop }
 Lærbop }
 Læce, a physician, a leech
 Læce-cpært, the art of medicine,
 medicine
 Læce-bom, medicine, a remedy
 Læban, to lead
 Læben, Latin
 Læran, to leave, to relinquish
 Læn }
 Læn } a reward
 Lænan, to lend
 Læne, slender
 Læng } long; comp. leng; sup.
 Lange }
 Long } lenġert
 Læpan, to teach
 Lær, less
 Lærctan, to follow
 Lætan, to permit, to let go, to leave,
 to suppose
 Læf, the remainder, what is left
 Lægu, water
 Lægu-flod, ocean-flood
 Lægu-rþeam, the sea, the ocean
 Lænb }
 Lænb } land
 Læng } tall
 Long }
 Lange } long, a long time
 Longe }
 Lang-ræp, long continuance
 Langrum, lasting, long
 Læp, learning, lore, admonition
 Læpeop, a teacher, a master

Lart, at length
 Late, late; comp. latop
 Læð, hateful, hostile, destructive
 Læðlice, horribly
 Læf, permission, leave
 Læf, a leaf
 Læhtep, a sin, a crime
 Læanian, to reward, to recompense
 Læar }
 Læar-hic } false, loose
 Læar-ypell, a fable
 Læar-ypellung, false opinions, false
 speaking
 Læarung, lying
 Læax, a salmon
 Læccan, to moisten, to be wet
 Læcġan, to lay down, to lower
 Læf, left
 Læg }
 Læg } a flame
 Līg }
 Lēġan, to lay, to place
 Lenccten, Lent, the spring
 Leng, length
 Leo }
 Leon } a lion
 Leob }
 Leob-rcipe } a nation, a people
 Leob-ŋpuma, a leader, a chieftain
 Leob-hata, a hater of people, a
 tyrant
 Leoht, light
 Leohtan, to lighten, to make light
 Leof }
 Leof } precious, beloved, dear
 Læof }
 Leorian }
 Libban }
 Lærian } to live
 Lærgan }
 Lēbban }
 Leortæl, estimable
 Leorpenb, beloved, acceptable
 Leogan, to tell a lie, to deceive
 Leoma, a ray of light
 Leornian }
 Leornigan } to learn
 Leoð }
 Leoð } a verse, a poem, a lay
 Leoð-ŋpŋhta, a poet
 Lettan, to hinder

- Libbenbe, living
 Lic } like
 Lelic }
 Lac } the body
 Lichoma }
 Lacetan } to pretend, to dissemble
 Lacettan }
 Lucgan } to lie, to extend
 Ligan }
 Lichamlice } bodily
 Lachomlice }
 Lacian, to please, to like
 Lacpýnð, worthy of esteem
 Lyr, life
 Lyrp, the liver
 Liger, lightning; pl. lýgetu
 Lihtan, to shine, to give light
 Lim, a limb
 Lumplice, fitly
 Lind-pýgenð, a warrior with a shield
 Luran, to collect, to gather
 Lyrre, favour
 Lyr, science, skill, power
 Lyrsum, skilfully
 Lrð, a cup
 Lrð, mild
 Lþan, to sail
 Lrð-mon, a sailor
 Lixan, to shine
 Locen, an enclosure, bounds
 Locian, to look, to see
 Lor, praise
 Lonber-ceopl, a husbandman
 Loppe, a flea
 Lorþan, to lose, to perish, to go away
 Lot, a lot, deceit, craftiness
 Lot-pþenc, deceit
 Lox, a lynx
 Lufe, love
 Lufan, to love
 Lufenð, a lover
 Lungpe, forthwith, quickly
 Lurt, desire, pleasure, lust
 Lurt-bæp, cheerful
 Lurt-bæpe, desirous
 Lurt-bæpþce, delightfully, with delight
 Lurt-bæpner, happiness, desire
 Lurþce, willingly, joyfully
 Lurþum, willingly
 Lutan, to incline
 Lýccan, to pluck up
 Lýran, to permit
 Lýrt, the air
 Lýrtan, to wish, to choose, to be pleased with
 Lýt, little
 Lýteg, crafty
 Lýtel } little, small; comp. lær, sup.
 Lýtle } lært
 Lýtelice, deceitfully
 Lýchan, to diminish, to lessen
 M.
 Mæcian, to make, to form, to do
 Mæben, a maiden
 Mægen, virtue, strength, might, power
 Mægen-cpært, chief strength
 Mægen-rtan, a huge stone
 Mægn, power
 Mægð, a maiden, a country, a tribe, a kinsman
 Mægð-hab, virginity
 Mæg-plite, a species, a form
 Mæl, a space of time
 Mænan } to mean, to intend, to
 Mænan } lament
 Mængu }
 Mæneg } a crowd, many
 Mæni }
 Mængu }
 Mæpa, famous, celebrated, great; sup. Mæpoft
 Mæpe } excellent
 Mæpe }
 Mæpþic, noble
 Mæpþan, to be celebrated
 Mæpð, greatness, glory, praise; pl. miracles
 Mært, a mast
 Mært, most, greatest. See Mýcel
 Mætan, to dream
 Mæð, measure, degree, condition, lot
 Mæg, a relation
 Mægan, to be able
 Mægurþen, a master
 Mægo-junc, a citizen, a man

Ʊan } a man	Ʊetȝian, to mete, to moderate, to rule
Ʊon } a man	Ʊetȝung, moderation
Ʊan, sin, wickedness, evil, disease	Ʊetob, the Creator
Ʊan, sinful, wicked	Ʊicel } much, great
Ʊan-full, full of wickedness	Ʊýcel } much, great
Ʊanian, to admonish	Ʊicellic, great
Ʊamȝ-fealb } manifold	Ʊicelner, greatness
Ʊom-fealb } manifold	Ʊicler, much
Ʊamȝ-fealblic, complicated	Ʊiclum, greatly
Ʊannian, to people, to fill with men	Ʊib } with
Ʊanſprepe, gracious	Ʊið } with
Ʊapa, greater. See Ʊýcel	Ʊibban-eapb } the earth, an en-
Ʊape, more	Ʊibban-geapb } closure
Ʊaptȝn, a martyr	Ʊibdepeapb, midward
Ʊaðm, a vessel	Ʊibbel, middle
Ʊaðm-hýpbe, a treasurer	Ʊibſephð, middle age
Ʊeaht } strength, might, power	Ʊibgehealban, to satisfy
Ʊeapc, a boundary, a territory	Ʊibler } midmost, middle class,
Ʊeapcian, to mark, to mark out	Ʊibmert } middle
Ʊeappian, to err	Ʊib-ope, the middle region
Ʊece, a sword	Ʊib-pintep, mid-winter, Christmas
Ʊeb, need, reward	Ʊihre. See Ʊagan
Ʊebeme, worthy, desirable, perfect	Ʊihtȝ, mighty
Ʊebemlice, worthily	Ʊihtȝlice, mightily, powerfully
Ʊebemner, dignity	Ʊilb, mild, merciful
Ʊebſumner } infirmity, weakness	Ʊilb-heopt, merciful
Ʊetſumner } infirmity, weakness	Ʊilb-heoptner, mercy
Ʊetſýmner } infirmity, weakness	Ʊilbrian, to have mercy, to pit
Ʊelbian, to make known, to display, to inform against	Ʊilbȝung, mercy, pity
Ʊelo, meal	Ʊiltȝe, mercy
Ʊengan, to mix	Ʊin, mine
Ʊengio, a multitude	Ʊinȝian, to advise, to remind
Ʊennȝc } human, humanity	Ʊiȝcan, to mix, to dispose
Ʊennȝclic } human, humanity	Ʊiȝ-cýppan, to wander
Ʊeobum, meritorious	Ʊiȝbæð, a misdeed
Ʊeox, dirt	Ʊiȝheppian, to pervert
Ʊepe, a mere, a lake, water	Ʊiȝlic } various
Ʊepe-flod, the ocean	Ʊiȝlic, a mist
Ʊepe-hengert, a sea-horse, a ship	Ʊiȝn, to conceal
Ʊepe-ſtream, the sea-stream, the ocean	Ʊob, the mind
Ʊepȝe } joyful, merry	Ʊobep }
Ʊupȝe } joyful, merry	Ʊobop } a mother
Ʊepȝc, a marsh	Ʊobup }
Ʊetan, to meet, to find, to observe	Ʊobȝ, proud
Ʊetan, to measure, to mete, to compare	Ʊobilic, magnanimous
Ʊete, meat	Ʊob-ſeſa, the mind, the mind's sense
	Ʊolbe, the earth
	Ʊona, the moon

Ðonað } a month
 Ðonð }
 Ðoncýn, mankind
 Ðop, a moor
 Ðopgen, the morning
 Ðopgen-ŕceoppa, the morning star
 Ðoppop, murder
 Ðort, must
 Ðot, must, can
 Ðunt, a mount, a mountain
 Ðunt-giop, the Alps, the mount of
 Jupiter
 Ðupnan, to mourn, to care for, to
 regard
 Ður, a mouse
 Ðurt, must, new wine
 Ðuð, a mouth
 Ðýnegian } to remind
 Ðýngian }
 Ðýnla, inclination
 Ðýntan, to propose
 Ðýneþ } pleasure, delight
 Ðýþ }
 Ðýpan, to hinder
 Ðýpð, pleasure

N.

Nabban, not to have
 Nacod, naked
 Næþpe, a serpent
 Næneg, none
 Næpe } was not
 Næþ }
 Nærre, a promontory
 Nafa } the nave of a wheel
 Nafu }
 Naþan, not to have or possess
 Naht }
 Nauht } naught, nothing
 Napuht }
 Nalsær, not at all
 Nallar, not only
 Nama, a name
 Nan, none
 Nat, i.e. ne-pat. See pítan
 Naþep, neither
 Neabinga, necessarily
 Neah }
 Nean } nigh, near
 Neap }

Neaht } night
 Niht }
 Neapa }
 Neapeþ } narrow
 Neapop }
 Neappa }
 Neapaner, trouble, distress
 Neapeþ, straitly
 Neapeþner, anxiety
 Neappian, to straiten
 Neat }
 Netn } cattle, a beast
 Nýten }
 Neapert } presence, neighbourhood
 Neþert }
 Neb, the face
 Neþe } necessarily
 Nýþe }
 Neb-beapþ } need, necessity, ne-
 Neob-beapþ } cessary
 Nib-beapþ }
 Nemnan, to name, to mention
 Neob-ŕpæce, voluntarily
 Neob-beapþe, necessities
 Neoten, cattle, a beast of burden
 Neopan, beneath
 Neopepa, lower, inferior
 Neopol } prostrate
 Nipol }
 Neþgean } to preserve
 Neþian }
 Neþgeþ, a saviour; participle of
 Neþgean
 Neþe neþe, no, no; by no means
 Net } a net
 Nett }
 Netelc, beastly
 Niban } to compel, to force
 Nýþan }
 Nigan } nine
 Nigon }
 Niman, to take, to take away, to
 assume, to adopt
 Niobop, lower
 Nitán } not to know
 Nýtan }
 Nibemert, lowest, nethermost
 Nibep } downwards, low
 Nibepþe }
 Nibep-healb, downwards

Nipan } newly
Nipane }

Nipe, new

Nopð, north

Nopð-ende, north-end

Nopð-perc, north-west

Nopþeapnð, northward

Nor, use, enjoyment

Notian, to enjoy, to possess, to occupy

Nu, now

Nu-pihtc, just now, straightway

Nyb-beapn, necessary, needful

Nýllan, to be unwilling

Nýt, purpose, use

Nýt, perfect

Nýt-pýpnð, useful

O.

Of, of

Ofaðon, to remove, to do away

Ofateon, to draw out, to remove

Ofbeatan, to kill, to strike

Ofbecuman, to come from

Ofbæl, a fall, a setting

Ofbælp, more prone

Ofbune, downwards, down

Ofep, a bank

Ofep, beyond

Ofepþræðan, to overspread

Ofepcuman, to overcome

Ofepþencan, to be drunk

Ofepþranan, to pass by, to pass over

Ofepfýll, intemperance

Ofepgan } to pass over, to pass

Ofepgan } away

Ofepgiotolner } forgetfulness

Ofepgiotulner }

Ofepheopan, to disobey

Ofephogian, to despise

Ofephyð, a high mind

Ofepung, superfluity

Ofepmetta } high-mindedness, ar-

Ofepmetto } rogance, too much

Ofepmetto } food

Ofepmob } arrogant, proud

Ofepmoblic }

Ofepmobner, scorn, arrogance

Ofepnecan, to instruct

Ofepnæðð, superfluity, too great prosperity

Ofepreon, to look down upon

Ofeprettan, to cover

Ofepretæppan, to overstep

Ofepripian, to overcome

Ofepreton, to cover over, to overwhelm

Ofepreapn, great need

Ofeprean, to excel, to surpass

Ofepynnian, to overcome

Ofepppeon, to cover over; part. ofepppugen

Ofepptan, to depart

Ofphenan, to take away

Ofpnan, to run off, to outrun

Ofpletan, to let out

Oflyrt, desirous of

Ofmunan, to remember

Ofpceamian, to shame, to be ashamed

Ofpion, to see, to behold

Ofpittan, to oppress

Ofplean, to slay, to kill, to cut off

Ofprian, to cut off

Ofppegan, to devour

Ofc, often

Ofceon, to draw off, to deprive

Ofpcinan, to bethink

Ofpniccan, to oppress

Ofcpæð, frequent

Ofpundpob, astonished

Oleccan, to flatter, to allure, to cringe, to gratify

Olecung, flattery, allurement

Onælan } to inflame

Onhælan }

Onbipigan } to taste

Onbýrgan }

Onbitan, to bite, to taste of

Onblæpan, to blow upon

Onbýðan, to animate, to encourage

Onceppan } to turn from, to turn

Oncýppan } back, to change

Oncnapan }

Oncneopan } to know

Oncpeðan, to reply, to echo

Ondgít, mind, understanding

Ondpæðan, to dread, to fear

Ondpope, an answer

ian, to dwell in
 ꝛe, for ever
 , to hasten
 1, to find, to discover
 o receive, to accept
 against
 n, to begin
 , to perceive, to know, to
 tand
 n, to be at leisure, to be
 spied
 n, to incline
 n, to bow down, to incline
 un, to stir up
 n, to touch
 ꝛan } to change, to go
 ꝛan } away
 n, to imitate
 , within
 , to run, to move
 , to sport
 at last, at length
 1, to lend
 1, to relax
 n, to belie, to falsify
 re
 , a likeness
 1, to liberate
 1 } to enlighten, to shine
 n } upon, to shine
 , to unlock
 , to incline
 , to deny, to retort, to

 an, to shun
 an aspect
 , to descend, to sink
 n, to press down, to beset
 an, to agitate, to excite
 ion, apart
 1, backwards
 , to untie, to unloose
 , delightful
 ian, to awaken, to excite
 un, to change, to turn aside
 un, to revenge, to punish
 n, to reveal
 n, to dwell, to inhabit
 pen, exposed, clear, evident
 , openly, plainly

Općuman, to overcome; contracted
 from oꝛeꝛćuman
 Opć-ꝛuma, the origin, the author
 Oꝛealb, old
 Oꝛelbo, old age
 Oꝛgellice, arrogantly
 Općete }
 Općete } overmuch
 Općmob, distracted in mind, dejected
 Općmobner, mental disease, madness,
 despair
 Općꝛꝛꝛꝛ, secure, prosperous
 Općꝛꝛꝛꝛneꝛ }
 Općꝛꝛꝛꝛneꝛ } security, prosperity
 Oꝛeꝛan, to appear
 Oꝛeꝛopan }
 Oꝛeꝛopan } to appear, to show
 Oꝛeꝛan }
 Oꝛeꝛ, another
 Oꝛeꝛ, otherwise
 Oꝛꝛeꝛćan, to commit, to trust, to
 sow
 Oꝛćinan, to touch
 Oꝛćacan, to deny
 Oꝛćanban, to stand still
 Oꝛbe, or
 Oꝛćitan, to blame, to reproach

P.

Papa, the Pope
 Pać, a path
 Peapꝛꝛꝛ, a park
 Peććian, to make a path, to tread
 Plantian, to plant
 Pleꝛa, play, sport, pastime
 Pleꝛian, to play
 Pleo
 Pleoh }
 Pleoh } peril, danger
 Pho }
 Pholic, dangerous
 ꝛꝛꝛꝛ, a prick, a point

R.

Racenta, a chain
 Racu, rhetoric, a discourse, an ex-
 planation
 Rać, a riding
 Raćcan, to reach
 Raćb, a discourse, counsel, advantage

- Ræðan, to read, to govern, to decree
 Ræbelfe, a riddle, imagination, ambiguity
 Rægl, a garment, clothing
 Ræpan, to bind
 Ræȝt, rest, repose
 Ræȝpan, to think, to meditate
 Rap, a rope
 Rað, quickly
 Reað, red
 Reapepe, a spoiler
 Reapan, to rob, to take away
 Reaplaç, spoil, rapine
 Recan, to reckon, to count, to relate, to explain
 Recan } to regard, to care for, to
 Reccan } direct, to govern
 Reccelear } reckless, careless
 Receleap }
 Recceleȝc } recklessness, careless-
 Receleȝc } ness
 Reccepe, a rhetorician
 Recelj, incense
 Recen } immediately, straight
 Recene }
 Rehtic } rightly, justly
 Ruhtic }
 Ren } a course
 Rýne }
 Ren, rain
 Reþa } severe, fierce, violent
 Reþe }
 Reþȝ-mob, fierce in mind
 Ric, dominion, power
 Ric, rich, powerful, in authority
 Rice, a kingdom
 Ricȝan, to rule, to reign
 Riban, to ride
 Riht }
 Rýht } right, justice, truth
 Rihtan, to correct, to instruct, to make right
 Rihte, immediately, straightway
 Rihtenð, a ruler, a governor
 Rihtic, just, regular, upright
 Rihtce }
 Rihtȝȝce } rightly, justly, wisely
 Riht-pellenð, right willing, wishing what is right
 Rihtȝȝ, rightwise, righteous
- Rihtȝȝner, justice, wisdom, righteousness
 Ruman, to number
 Rinc, a man, a warrior
 Rind, the bark, the rind
 Ripa, a handful of corn, a sheaf
 Ripe, ripe
 Rið }
 Rýð } a rill, a rivulet, a river
 Rob, the rood, the cross
 Robop, the sky
 Romanȝc, Roman
 Ronð-beah, a boss
 Roze, a rose
 Rum, wide, large, august
 Rume, widely
 Rumeblíc, spacious
 Rumeblíce, abundantly
 Rummod, bountiful
 Run-coȝa, the breast, the mind
 Rýn, a roaring
 Rýnan, to roar
- S.
- Sacu, strife
 Sabian, to be weary
 Sæ, the sea
 Sæ-clif, the sea-cliff, the shore
 Sæb, seed
 Sægan }
 Secgan } to say, to prove
 Secȝan }
 Sæl, good
 Sæl }
 Selpa } better; comp. of fæl
 Sæl }
 Sælf } prosperity
 Sælf }
 Sæne, dull, sluggish
 Sæ-talca, one who ploughs the sea, a sailor
 Sam, whether
 Samab } together, likewise
 Somob }
 Sampa, worse
 Samȝabe, unanimously
 Samtenger, continually, immediately
 Samȝȝ, half-wise, unwise
 Samȝȝbeȝner, agreement, unity

Sanc }	a song	Scip-hepe }	a fleet of ships
Sang }		Scip-hepge }	
Sap }	sorrow	Sciprcýpa,	a pilot
Sopg }		Scip,	pure, clear, sheer
Sap-cpib,	a sorrowful saying, a	Scolu,	a school, a band
	mournful song	Scpidþren,	a chair of state
Sapug,	sorrowful, sorry	Scippan,	to care for
Saplic,	sorrowful, grievous	Scpuð,	a revolution
Saphce,	sharply, sorrowfully, sorely	Scucca,	the devil
Saul }	the soul	Scýrtan,	to verge, to incline
Sapl }		Scýlb,	guilt, sin
Sapan,	to sow	Scýlban,	to shield, to defend
Scamian }	to blush, to be ashamed	Scýl-ryc,	a shellfish
Sceamian }		Scýppan,	to create
Scandlic }	mean, vile	Scýpmælum,	confusedly
Sceandlic }		Scýppan,	to adorn, to sharpen
Scead,	the shade, a shadow	Sealt,	salt
Sceart,	creation	Seapolice,	artfully
Sceart,	a shaft	Seapu,	a fraud
Scealan,	to owe, to be obliged to any	Seað,	a well, a gulf
one		Secan,	to seek
Scealc,	a servant, a man	Secg,	a warrior
Sceame,	shame	Secg,	a speech
Sceameleas,	shameless	Sera,	the mind
Sceapb,	a shard	Sert,	soft, quiet
Sceappner,	sharpness	Seþel }	a sail
Sceapprene,	sharp-sighted	Segl }	
Sceat,	a region	Selan,	to soil, to stain
Sceaba,	a robber, an enemy	Selcuð }	strange, extraordinary,
Sceapian,	to behold, to view	Selbcuð }	unknown
Sceapung,	contemplation	Selban }	seldom
Sclb }	a shield; met. an army	Selbhponne }	
Scýlb }		Selbum-hponne,	sometimes
Scell,	a shell	Selezt,	best; superlative of þel
Sceol,	a gang, a crowd, a shoal	Sely,	self
Sceop,	a poet	Selylc,	self-liking, self-love
Sceoppenb }		Sely-pill,	self-will
Sceppenb }	the Creator, a maker	Sella,	a giver
Scippenb }		Sellan }	to give
Sceopt }	short; com. rcýptpa;	Sýllan }	
Scopt }	sup. rcýptert	Sellic,	wonderful
Sceotan,	to shoot	Sendan,	to send
Sciene,	beautiful, shining	Seoc,	sick
Scilbíg }	guilty	Seorfan }	to complain, to bewail
Scýlbíg }		Siorfan }	
Scima,	splendour, brightness, a ray	Seorontig,	seventy
Sciman }	to shine	Seorung }	a complaint
Scinan }		Siorung }	
Scinlac,	magic	Seolrep }	silver
Scip,	a ship	Sýlrop }	

Seolocen, silken
 Seon, to see
 Setl } a seat
 Sici }
 Settan, to set, to place, to arrange
 Siapo-cpært, a skilful art
 Sib, peace, agreement, relationship
 Sibrumlice, peaceably
 Siccetung, a sigh, sobbing
 Siciha, Sicily
 Sib, wide, various
 Sibo }
 Sibn } a custom
 Siepan, to lie in wait, to plot
 Sirtan, to sift
 Sigān, to sink down, to rust
 Sige, a victory
 Sige, a setting, declining
 Sigenb, thirsty
 Sige-beob, a victorious nation
 Simle }
 Symbel } always
 Sin, always
 Sin, his
 Sinc, a heap
 Sinc-geor, a money gift
 Singal }
 Singala } continual, lasting
 Singalhce, perpetually
 Singan, to sing
 Sinrcipe, wedlock
 Sint. See perān
 Sioca, a sick person
 Sioron, seven
 Sioropa, bran
 Sioloc, silk
 Siopian, to sew
 Sið, time, occasion, a path, an arrival
 Siðpan }
 Sýðpan } after, afterwards
 Sittan, to sit, to dwell
 Slæpð, sloth
 Slapan }
 Slepan } to sleep
 Slap, slow
 Slean, to slay, to strike, to cast or throw
 Slepan on, to slip on, to cast on
 Slitan, to slit, to tear
 Shð, changeable, inconstant

Smal, small
 Smealic, subtle, deep, profound
 Smealice, deeply, profoundly
 Smean }
 Smeagan } to inquire, to meditate
 Smeapcian, to smile
 Smeaung, argument
 Smec, smoke
 Smolt }
 Smýlc } mild, gentle, calm, smooth
 Smugan, to flow gradually
 Snap, snow
 Smican, to creep, to crawl
 Snipan, to cut off
 Snýttro, wisdom
 Sorce, softly, gladly
 Sol, mire
 Somne }
 Toromne } together
 Son, a sound
 Sona, soon, immediately
 Sonb, sand
 Sonbbeoph, a sand-hill
 Sonbcofn, sand, grains of sand
 Sojrgan, to sorrow, to grieve, to be anxious
 Soð }
 Soða } true
 Soðan }
 Soð-cpæbe, a true saying, a maxim
 Soð-rært, just
 Soð-rærtner, truth, sincerity
 Soð-rpell, a true history
 Spaca, the spoke of a wheel
 Spanan, to urge, to allure, to excite, to seduce
 Speapca, a spark
 Speb, means, power, wealth, effect
 Spell, speech, language, discourse, argument
 Spellian, to speak, to teach
 Spigettan, to spit
 Spirian }
 Spýman } to inquire, to seek after,
 Spýrgan } to argue
 Spop, a pursuit, a track
 Spnæc, speech, language, subject of discourse
 Sppecan, to speak
 Spprungān, to spring

- Spnýtcan, to sprout, to bud
 Stæf } a staff, a letter
 Staf }
 Stan, a stone, a rock
 Stanban } to stand, to be
 Stonban }
 Stan-pearo-gum, a precious stone
 Stað, a shore
 Stapelhan } to establish, to support
 Stapolian }
 Stapol, a foundation
 Stapol-fæst, stable, firm
 Steap, a cup
 Steapc, stark, severe
 Stebe, a place, a station
 Stemn, a voice
 Stemn, a stem, a trunk
 Steopa, a steerer, a pilot
 Steopan }
 Stiopan } to steer, to direct
 Stiohan }
 Steopleas, outrageous, without a
 guide, ignorant
 Steoppa, a star
 Steoppopep, a rudder
 Steopt, a tail
 Stepan, to raise, to honour
 Steppan, to step
 Sticce, a small matter
 Staccian, to stick, to remain
 Stacel, a sting
 Stig, a path
 Stigan, to depart, to ascend
 Stille, still, quiet, fixed
 Stalner, stillness, tranquillity
 Stangan, to sting
 Stondenbe, standing
 Stopm, a storm
 Stopm-ræ, a stormy sea
 Stop, a place, a dwelling
 Stpæng }
 Stpang } strong
 Stpeng }
 Stpong }
 Stpeam, a stream
 Stpeon, strength
 Stpcan, to continue a course
 Stponglic, laborious, firm, power-
 ful
 Stund, a space of time
 Stunian, to stun, to stun the ears,
 to beat against
 Stýpian, to stir, to move, to agitate
 Stýpenbe, moving
 Stýpung, stirring, motion, experience
 Stýpman, to be stormy
 Stýpmenb, stormy
 Sul, a plough
 Sum, some, a certain one
 Sumep }
 Sumup } summer
 Sumup-lang, summer-long
 Sun } the sun
 Sunne }
 Suna } a son
 Sunu }
 Sunbbuenb, a sailor
 Sunben }
 Sunbon } proper, peculiar, separate
 Sunben-rtop, a separate place
 Sunbon-giru, a peculiar excellence
 or gift
 Suð, the south
 Suð-eart, the south-east
 Suþepn, southern
 Suþe-peapb, southward
 Suð-healb } southwards
 Suð-peapþer }
 Spa, as
 Spa-efne, even so
 Spa forð rpa, as far as, as much as
 Spæc, taste, savour
 Spæp } heavy
 Spap }
 Spæpner, sluggishness
 Spærlce, courteously
 Spæb, a path
 Spæþep, whether, whichever
 Spapan, to sweep
 Speant, swarthy, black
 Spefan, to sleep, to smoulder
 Spefl, brimstone
 Speg, a sound
 Spegel, the sky
 Spegel-topht, heavenly bright
 Spelgan }
 Spilgan } to swallow
 Spylgan }
 Spelgenb, a gulf
 Speltan, to die, to perish

Spencan, to trouble
 Speop, a father-in-law
 Speopcan, to darken
 Speopð, a sword
 Speotchan, to testify
 Speotol }
 Speotul } clear, manifest
 Sputol }
 Speotole } clearly, plainly
 Sputele }
 Spet, sweet
 Spetmet, a sweetmeat
 Spetner, sweetness, an allurement
 Spiran, to move, to revolve
 Spirt, swift
 Spirtner }
 Spirto } swiftness
 Spin, a swine
 Spincan, to labour
 Spingan, to scourge, to afflict
 Spina }
 Spýna } a neck
 Spð, strong, great
 Spbe, very
 Spðlic, vast, excessive
 Spðlice, powerfully
 Spbop, rather, more
 Spbopz, most chiefly
 Sponþopner, drowsiness
 Spotmettar, sweetmeats. See
 rpetmet
 Sýlian, to soil, to stain
 Sýloppen, silver
 Sýndeplic, peculiar
 Sýndeplice, singly, separately
 Sýnn, sin
 Sýp, a moistening

T.

Tacn }
 Tacnung } a token, a sign
 Tacnian }
 Tacnian } to show, to declare, to
 Tacnian } betoken
 Tæcan, to teach
 Tæcnan, to see to, to show
 Tæcning, teaching, instruction
 Tælan, to deride, to blame, to up-
 braid, to compare
 Tæl-pýpðlic, reprehensible
 Tam, tame

Tama, a tamer
 Teap, a tear, a drop
 Teðpe, frail, weak, tender
 Tela, rightly, well
 Tellan, to speak, to count, to reckon
 Temian, to tame
 Teohhian, to think, to endeavour,
 to suppose, to draw
 Teon, to draw, to allure, to draw
 towards, to restrain
 Teona, an injury
 Teoþa, the tenth
 Tib, tide, time, season
 Tiep, a heap, an expanse
 Tigr, a tiger
 Tihtan }
 Týhtan } to persuade, to excite
 Til, excellent
 Tile, Thule
 Tilan }
 Tiolan } to till, to toil, to effect a
 Tiolan } cure, to endeavour
 Tille, a fixed state
 Tilung }
 Tiolung } labour, pursuit, anxiety
 Tima, time
 Timbran }
 Timbran } to build
 Tipian, to irritate
 Tippin, a beloved prince
 Toblapan, to blow about, to scatter
 Tobpæban, to spread
 Tobpæcan, to break
 Tocluþan, to cleave, to split
 Tocnapan, to distinguish, to discern
 Tocuman, to arrive at
 Tobælan, to divide
 Tobþiran, to drive, to disperse
 Torleopan }
 Torlopan } to flow away
 Toroplætan, to allow
 Torunþian, to require
 Togæþe, together
 Togebibban, to pray to
 Togebæban, to join to
 Toghban, to glide away, to slip
 Tohealban, to incline downwards
 Tohopa, hope
 Tol, a tool
 Tolecgan, to separate
 Tonemnan, to name

- Tonuman, to separate
 Top, a tower, a rock
 Topht, bright, splendid, illustrious
 Torcead, a difference
 Torceaban, to divide, to discern, to distinguish
 Torciotan, to shoot in, to anticipate
 Torcuban, to wander
 Torlupan, to slip asunder, to dissolve; part. torlopen
 Tortencan, to disperse; part. tortencce
 Torrpan, to err, to wander
 Totellan, to reckon
 Totepan, to tear in pieces
 Topeapb, the future
 Topeapber, towards
 Topenan, to expect
 Topenban, to turn
 Topeoppa } to overthrow, to do-
 Toypynpan } stroy
 Tpege, vexation
 Tpeop, a tree
 Tpeopa } faith, fidelity, a promise,
 Tpupa } troth
 Tpeopen, wooden
 Tpeopian }
 Tpepan } to trust, to confide in
 Tpupian }
 Tpepner, trust
 Tpum, strong
 Tucian, to punish, to torment
 Tudop, a production, a progeny
 Tunge, a tongue
 Tungef, a star, a constellation
 Tupa, twice
 Tpa }
 Tpega } two, twain.
 Tpegen }
 Tpeogan } to doubt, to hesitate
 Tpeonan }
 Tpeon }
 Tpeonung } doubt
 Tpeoung }
 Tpig, a twig, a small branch
 Tpinchan, to twinkle
 Tpioper, two-footed
 Tpiopob, inconsistent
 Tyan, to instruct
 Tybepner, frailty, weakness
 Tybpuan, to nourish
 Tybpuung, propagation
 Tyht, instruction
 Tyndpe, fuel
 U.
 Ufan, above
 Ufop, higher
 Unabepenblic, unbearable
 Unabinbenblic, indissoluble
 Unæpel, ignoble, unnohle
 Unapeht, unexplained
 Unapimeb, countless, unnumbered
 Unapecegeblic, indescribable, unspeakable
 Unaðpotenlice, unceasingly
 Unapendenbe }
 Unapendenbic } unchangeable
 Unbeopht }
 Unbypht } unbright, less bright
 Unbpoc, unbroken
 Unclæn, unclean
 Uncuð, unknown, strange
 Uncpepenbe, inanimate, unspeaking
 Uncynb, unnatural
 Undeaðlic, undying, immortal
 Undep, under, beneath
 Undepbæc, backwards, behind
 Undepetan, to eat under, to subvert
 Undepyon, to undertake, to obtain, to receive, to be subservient
 Undeplutan, to support, to sustain
 Undeprtanban, to understand
 Undeprtabolpært, unstable
 Undepheob, subject, put under
 Undepheoban } to make subject, to
 Undepheoban } degrade
 Uneape }
 Ungeape } scarcely, with difficulty
 Uneðner, uneasiness
 Unræger, not fair
 Unræglic, healthy, undying
 Unrpacodlice, honourably
 Ungebyðe, disagreeing
 Ungecynbelic }
 Ungecynbic } unnatural
 Ungebapenlice, unreasonably
 Ungeendob }
 Ungeendoblice } never ending

Ungeþæp, impassable	Ungeþætfull, unwise
Ungeþægllice, inconceivably, im-	Ungeþætig, irrational
moderately	Ungeþænehc, unusual
Ungeþýlb, insatiable	Unglad, unpleasant, not glad
Ungeleapæb, unlearned, ignorant	Ungeleapner, want of skill
Ungelefeþenhc, incredible	Unhal, unhealthy, unsound
Ungehc } unlike, different	Unhepeþ, unheard
Unhc }	Unhoþe, fierce, tempestuous
Ungeþmþ, a misfortune	Unhþý, unhappy
Ungeþmeþeþ, unmixed	Unhþop, not bent down, erect
Ungeþmet, excess	Unhþeapþeþ, unchangeable
Ungeþmet, immeasurable	Unlæpeþ, unlearned
Ungeþmetþæt, intemperate, im-	Unlonð, a desert
mense	Unmæpe } ignoble, not celebrated
Ungeþmetþætner, intemperance	Unmæþhc }
Ungeþmethc, violent, immoderate,	Unmeþeme, unworthy
unbounded	Unmehtig } impotent, weak
Ungeþmetlice, immoderately, beyond	Unmihtig }
measure	Unmenþlunga, unexpectedly
Ungeþmýnðig, unmindful, forgetful	Unmennýhc, inhuman
Ungeþeþ, uncompelled	Unmetta, excess
Ungeþeþ, rude, unfit, at variance	Unmiht, weakness
Ungeþeþce, recklessly, confusedly	Unmýnðlunga, undesignedly
Ungeþum } innumerable, infinite	Unneþe, willingly, uncompelled
Unþum }	Unnet }
Ungeþuren, inconvenient	Unnýt }
Ungeþurenhc, unbecoming	Unnýtlice, unprofitably
Ungeþurenlice, indecently	Unofeþþrþeþhc, unconquerable
Ungeþýþelice, roughly	Unonþenþenhc, unchangeable
Ungeþæhg, unhappy	Unpeht }
Ungeþælð, trouble, misfortune, sor-	Unþuht }
row	Unþýht }
Ungeþceaðþir, irrational, imprudent	Unþuht }
Ungeþceaðþirner, imperfection,	Unþýht }
want of reason	Unþihtæmeþ, adultery, unlawful
Ungeþeþenhc }	lust
Unreþenhc }	Unþihthc, unjust, wrong
Ungeþtæþeþ }	Unþihtice, unjustly, unrighteously
Ungeþtæþig }	Unþihtþir, unrighteous
Ungeþeþe, inconvenient	Unþot, sorrowful
Ungeþþæp, discordant, unrelenting	Unþotner, sorrow, bewailing, sad-
Ungeþþæpner, trouble, discord,	ness
wickedness	Unþýhtþirner, unrighteousness
Ungeþýlb, impatience	Unraþþæþ, incongruous
Ungeþýlþelice, impatiently	Unreþtfulner, innocence
Ungeþpum, infirm	Unrculþig }
Ungeþealþer, involuntarily	Unrcýlþig }
Ungeþir }	Unraþtco, folly
Unþir }	Unrcill, moving, restless
Ungeþirr, ignorance	Unreþenþig, weak

Unſtrýgþeune, unstirring, immov- able	Utaſapan, to depart, to go out
Unſteotol, imperceptible	Utan, outwards, from without
Untælu, faultless	Utan }
Untela, not well, amiss	Ute } let us
Unþeap, ruin, detriment	Uton }
Unþeap, a fault, vice	Utancyman, to come from without
Unþýlþig, impatient	Utapeallan, to well out, to spring out
Untoðlice, unseasonably	Utemert, most remote, furthest
Untalab, destitute	Uþira, a philosopher
Untoþig, untiringly	Uua, woe
Untoðæleb, undivided	
Untoðælebluc, indivisible, inse- parable	
Untreopa, wanting in faith, deceit	
Untŕýmner, infirmity	
Untreorealb }	
Untŕirealb }	
Untreogenbe, undoubting	
Untýð, inexperienced	
Unpenunga, unexpectedly	
Unþeopð, worthless, dishonourable	
Unþeopþian, to dishonour, to dis- grace	
Unþeopðŕice, dishonour, unworthi- ness	
Unþiller }	
Unþillum }	
Unþirðom, folly	
Unþitnob, unpunished	
Unþlitegan, to change the figure, or appearance	
Unþneccen, unpunished	
Unþupðner, unworthiness, mean- ness	
Unþýnŕum, unpleasant	
Unþýnb, misfortune	
Upahebban, to raise, to advance	
Upaþæpan, to uprear, to excite	
Upenbe, the top, the upper part	
Upgeŕapan, to go up, to ascend	
Up-on-geþuhte, upright	
Uppan, upon	
Uppýne, rising, an up course	
Uppæapð }	
Uppæapþer }	
Upe }	
Upe }	
Urep }	
Ur, pl. See ic	
Utaðþuran, to drive out, to expel	
	Ʒac, weak
	Ʒaclic, weak, vain
	Ʒaclice, weakly
	Ʒaban, to wade, to walk
	Ʒæcce, a watching
	Ʒæð, clothes, apparel
	Ʒæbl, indigence, want
	Ʒæbla, indigent
	Ʒært, a wonder, a marvel
	Ʒæg, a wave
	Ʒælhþeop, bloodthirsty, cruel
	Ʒælhþeopner }
	Ʒælhþuopner }
	Ʒæn, a waggon
	Ʒæner-þýrla, the waggon shafts
	Ʒæpen, a weapon
	Ʒæp, prudent
	Ʒæpellice, anxiously
	Ʒæpprice, prudence
	Ʒæpð, notable, extraordinary
	Ʒæŕcm, fruit
	Ʒæt, wet
	Ʒæta, liquor
	Ʒæteþ, water
	Ʒæþan, to hunt
	Ʒærian, to admire, to wonder at
	Ʒafung, astonishment
	Ʒaſ }
	Ʒah }
	Ʒagian, to wag, to move to and fro
	Ʒan }
	Ʒon }
	Ʒonn }
	Ʒana, a want
	Ʒancol, unstable

- ƿanblung, changeableness
 ƿanþrian, to wander, to vary
 ƿang, a field
 ƿanian, to wane, to diminish, to be lessened
 ƿapenian, to guard one's self
 ƿapoð }
 ƿeapoð } a coast, the sea-shore
 ƿeapoð }
 ƿepoð }
 ƿað, a flight
 ƿaxan }
 ƿeaxan } to increase
 ƿexan }
 ƿea, woe, misery
 ƿea, miserable
 ƿealð, the weald, a wold, a forest
 ƿealban, to rule, to govern, to wield
 ƿealðanð }
 ƿealðenð } a ruler, a governor
 ƿealðenðe, powerful
 ƿealðleþep, a rein
 ƿealhƿoð, an interpreter
 ƿeallan, to boil up, to rage
 ƿealopigan, to roll round
 ƿealopigan } to fall into decay, to
 ƿealupan } wither
 ƿealþian, to roll
 ƿeapð, a guardian
 ƿeapþigan, to dwell
 ƿeapm, warm
 ƿear, by chance
 ƿecg, a wedge, a mass of metal
 ƿecggan, to rouse, to agitate
 ƿebende, insane, mad
 ƿebep, weather, a storm
 ƿeg, a way
 ƿeg-ƿapan, to travel
 ƿegrepennð, a traveller
 ƿel, well
 ƿela, wealth, riches
 ƿel-gehealben, well contented
 ƿelh, rich
 ƿell, a well, a spring
 ƿelm, heat, fire
 ƿen }
 ƿena } a thought, an opinion
 ƿenan, to think, to ween, to imagine
 ƿenban, to turn, to proceed, to bend, to govern
 ƿenbel-ƿæ, the Wendel sea
 ƿenbing, a change
 ƿeob, a weed
 ƿeopab }
 ƿeƿeb } a company, a host
 ƿepob }
 ƿeopc-man, a workman
 ƿeopb }
 ƿepb } fate, fortune
 ƿypb }
 ƿeopob, sweet
 ƿeoppan, to cast, to throw
 ƿeopð }
 ƿeopðlic } worthy, deserving
 ƿypbe }
 ƿeopban, to be, to exist
 ƿeopðfullic, honourable
 ƿeopðfullice, honourably
 ƿeopðgeopn, desirous of honour
 ƿeopþian, to honour, to distinguish, to enrich, to worship
 ƿeopðmýnb, honour, dignity
 ƿeopðrcipe, dignity, advantage
 ƿeopulb-burg }
 ƿeopulb-burgung } worldly occupa-
 } tion
 ƿeopulb-buenð, a dweller in the world
 ƿepan, to weep, to bewail
 ƿep, a man
 ƿepban, to corrupt, to injure
 ƿepig, weary, vile
 ƿepulic, manly, worthy of a man
 ƿepoban, to grow sweet
 ƿepþioð, a nation; pl. men
 ƿeran, to be
 ƿert, the west
 ƿert-bæl, the west part; i.e. the west
 ƿerte, a waste, a desert
 ƿerte-ƿeapð, westward
 ƿertmbæpe, fertile
 ƿertmært, most westward
 ƿhilum, sometimes
 ƿhon. See þpon
 ƿic, a station, a dwelling-place
 ƿib, wide
 ƿib-cuð, widely known, eminent
 ƿide, widely
 ƿibgulle, wide, spacious

- ƿiðgilner, amplitude
 ƿiðmæpe, far-famed, celebrated
 ƿiʃ, a wife, a woman
 ƿiʃian, to take a wife, to marry
 ƿiʃ, war
 ƿiʃenð, a warrior
 ƿiʃer-heapð, a leader of war
 ƿi-la-pei, well-away!
 ƿiʃb, wild
 ƿiʃb-beop, a wild beast
 ƿilla, the will
 ƿillan } to will, to desire, to wish,
 ƿilnian } to be inclined to
 ƿilnung, desire
 ƿin, wine
 ƿinð, the wind
 ƿinðan, to wind, to wander, to circle
 ƿinðer-bom, the power of the wind
 ƿingeapð, a vineyard
 ƿingeþunc, wine-drink; i.e. wine
 ƿinnan, to labour, to toil, to contend, to conquer
 ƿinterp, winter
 ƿintpeʃ, wintry
 ƿiʃ, wise
 ƿiʃdom, wisdom
 ƿiʃe, way, custom, wise
 ƿiʃt, food
 ƿit, the mind
 ƿita, a wise man, a senator, a noble
 ƿitan, to know
 ƿitan, to blame, to punish
 ƿite, a torment, a punishment
 ƿið, with, towards
 ƿið-cpeþan, to gainsay, to contradict, to oppose
 ƿiþeþeapð, adverse, rebellious, inconsistent
 ƿiþeþeapðner, adversity
 ƿiþeþinna, an enemy
 ƿiðropan, before
 ƿiðmetan, to compare
 ƿiðrtanðan, to withstand
 ƿiðþinnan, to oppose
 ƿitnian, to torment, to punish, to injure
 ƿitnung, punishment
 ƿlætta, a loathing
 ƿlanc, splendid, rich
 ƿlancian, to grieve
 ƿlenco, splendour, prosperity, pride, arrogance
 ƿlitian, to behold, to look upon
 ƿlite, beauty, excellence
 ƿlitex, beautiful
 ƿob-bpax, fury
 ƿoʃ } wrong
 ƿoh }
 ƿoh-þremmenð, a doer of wickedness
 ƿoh-hæmet, adultery, unlawful lust
 ƿol, a plague, severity, mischief
 ƿolcen, a cloud, the welkin
 ƿon, error
 ƿoncla, unstable
 ƿonðæð, a crime
 ƿong-ptebe, a field
 ƿon-þilla, evil desire, lust
 ƿon-þilnung, evil desire, a wicked purpose, lust
 ƿon-þýpð, evil fortune
 ƿop, weeping
 ƿopð, a word
 ƿopð-hopð, a treasury of words
 ƿopn, a multitude, a number
 ƿopulb, the world, life in this world
 ƿopulb-lurt, worldly lust, pleasure
 ƿpac, exile, banishment
 ƿpacu }
 ƿpæc } vengeance, injury, revenge
 ƿpec }
 ƿpæcan } to punish, to correct
 ƿpecan }
 ƿpæc-rið, banishment
 ƿpæc-rtop, an evil place, a place of banishment
 ƿpænner, lust, luxury
 ƿpæþian }
 ƿpæþian } to support
 ƿpað, anger, wrath
 ƿpað, angry, violent
 ƿpape } quickly
 ƿpaþum }
 ƿpecca, an exile, a wretch

ƿegan, to accuse
 ƿenc, a fraud, deceit
 ƿugan, to tend towards, to incline,
 to strive
 ƿungan, to wring, to press
 ƿitan, to write
 ƿitepe, a writer
 ƿuþ }
 ƿða } a wood
 ƿuþu-ƿugel }
 ƿuþu-ƿugl } a wood fowl
 ƿuhhung, madness, fury
 ƿuht }
 ƿyht } a thing, a creature
 ƿulþen }
 ƿulþuþ } glory
 ƿulr, a wolf
 ƿund, a wound
 ƿund, wounded
 ƿundenþ }
 ƿundþuþ } a wonder
 ƿundþelic }
 ƿundþelic } wonderful
 ƿundþelic }
 ƿundþelic } wonderfully
 ƿundþian, to wound
 ƿundþuan, to wonder, to wonder at,
 to admire
 ƿundþum, wonderfully
 ƿuman, to remain, to dwell
 ƿynrum, pleasant, winsome
 ƿynrumlice, happily
 ƿynrumner, pleasantness
 ƿyrcan, to labour, to make
 ƿyphca, a maker, a wright
 ƿyrm, a worm
 ƿyrnan, to warn, prevent, refuse
 ƿyre, worse. See Ƴfel
 ƿyrt, a plant, a herb
 ƿyrtþuma, a root

Y.

Ƴfel, evil
 Ƴfel, bad; comp. Ƴþyre; sup.
 Ƴþyrþ
 Ƴfele, evilly, miserably, badly
 Ƴfelian }
 Ƴflian } to inflict evil
 Ƴfel-pillenþ, evil-minded

Ƴfel-Ƴþycan, to do evil
 Ƴfemeþt, highest, uppermost
 Ƴmb-ceppan, to turn round
 Ƴmb-clýppan, to encircle, to em-
 brace
 Ƴmbe, about
 Ƴmbe-hpeapþt }
 Ƴmb-hpeopþt } the circumference,
 Ƴmb-hþýþt } a circuit
 Ƴmb-hpeopþan, to turn about, to
 turn round, to encompass
 Ƴmbe-hcgan, to lie around
 Ƴmb-ƿon, to encircle, to encompass
 Ƴmb-habban, to include, to con-
 tain
 Ƴmbhoga, care, anxiety
 Ƴmb-rcþuþan, to revolve about
 Ƴmb-rittan, to surround
 Ƴmb-Ƴþpecan, to speak about
 Ƴmb-Ƴtanþan, to surround
 Ƴmb-Ƴþincan, to labour after any-
 thing
 Ƴmb-utan, round about
 Ƴþman, to afflict, to oppress
 Ƴþming, a wretch
 Ƴþmð, misery
 Ƴþnan, to run
 Ƴþpe, anger, ire
 Ƴþþunga, angrily
 Ƴþþenþ, angry
 Ƴþþung, anger
 Ƴþt, a tempest, a storm
 Ƴte, outwards; sup. Ƴtemeþt, fur-
 thest
 Ƴð, a wave

Ð.

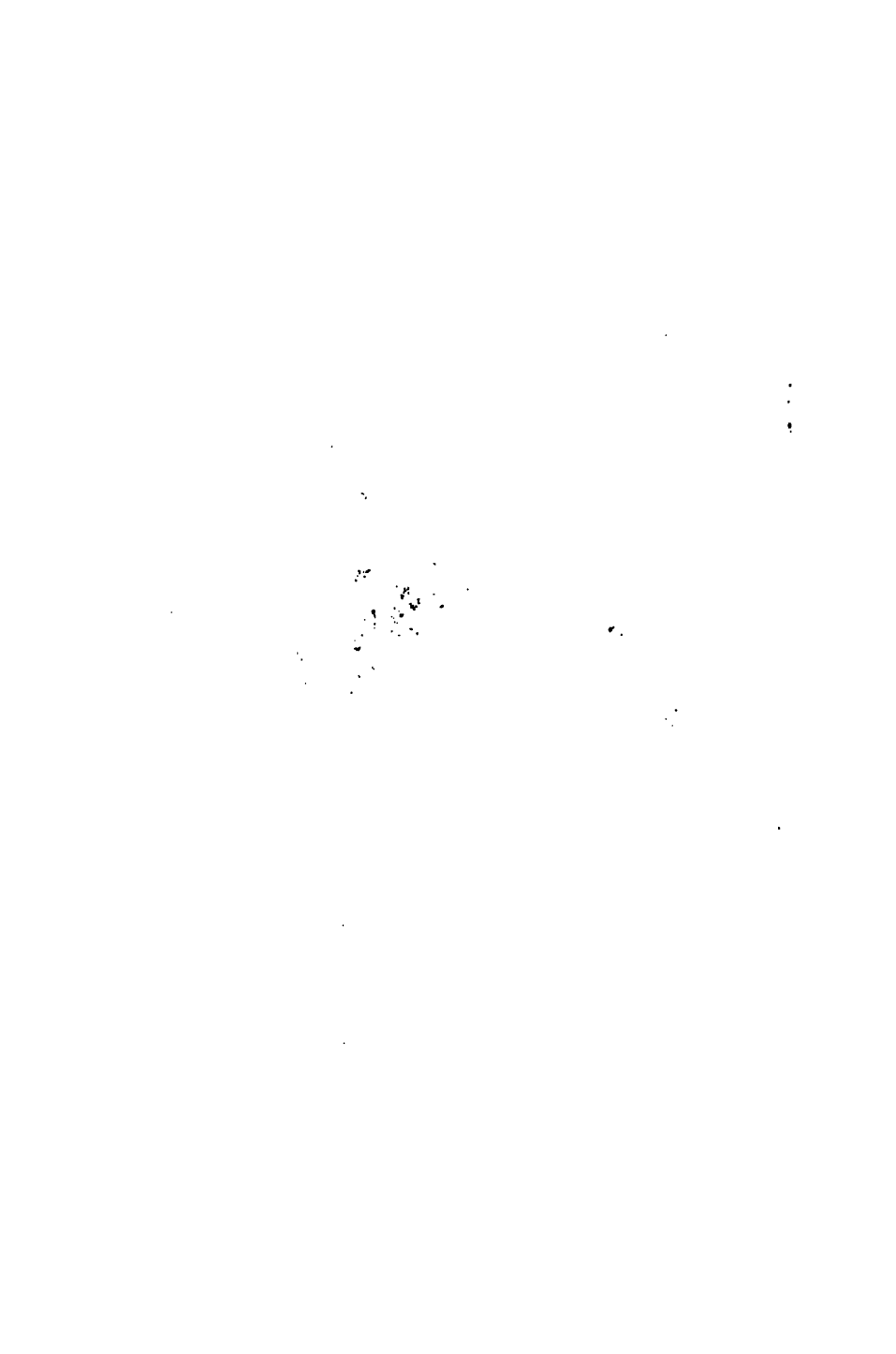
Ða, as, when
 Ðæpe. See Ðyr
 Ðærþeþner }
 Ðýrþeþner } darkness
 Ðaþian, to suffer, to permit, to
 allow
 Ðaþung, permission
 Ðanc }
 Ðonc } thanks, will, mind, favour
 Ðancian, to thank
 Ðanc-Ƴþþð, thankworthy, accep-
 table
 Ðanon, thence

- Ðap } there
 Ðapa }
 Ðeahc, counsel, thought
 Ðeapf, need, necessity
 Ðeapfan } to need, to have need
 Ðupfan }
 Ðeapflice, carefully
 Ðeapf, heavy
 Ðeaple, greatly
 Ðeap, a custom, manner
 Ðeccan, to conceal, to cover
 Ðegen } a thane, a servant
 Ðegn }
 Ðegnung } service, office, duty, re-
 Ðenung } tinue
 Ðencan } to think, to imagine, to
 Ðencean } meditate
 Ðincan }
 Ðenben, while
 Ðenian }
 Ðenigan } to serve, to minister
 Ðeob, a country
 Ðeodan, to join, to associate
 Ðeoden } a lord, a ruler, a people's
 Ðeoden } ruler
 Ðeodisc, a language, a nation
 Ðeod-lond, people's land, a people
 Ðeor, a thief
 Ðeon } to flourish
 Ðeon }
 Ðeoprcpolb } a threshold
 Ðýprcpolb }
 Ðeortpu }
 Ðortpu } darkness
 Ðirtpu }
 Ðeop, a servant, a slave
 Ðeopdom, service, servitude
 Ðeopian, to serve
 Ðic } thick
 Ðicce }
 Ðicgan, to eat, to receive
 Ðiðep, thither
 Ðillic } the like, such
 Ðýllic }
 Ðin, thine
 Ðincan, to seem, to appear
 Ðing, a thing
 Ðingepe, an advocate, a pleader
 Ðingian, to plead at the bar, to
 obtain
 Ðioð-ppuma, a nation's founder, a
 creator
 Ðiortpan, to darken
 Ðiotan } to howl
 Ðutan }
 Ðyr, this
 Ðyrl, the shafts of a waggon
 Ðocpian, to be conducted
 Ðolian, to suffer
 Ðonc, the mind, the will, a wish
 Ðoncal-mob, wise in mind, wise
 Ðonecan, as often as
 Ðononpeapb, thenceward, from
 thence
 Ðonne, than
 Ðopn, a thorn
 Ðpæb, thread
 Ðpægian, to run
 Ðpað, course of events, space of
 time
 Ðpeagan, to vex, to harass, to
 afflict
 Ðpeat, a troop
 Ðpeatian } to threaten, to chide, to
 Ðpætan } admonish, to terrify
 Ðpeatung, correction
 Ðpeaung, a threatening
 Ðpe-peðpe } three rows of rowers
 Ðpæ-peðpe }
 Ðpubba, third
 Ðpic-pealb, three-fold
 Ðpungan, to crowd, to throng, to
 rush
 Ðpuo } three
 Ðpy }
 Ðputtig, thirty
 Ðpote, the throat
 Ðpopian, to suffer, to endure
 Ðpýccan, to tread on, to trample
 Ðpým, greatness, majesty, a crowd
 Ðpým, glorious
 Ðunep, thunder
 Ðunpian, to thunder
 Ðuph-panan, to go through, to
 penetrate
 Ðuph-reon, to see through
 Ðuph-teon, to accomplish, to fulfil
 Ðuph-punan, to remain, to con-
 tinue, to persevere
 Ðuprt, thirst

Đuprteg, thirsty	Đý, then, when, therefore, because
Đur, thus	Đý-lær, lest
Đurenð, a thousand	Đýle, Thule
Đapuan, to temper, to moderate	Đýnel, a hole
Đpeop, perverse	Đýprtan, to thirst
Đpeopteme, a brawler	Đýrtue, dark

THE END.

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